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THE  
GEOGRAPHICAL DICTIONARY  
OF  
ANCIENT AND MEDIÆVAL INDIA

BY

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TO

**Raja Reshee Case Law, C. I. E.,**

WHOSE UNFAILING ENCOURAGEMENT KEPT ALIVE MY LOVE  
HISTORICAL RESEARCHES, THIS HUMBLE VOLUME IS DEDICATED  
AS A TOKEN OF AFFECTION AND GRATITUDE.

*Nundo Lat. ſe;*



## PREFACE TO THE SECOND EDITION.

In the present edition, considerable additions have been made to the names and accounts of places in the light of later researches, and blemishes of the previous edition removed as far as possible. The arrangement of names of places has been made strictly alphabetical in view of its greater convenience for reference, and authorities supplied for statements that were in want of such support.

The materials for the work have been, I need hardly add, compiled from a variety of sources—Sanskrit, Pali, etc., including, of course, works of many European writers interested in Indian antiquities.

Ancient Geography is an essential adjunct to history, and the usefulness of a compendium of such geographical information for a full and just appreciation of the latter hardly needs any mention, specially when time has mutilated or obscured the ancient names of places that usually figure in the historical narratives. Indian history, ancient or mediæval, and the documents upon which it is principally based, are full of these names; and unless they are elucidated in a systematic way as far as possible, the path of the historian and, for the matter of that, of the ordinary readers of history, will continue uneasy for this difficulty alone.

A study of the words in this *Dictionary* will show that time has mutilated many original names almost out of recognition. The restoration of the altered derivatives to their genuine originals is not, however, an impossibility in view of the fact that most of the changes are found not to have taken place haphazardly. Barring names displaced by new ones by some cause or other, they appear in most cases to be governed by the rules of Prâkît grammars, except where the peculiar brogue of a particular place has checked or modified the application of the rules. I give below some of the principal rules illustrating them by words from the toponomy of this *Dictionary* :—

### AFFIXES.

Adsi is changed into ar, as Gopâdri, Goaliar (Gwaliar); Charanâdri, Chunar.

Bhukta is changed into hut, as Tirabhukta, Tîrbhut.

Bhukti is changed into huti, as Jejâkabhukti, Jejahuti.

Dhâtugarbha is changed into

(a) Dhapa as Šila-dhâtugarbha, Šila-dhâpa.

(b) Dipa, as Šilâ-dhîpa, Šilâ-dipa.

(c) Diâ, as Vêtha-dhâtugarbha (=Vêthadhâpa=Vethadipa), Bêtha-diâ.

(d) ïâ=Bethia.

Dvipa (pronounced Dipa) is changed into

(1) diâ, as Navadvîpa, Nadiâ.

(5) n, as Kâtadvîpa, Kâtwâ.

Kâd into

<sup>1</sup> Ayuktasyândis Mudgagiri, Munger.

<sup>2</sup> Kolagiri, Koługu (Koorg).



*Sthāna* is changed into

- (a) *thān*, as *Śrī-sthānaka*, *Thān*; *Sthānvīśwara*, *Thāneswar*.
- (b) *stān*, as *Darada-sthāna*, *Dardistān*.
- (c) *tān*, as *Mūlasthāna*, *Multān*; *Śakasthāna*, *Siskān*.

*Vana* is changed into

- (a) *muna*, as *Lodhraṇyana*, *Lodhmuna*.
- (b) *un*, as *Kumāravana*, *Kimāun*.
- (c) *ain*, as *Buddhavana*, *Budhain*.
- (d) *ān*, as *Yashṭivana*, *Jeṭhiān*.

*Vati* is changed into

- (a) *auff*, as *Lakshmaṇāvati*, *Lakhnauti*; *Champāvati*, *Champauti*.
- (b) *bal*, as *Charmanvati*, *Chambal*.
- (c) *oi*, as *Darbhavati*, *Dabhoi*
- (d) *otī*, as *Amarāvati*, *Amroti*.
- (e) *wā*, as *Vetravati*, *Betwā*.

### I.—ELISIONS.

F (I) (W)

Many of the aforesaid changes, which are formed by a process of contraction, may be accounted for by the application of the well-known rule of elision of the Prākṛita grammars: the consonants *k*, *g*, *ch*, *j*, *t*, *d*, *p*, *y* and *v* when non-initial and not compounded are elided.<sup>1</sup> I give only a few illustrations:—

- Elision of *k*, as *Kauśikī*, *Kusi*; *Sārpāraka*, *Supāra*; *Aparāntaka*, *Aparānta*; *Sākam-bhari*, *Sambhār*.
- „ „ *g*, as *Bhrīgu-kachchha*, *Bharu-kachchha*, *Baroach*; affix *nagara*, *nār*, *Trigartta*, *Tahora*.
- „ „ *ch*, as *Chakshu*, *Akshu*, *Oxus*; *Achiravati*, *Aīrāvati*; *Chakshuṣmatī*, *Ikshumatī*.
- „ „ *j*, as *Bhojapāla*, *Bhopāl* (*Bhūpāl*); *Ajiravati*, *Airāvati*; *Tuljabhavānī*, *Tulābhavānī-nagar*.
- „ „ *t*, as *Kuluta*, *Kulu*; *Jyotirathā*, *Johita*; *Yayātipura*, *Jājpui*.
- „ „ *d*, as *Meghanāda*, *Megnā*; *Arbuda*, *Ābu*; *Achchhoda-sarovara*, *Achchhāvat*.
- „ „ *p*, as the affix *pura*, *ur*; *Purushapura*, *Peshāwār*; *Gopakavana*, *Goa*; *Gopādri*=(*Gopālādri*), *Goālier* (*Gwalior*); *Māyāpura*, *Mayura*.
- „ „ *y*, as *Ayodhyā*, *Āudh*; *Nārāyaṇasara*, *Nārānsar*; *Ujjayinī*, *Ujjainī*; *Safījayantī*, *Safījān*.
- „ „ *v*, as *Yavanananagara*, *Junāgar*; *Yavanapura*, *Jaunpur*; *Karna-suvarṇa*, *Kānsonā*.

Besides the above, the following letters are often elided:—

- (1) Final *a*, as the affixes *Pura*, *Pur*; *Nagara*, *Nagar*; *Grāma*, *Grām*; sometimes initial *a*, as *Apāpa-puri*, *Pāpa*.
- (2) *i*, as *Irāja*, *Ran* or *Runn* of *Cutch*; *Irāvati*, *Rāvi*; *Tālikāta*, *Talkāda*.
- (3) *u*, as *Uḍāndapura*, *Dāṇḍapura*.
- (4) *th*, as *Mithila*, *Miyul*.
- (5) *n*, as *Pratishṭhāna*, *Pratishṭhā*; *Kuntalapura*, *Kauttalakapura*; *Kundagrāma*, *Kotigām*; *Kāntakadvīpa*, *Kātwā*; *Barunā*, *Bārā*; *Anamā*, *Aumi*.

<sup>1</sup> *Ayuktasyānddau kagachaya tada pāyavā m prāyalo ph* (*Vātaruchi's Prākṛita-prakṛitā*, II, 1, 2).

(6) Non-initial m, as Ārāmanagara, Ārâ ; Kumārî, Kuārî.

(7) Compound r,<sup>2</sup> including ri, as the affix Grâma, Gâma ; Gayâśîrsha, Gayâsisa Varendra, Barenda ; Lodhravana (Kânana), Lodhmuna ; Trikaliṅga, Tiliṅga Prithûdaka, Pihoā, Pehoā.

(8) l, as Mudgala-giri, Mudga-giri ; Chatṭala, Chatta-grâma ; Kolâhala, Kalhuâ.

(9) The sibilants ś, sh, s, especially when compounded with another consonant, as Śâlwapura, Âlwar ; Śukarakshetra, Ukhâlakshetra ; Peshṭhapura, Piṭhâpur ; Kâshṭhamâṇḍapa, Kâṭmâṇḍu ; Pushkara, Pokhrâ ; Mânasâ-sarovara, Mânsaro-vara ; the affixes Shṭhâna, Sthala, Sthâna becoming Thâna, Thala, Thâna, respectively ; Skhalatika-parvata, Khalatika-parvat ; the affix Râshṭra, Râṭ ; Hastisomâ, Hâtsu ; Pâraskara, Thala Pârakara. In some cases of elision of the compound sibilants the preceding vowel is lengthened.

(10) h, as Varâha-kshetra, Bâramula ; Hushkapura, Uskur ; Hastakavapra, Astakavapra ; Hrishîkêsa, Rishikes ; Hûṇadeśa, Undes ; Praṇahîtâ, Praṇitâ.

## II.—CHANGE OF CONSONANTS.

(a) (1) Tenues change into corresponding mediæ :—

- k=g, as Śâkala, Sâgala ; Kilkilâ, Kilgila.
- ch=j, as Achiravatî ; Ajiravatî ; Achinta, Ajanta.
- t=d, or d, as Lâṭa, Lâḍa (Larike of the Greeks).
- t=d, as Tâmlipta, Dâmalipta ; Nâtikâ, Nâdikâ ; Bâtâpî-pura, Bâdângî Timiṅgila, Diṅdigala ; Airâvatî, Irâvadi.
- p=b (v), as Goparâshṭra, Govarâshṭra ; Parṇâsâ, Barṇâsâ ; Pâpa, Pâvâ puri ; Rantipura, Rintambur.

(2) Mediæ change into corresponding tenues :—

- g=k, as Nava-Gândhâra, Kandahar.
- j=ch, as Nilâjan, Nilâñchan (nasalized).
- d=t, as Kundiagrâma, Koṭigâma.
- d=t, as Poudanya, Potana ; Sameda-giri (Samâdhi-giri), Samet-śekhara ; Tripadî, Tirupati.
- b (v or w)—p, as Pâvâ, Pappaur ; Varusha, Polusha.

(3) Unaspirated surds are aspirated :—

- k=kh, as Kustana, Khotan ; Śukarakshetra, Ukhâlakshetra ; Pushkara Pokhrâ.
- ch=chh, as Vichhigrâma in its Sanskritised form is evidently Brîśchika-grâm.
- t=ṭh, as Ashṭa (Vinâyaka), Âṭh (eight) ; Yashṭivana, Jethian.
- t=th, as Stambha-tîrtha, Thamba-nagara (Cambay) ; Srâvasti, Sâvatthi ; Pâtharghâtâ from Prastaraghâtâ ; Hastakavapra, Hâthab.
- p=ph, as Surpâra, Sophir, Ophir of the Bible.

(4) Aspirated surds are unaspirated :—

- kh=k, as Khamba (Stambha-tîrtha), Cambay ; Kheṭaka, Kaira.
- chh=ch, as Kachh, Kach (Cutch) ; Bhîgukachchha, Broach.
- ṭh=t, as Bhuriśreshṭhika, Bhursut ; Piṭha, Piṭa-sthâna ; Kâshṭha-mâṇḍapa, Kâṭmandu ; Purâṇâdhishṭhâna, Pandritan.
- th=t, as Šakasthâna, Sistan ; affix Prastha, Pat by elision of s ; Mûlasthâna, Multan.
- ph=p, as Phenâ, Pain-Gaṅgâ.

<sup>2</sup> *Sarvatra lavarâm* (*Prâkṛita-Prakâśa*, III, 3).

(5) Unaspirated sonants are aspirated :—

g=gh, as Śringagiri, Singheri ; Kubjagrīha, Kajughira ; Jahnugrīha  
Janghira ; Śrīraṅgam, Seringham ; Nagarahāra, Nanghenhāra.

j=jh, as Jejabhukti, Jajhoti.

d=dh, as Pūndarīkapura, Pāndharpur.

d=dh, as Varadā, Waīdhā ; Nishāda, Nishadha bhūmi.

b (v or w)=bh, as Vidiśā, Bhilsā ; Bāgmatī, Bhāgvati ; Avāgāna,  
Abhagana (Afghanistan)

(6) Aspirated sonants are unaspirated :—

gh=g, as Meghanāda, Megnā , Ghāgharā, Gagiā

dh=d, as Vasādhyā, Besād.

dh=d, as Sudhāpura, Sunda , Samādlugūni, Samedagūri , Sairindria,  
Sarkind

bh=b (v or w), as Bhushikara, Bolhara , Bhalansab, Bolañ ; Sābhramati , Sābarmati , Surablu, Sorab ; Bhadrā, Waīdhā ; Alāmībhīka ,  
Ālavi , Bhāgaprastha, Bāgpat , Kubhā, Kabul

(7) Dentals change into corresponding cerebrals —

t=t̄, as the affix Pattana, Pāttāna ; Kustana, Khotān , Rohitāswa, Roṭas.

th=ṭh, as Kopisthalā, Kāpīṣṭhāla

d=d̄, as Tilodaka, Tilādā

dh=ḍh, as Virūḍhaka, Virūḍhaka

n=n̄, as Mahānādi, Mahānāī

CHANGE OF NASALS.

(8) n=ñ, as Śrīnigagiri, Sīmhlā.

n=(1) ñ, as Gāna-mukteśvara, Gañā-mukteśvara

(2) t̄, as Krishnapura, Krishtapura

(3) t̄, as Trishnā, Tistā

n=(1) t̄, as Maulisnāna, Multān

(2) n̄, as Mahānādi, Mahānāī

(3) d̄, as Gonanda, Gonardda

(4) r̄, as Nirāñjanā, Nirāñjarā.

m=(1) b or v, as Mañjulā, Bañjulā , Yamunā, Jabunā , Narmadā, Narbudā,

(2) n̄, as Tamasā, Tonse

(3) p̄, as Sum̄ha, Suppa (-devī)

CHANGE OF SEMI-VOWELS.

(c) y=(1) i, as Rishikulyā, Rishikulīja ; Subrahmanyā, Subrahmānia.

(2) u, as Pāndya, Pāndu.

(3) p̄, as Pāriyātra, Pāripātra

(4) bh, as Sarayu, Sarabhu

(5) l̄, as Yashṭivāna, Lāṭhivāna

(6) j̄, as Yātīpura, Jāipur , Yavanapura, Jaunpur ; Yavadvīpa, Java.

r̄=l̄,<sup>4</sup> (see Interchangeables).

<sup>3</sup> Yasya jaḥ (Prākrita prakāśa, 11, 31)

<sup>4</sup> Relah (Pāṇini).

*l*—(1) *n*, as *Kulinda*, *Kuninda*.

(2) *r*, (*see Interchangeables*).

(3) *ḍ*, as *Kolagiri*, *Koḍagiri*.

*v* is changed into its cognate vowels.

(1) *u*, as *Lavaṇā*, *Luni* : affix *vana*, *un* : *Kumāravana*, *Kumāun*.

(2) *o*, as *Vakshu*, *Oxus* ; *Deva*, *Deo* ; *Valabhī*, *Ollā* ; affix *vati*, *oti*.

(3) *au*, as *Yavanapura*, *Jaunpur* ; *Navadevakula*, *Naual* (*Nawal*).

(4) *b*, (*see Interchangeables*).

(5) *l*, as *Mālava*, *Malla-deśa* ; *Malābār*, *Mallāra*.

*ś*—(1) *ch*, as *Śrikaṅkāli*, *Chikākole* ; *Trīśīrapalli*, *Trichinopoli* ; *Śitamba*, *Chidambara*.

(2) *k*, as *Syeni*, *Ken*.

(3) *k+h*, as *Śiprā*, *Kshiprā* ; *Śūdraka*, *Kshudraka*, *Oxydrakai*.

(4) *kh*, as *Khaṇa*, *Khalkha*.

(5) *s*, as *Śiprā*, *Siprā* ; *Sūkarakshetra*, *Soron*.

*ch*—(1) *k*, as *Vrishabhānupura*, *Bṛikabhānupura* (*Varshān*).

(2) *kh*, as *Naimishāranya*, *Nimkhārvana* ; *Tushāra*, *Tukhāra*.

(3) *ṇ*, as *Naimishāranya*, *Nimsar*.

*h*, as *Supta Sindhu*, *Hapta Hindu* ; *Rasa*, *Ranha* (in the Zend and in the dialect of Eastern Bengal).

*h*—(1) *bh*, as *Sumbha*, *Sumbha* ; *Vaihāra-giri*, *Baibhāra-giri*.

(2) *gh*, as *Bālu-bāhini*, *Bāghin* (*Bāgin*).

*ŋ*—*ŋ*, as *Alabhantha*, *Alabhantha*.

t=(1) kh, as Stambha tirtha, Khambhāt (Kumbay)  
 (2) ch, as Śānti, Śāñchi  
 (3) th, as Petenika, Potana, Pañchan  
 (4) d, as Rovavanti, Rovadanda, Matipura, Madwai  
 (5) v, as Vatsya, Vaçsa, Vitastā, Vitavisa  
 th=(1) t, as Prasthala, Pāñjalā (Pittiala)  
 (2) d, as Pārtha, Parada  
 d=(1) d, as Tilodala, Tilādu  
 (2) h, as Udkhandā, Ohind  
 v=m, as Lodhravana, Lodhmuna

### CHANGE OF ASPIRATES.

(b) The following aspirates are changed into h —<sup>5</sup>  
 gh, as Videgha, Vidha, Baghelkand, Bahela  
 dh, as Madhupuri, Maholi, Madhumati, Mohwar  
 bh, as Kubha, Kuhu, Tirabhukti, Tirkhūt

### CHANGE OF COMPOUND LETTERS.

(c) chchhh=chh as Kachchha, Kachh Machchheri, Machheri  
 kt=tth, as Śuktimatī, Sotthivati  
 ksh=(1) kli, as Kshūragrīma, Kharagrama, Lakshminīvati, Lakhnauti  
 (2) khh, as Dakshina, Dakkhina (Dehli an)  
 (3) ch, as Baloksha, Beluchustān  
 (4) chchh, as the affx Kshetra, Chchhatra, Alukshetra, Ahichchhatra  
 (5) chh, as the affx Kshetra, Chhatra, Alukshetra, Ahichchhatra  
 tt=t, as Mārttanda, Maṭan  
 ts or tṣy=(1) chchh } as Matsyadesa, Machchheri, Machheri  
 (2) chh }  
 dy=(1) j, as Vidyānagar, Bijanagar  
 (2) jj, as Udyānaka, Ujjānaka  
 dhy=jjh, as Madhyadesa, Majjhimadeśa  
 st=(1) t, as Suvāstu, Svaṭ [see II, (7), I, (9)]  
 (2) tth, as Śrāvasti, Sāvatthi  
 sm=sv, as Aśmaka, Asyaka  
 sv=ss (by assimilation), as Asvala, Assaka

### THE INTERCHANGEABLES.

(d) n and l, as Nilajana, Liliçjana, (Lavanā=) Lunī, Nun-nadi, Kulinda, Kuninda, Potana, Potalī, Kundinapura Kundilyapura, Lichchhavi, Nichchhavi; Pāṭaliputra, Pāṭna  
 n and ṣ, as Mahānadi, Mahāṇai, Suvarnagrāma, Sonārgāon  
 r and l, as Korkai, Kolka, Muchalinda, Muchirīm, Chera, Chela, Nalapura, Narwar, Chola, Chora  
 v and b, as Vardhamāna, Pundrabardhāna, Veṭhadwipa, Bethua, Parvati, Parba, Vālhika, Balkhi  
 ś and s, as Śiprā, Siprā, Śūrpāraka, Sūrpāraka

<sup>5</sup> Khaghathadhadhi t̄ kah (Prātiśāstra prakāśa, II 27)



## VI.—TRANSPOSITION OF LETTERS.

Sometimes letters are transposed, as Dehalī, Delhi; Bārāṇasī, Benares; Tāmrā, Tāmor; (Mahārāshṭra ==) Māhrāṭṭā, Mārhāṭṭā; Mātaṅga-liṅga, Maltaṅga.

## VII.—SYONYMS.

Synonyms are frequently used for names of places, as Hastināpura, Gajash-vyayanaṅgara, Nāgapura; Kumārasvāmi, Kārtikasvāmi, Subrahmanyā; Gaṇḍakī, Gallaki; Uragapura, Nāgapura; Goratha Parvata or Godhana-giri, Bāthāni-kā-pāhār; Miṣigadāvā, Śāraṅganātha (Sārnath); Kusumapura (Kumrār), Pushpapura; Mātaṅga-āśrama, Gandha hasti stūpa; Pradyumnanagara, Mārapura.

## VIII.—ABBREVIATIONS.

Sometimes names are formed by the clipping of a member of a compound word, as Kārttika-svāmi, Svāmi-tīrtha; Bhīma-rathā, Bhīmā; Tuljā-bhavānī, Tuljāpur or Bhavānīnagar; Bālu-bāhini, Bāgin; Krishṇa-venvā, Krishṇā or Venvā; Ahicchatra, Chhatrāvati; Dhanushkoṭi Tīrtha, Dhanu-Tīrtha or Koṭi Tīrtha; Rishya-śringagiri, Śringārī; Tāmrachūḍa-krora, Karura; Pañchāpsarā Tīrtha, Pañcha Tīrtha; Bikramā-śilā-saṅghārāma, Śilā-saṅgam.

## IX.—COMPOUNDING OF LETTERS.

Disconnected letters, especially *r*, are compounded by the elision of the middle vowel, as Pārāli-grāma (or pura), Pārli-gāon, Palu-gāon; Pārsya, Pārsia (Persia).

The rules of phonetic changes given above cannot but remain tentative so long as they are not confirmed by a fuller induction; but they may be of some help in tracing the history of a word from its ancient form to its present structure through the several mutations or transformations it has undergone in its passage from place to place, climate to climate, or one zone of influences to another. A complete set of established rules considered along with the testimony of authoritative records, traditions, events, and superstitions, is calculated to be the criterion of both past and future identifications of names of places, and the labour devoted to this subject can never be labour spent in vain.

My cordial thanks are due to my nephew, Dr. Narendra Nath Law, M.A., B.L., Ph. D., Premchand Roychand Scholar and author of *Studies in Ancient Hindu Polity, Promotion of Learning in India*, etc., for the help I have received from him.

The system of transliteration followed in this work is the same as that of Sir Monier Monier-Williams' *Sanskrit-English Dictionary* with only this difference that b, v, and w have been used as interchangeables.

The map appended hereto is the same as that used in the first edition. Though the ancient names of places added in this edition have not been shown on the map, yet it may help the reader to make a rough idea of their locations with reference to those that do appear.

NUNDOLAL DEY.

*Chinsurah, 1922.*

## ABBREVIATIONS.

Anc. Geo.	..	.. Ancient Geography of India, by Sir Alexander Cunningham.
App.	..	.. Appendix.
Arch. Rep.	..	.. Archæological Survey Report.
Arch. S. Rep.	..	.. " " "
Arch. Surv. Rep.	..	.. " " "
Asia. Res.	..	.. Asiatic Researches.
Ava. Kalp.	..	.. Kshemendra's Bodhisattvavadâna-Kalpalatâ.
Avadâna Kalpalatâ	..	.. " " "
Ayodh.	..	.. Ayodhyâ.
Bk.	..	.. Book.
Bom. Br.	..	.. Bombay Branch.
Bomb. Gaz.	..	.. Bombay Gazetteer.
C.	..	.. Canto.
Ch.	..	.. Chapter.
Class. Dic.	..	.. Garrett's Classical Dictionary of India.
Corp. Ins. Ind.	..	.. Corpus Inscriptionum Indicarum.
CR.	..	.. Calcutta Review.
Drav. Comp. Gram.	..	.. Dravidian Comparative Grammar, by Dr Caldwell.
Ed.	..	.. Edition.
Ep. Ind.	..	.. Epigraphia Indica.
Geo.	..	.. Geography.
HV.	..	.. Harivamsha.
Hist.	..	.. History.
Ind. Alt.	..	.. Indische Alterthumskunde, by Prof. Lassen.
Ind. Ant.	..	.. Indian Antiquary.
Jât.	..	.. Jâtaka.
JASB.	..	.. Journal of the Asiatic Society of Bengal.
JBTS.	..	.. Journal of the Buddhist Text Society.
JRAS.	..	.. Journal of the Royal Asiatic Society.
K.	..	.. Kânda.
K. Ch.	..	.. Kavikâñka Chândî, by Mukundarâm Chakravartti.
Kh.	..	.. Khañda.
Mack. Col.	..	.. Prof. Wilson's Mackenzie Collection.
MAI.	..	.. Führer's Monumental Antiquities and Inscriptions.
Mahâbh.	..	.. Mahâbhârata.
Mbh.	..	.. "
Mâhât.	..	.. Mâhâtmya.
Mârkand. P.	..	.. Mârkandeya Purâna.
MB.	..	.. Manual of Buddhism, by Spence Hardy.
MIB.	..	.. Manual of India Buddhism, by Dr. Kern.
P.	..	.. In connection with the Mahâbhârata it means Parva In connection with the name of a Purâna, it means Purâna.
Prâ. Pra.	..	.. Vararuchi's Prâkṛita-Prakâśa.
Pt.	..	.. Part.
Q. V.	..	.. Quod Vide.
RWC.	..	.. Beal's Records of Western Countries.
Râm.	..	.. Râmâyana.
SBE.	..	.. Sacred Books of the East.
S. I. Palæo.	..	.. South Indian Palæogeography, by Dr. Burnell.
U. P.	..	.. United Provinces.
V.	..	.. Verse.

Other abbreviations, being easily intelligible, have been omitted in this list.

## PART I.

## ANCIENT NAMES.

## A

**Ābhīra**—The south-eastern portion of Gujarat about the mouths of the Norbudda was called Ābhīra,—the Aberia of the Greeks. McCrindle states that the country of the Ābhīras lay to the east of the Indus where it bifurcates to form the delta (McCrindle's *Ptolemy*, p. 140; *Vishṇu P.*, ch. 5). The *Brahmāṇḍa Purāṇa* (ch. 6) also says that the Indus flowed through the country of Ābhīra. According to the *Mahābhārata* (Sabhā Parva, ch. 31), the Ābhīras lived near the seashore and on the bank of the Sarasvatī, a river near Somanāth in Gujarat. Sir Henry Elliot says that the country on the western coast of India from the Tapti to Dovagādī is called Ābhīra (Elliot's *Supplemental Glossary*, vol. 1, pp. 2, 3). Mr. W. H. Schoff is of opinion that it is the southern part of Gujarat, which contains Surat (*Periplus of the Erythræan Sea*, pp. 39, 175). According to Lassen, Ābhīra is the Ophir of the Bible. The *Tārd Tantra* says that the country of Ābhīra extended from Konkana southwards to the western bank of the river Tāpti (see Ward's *History, Literature and Religion of the Hindus*, Vol. 1, p. 559).

**Ābhīśārā**—Same as *Ābhīśārī* (*Padma Purāṇa*, Ādikhaṇḍa, ch. 6).



**Ābhīśārī**—Hazara (country), the Abisares of the Greeks: it forms the north-western district of the Peshawar division. It was conquered by Arjuna ([*Mahābhārata*], Sabhā-Parva, ch. 27; *JASB.* (1852) p. 234]. But Dr. Stein identifies the kingdom of *Ābhīśārī* with the tract of the lower and middle hills between the Vitastā (Jhelum) and Chandrabhāgā (Chonab) including the state of Rājāpūrī (Rajauri) in Kāshīmīra.

**Ābīmukta**—Benares (*Śiva-Purāṇa*, Sanatkumārasaṃhitā, ch. 41; *Matsya Purāṇa*, chs. 182-184).

**Acesines**—The river Chenab in the Panjab: it is the corruption of Asikni of the *Rig-Veda* (x, 75).

**Achchhoda-Sarovara**—Achchhavat in Kāshīmīra, described by Bāṇabhaṭṭa in his *Kādambarī* (see also Bilhana's *Vikramāṅka-devacharita*, xviii, 53). It is six miles from Marttandā. The Siddhāśrama was situated on the bank of this lake (*Bṛihat-Nāradīya Purāṇa*, ch. 1).

**Achīnta**—Ajanta, about fifty-five miles to the north-east of Ellora in Central India. In the Achīnta monastery resided Ārya Saṅga (perhaps Asaṅga), the founder of the Yogacāryā school of the Buddhists (S. C. Das's *Indian Pundits in the Land of Snow*). It is celebrated for its caves and vihāras, which belong to the fifth and sixth centuries of the Christian era. An inscription there shows that the caves were caused to be excavated by a Sthavira named Achala.

**Achīravatī**—The river Rapti in Oudh, on which the town of Śrāvasti was situated (*Varāha P.*, ch. 214; *Tevijja-sutta* in the *Sacred Books of the East*, Vol. XI). It was also called Ajiravatī and its shortened form is Airāvatī. It is a tributary of the Sarayu.

**Ādārsāvalī**—The Aravali Mountains (Kunto's *Vicissitudes of Aryan Civilization*, p. 380): see Āryāvartī.

**Adhichhatra**—Same as *Ahlichchhātra* (*Epigraphia Indica*, II, p. 243 note).

**Adhiraja**—Same as Karusha: the country of Rewa. It was the kingdom of Dantavakra who was killed by Krishṇa in Mathura (*Padma P.*, *Pâtâla*, ch. 35). It was conquered by Sahadeva, one of the five Pâñdavas (*Mahâbhârata*, *Sabhâ P.*, ch. 30).

**Ādikotâ**—Another name for Ahichchhatra.

**Agalassia**.—See Āngalaukika.

**Agastya-āśrama**—1. Twenty-four miles to the south-east of Nasik, now called Agasti-puri: it was the hermitage of Rishi Agastya. 2. Akolha, to the east of Nasik, was also the hermitage of Agastya (*Râmâyana*, *Āranyakânda*, ch. 11). 3. Kolhapur in the province of Bombay. 4. Sarai-Aghat, forty miles south-west of Itah and about a mile to the north-west of Sankisa in the United Provinces (Führer's *Monumental Antiquities and Inscriptions*). 5. Agastya Rishi is still said to reside, as he is believed to be alive, at the Agastya-kûṭa mountain in Tinnevilly, from which the river Tâmrâparnî takes its rise (Caldwell's *Dravidian Grammar*, Introduction, p. 118, Bhâsa's *Avimâraka*, Act iv). See Tâmrâparnî, Malaya-giri and Kârâ. 6. About twelve miles from Rudra-prayâga in Garwal is a village called Agastyamuni which is said to have been the hermitage of the Rishi. 7. On the Vaidûrya-Parvata or Satpura Hill (*Mahâbh.*, *Vana*, ch. 88). 8. See Vedâranya. Agastya introduced Aryan civilisation into Southern India. He was the author of the *Agastya-Samhitâ*, *Agastya-Gîta*, *Sakalâdhikâra*, &c. (Râm Râja's *Architecture of the Hindus*; O. C. Gangoly's *South Indian Bronzes*, p. 4).

**Aggalava-chetiya**—It is about 350 miles to the north of Saṅkâsya in Sugana somewhere near Khalsi where Buddha passed his sixteenth *vassa*. Ālavaka Yakkha resided at this place. (Fa Hian's *Travels*, xvii; *JRAS.*, 1891, pp. 338, 339). See Ālavi.

**Agnipura**—Same as Mahishmatî: the town was protected by Agni, the god of fire (*Mahâbh.*, *Anuâsana*, ch. 25; *Jaimini-Bhârata*, ch. 15).

**Agravana**—Agra, one of the *vanas* of Vraja-maṇḍala. It is called Agravana, as the first starting point for a pilgrim on his circumambulation of Vraja,—the holy scene of Krishṇa's adventures. According to Vaishṇava authorities, it was covered by forests for many centuries, before Rûpa and Sanâtana, the celebrated followers of Chaitanya, came here for the purpose of starting on the exploration of Vîndâvana. Buhlol Lodi founded the new city of Agra and towards the close of the fifteenth century, his son Secunder Lodi removed the seat of government from Delhi to Agra, and fixed his residence on the opposite side of the present city on the bank of the river Jamuna, where also resided Ibrahim Lodi and Baber, the founder of the Mughal dynasty (CR., vol. 79, p. 71,—Keene's *Mediaeval India*). Baber died in 1530 and was interred at the garden called Charbagh which was afterwards called Rambagh by Akbar's courtiers: his remains were subsequently removed to Kabul. The fort built by Akbar contains one of the most beautiful palaces in India, especially that portion of it called the Saman-Buruj (Jasmine Tower) which was constructed by Shah Jahan.

**Ahichchhatra**—Rannagar, twenty miles west of Bareli, in Rohilkhand. The name of Ahichchhatra is at present confined to the great fortress in the lands of Alampur Kot and Nasratganj. It was the capital of North Pañchâla or Rohilkhand (Dr. Führer, *MAI.*, and Cunningham, *Anc. Geo.*, p. 359). It was also called Chhatravati (*Mahâbhârata*, *Adiparva*, ch. 168). It is Adhichchhatra of the inscriptions (*Epigraphia Indica*, vol. II, p. 432,

note by Dr. Führer). It is also called Ahikshetra (*Mahābhārata*, Vana P., ch. 252). In Jaina works, Āhichhatra is said to be the principal town of the country called Jaṅgala which therefore was another name for North Pañchāla (see Weber's *Indische Studien*, xvi, p. 398).

**Āhichhatra**—Same as Ahicchhatra.

**Ahikshetra**—Same as Ahicchhatra.

**Ahobala-Nṛsiṁha**—A celebrated place of pilgrimage at a short distance to the east of Cuddapah in Sirvel Taluk in the district of Karnul in the province of Madras: the image of Nṛsiṁha is in the cavern of a hill called Gadurādri. It was visited by Śaṅkarāchāryya and Chaitanya. Three temples stand on the hill—one at the foot, one halfway up, and one at the top; they are considered to be very sacred (*Śaṅkara-vijaya*; *Chaitanya-charitāmṛita*, Madhya, ch. 9; *Epigraphia Indica*, I, 368; III, 240).

**Ātravati**—1. The river Ravi. 2. The Rapti and Irrawadi also are contractions of this name. The Rapti is a river in Oudh, on the south bank of which Sahet-mahet (ancient Śrivasti) is situated. It is a contraction of Achiravati (see Achiravati).

**Ajamatī**—The river Ajaya in Bengal: the Amystis of Megasthenes. It falls into the Ganges near Katwa. It is mentioned by Arrian. The *Gālava Tantra* mentions it as Ajaya. The great poet Jayadeva was born on the bank of the Ajaya near Kenduli in the district of Birbhum in Bengal.

**Ajiravati**—Same as Achiravati (*Avaddina-Kalpalatā*, ch. 76).

**Ajītavati**—The little Gandak river on the north of Kuśinagara (Kasia) where Buddha died. The river is also called Hiranyakavati.

**Akāravantī**—Malwa, Ākara being East Malwa and Avanti West Malwa (*Bombay Gazetteer*, vol. I, Pt. I, p. 33 note; see *Ind. Ant.*, vii., 259; *Ram.*, Kish. ch. 41). It is mentioned as Ākāravēṇāvantika in the *Bṛihatsaṃhitā*, ch. xiv.

**Akhaṇḍa**—Dildarnagar, twelve miles south of Ghazipur.

**Akṣalīnagara**—See Anumakundapura.

**Ālaka**—Same as Āsmaka.

**Ālakananda**—A tributary of the Ganges,—the united stream of the Vishnugangā (called Dhavalā-Gangā or Dhaulī) and Sarasvati-Gangā; it is also called Bishnengangā above its confluence. The river has been traced by Captain Raper (*Asia. Res.*, xi) a little way beyond Badrinath, having for its source a waterfall called Vasu-dhārā (*Skanda P.*, Vishṇu kh., III, 6). Srinagar, the capital of Gadhwal, is situated on the bank of this river.

**Ālambhika**—See Alavi.

**Ālasanda**—Alexandria, *see* Alexandria and Huplan. It is said to be the capital of Yona country (*JASB.*, 1838, p. 166).

**Ālavi**—Airwa, an ancient Buddhist town, the A-le of Fa Hian who travelled in India from A.D. 399 to 413, twenty-seven miles north-east of Itwah. Ālavi has been identified by General Cunningham and Dr. Hoernle with Newal or Nawal—the Navadevakula of

Hiuen Tsiang, 19 miles south-east of Kanouj (*Arch. S. Rep.*, I, 293; XI, 49; *Uvāsagadāśāo*, app., p. 53). It was situated on the Ganges. According to Dr. Kern it was situated between Kośala and Magadha; it contained a monastery called Aggalava-chetiya (*MB.*, p. 37 n.). It is the Ālabhi of the Jainas, from which Mahāvīra made his missionary peregrinations (*Rhys Davids' Vinaya Texts, Chullavagga, Vangisa or Nigrodha Kappa Sutta*, Pt. vi, ch. 17; *Sutta Nipāta, Ālavaka Sutta in the Sacred Books of the East*, vol. X). It is the Ālambhika of the *Kalpasūtra* (Stevenson's *Kalpasūtra*, p. 91). Buddha passed his sixteenth *vassa* (*Varsha*) at this place. For the places where Buddha passed his *vassas* in different years after attaining Buddhahood, see *JASB.*, 1838, p. 720.

Alexandria—1. Uchch, a town built by Alexander the Great near the confluence of the five rivers of the Punjab. 2. Hupian (see *Hupian*). 3. An island in the Indus, where, in a village called Kalasi, Menander, the Greek king, was born (*SBE*, XXXV, p. 127—the *Questions of King Milinda*). It was 200 *yojanas* from Sākala. 4. According to some authorities, Alexandria ad Caucasum of the Greeks is Beghram, 25 miles north of Kabul, which contains the extensive ruins of an ancient town; and according to others it is Bamian nadra—The district of Mardan (Hoti-Mardan) or in other words, the Yusufzai country to the north-east of Peshawar, containing many Buddhist and Græco-Bactrian remains (*Brahmāṇḍa P.*, ch. 49).

Amalakagrāma—See Āmalitalā.

Āmalitalā—On the north bank of the river Tamraparnī in Tinnevilly, visited by Chaitanya. It is mentioned in the *Brahmāṇḍa Purāṇa*. It appears to be the same as Āmalakagrāma of the *Nṛsiṁha Purāṇa*, which has been highly extolled in Chapter 66; it is also called Sahya-Āmalakagrāma, being situated on the Western Ghats.

Amarakanṭaka—It is a part of the Mikul (Mekala) hills in Gondwana in the territory of Nagpur, in which the river Nerbuda and Sone have got their source (*Padma Purāṇa*, *Svargakhaṇḍa* (Ādi), ch. 6; Wilson's *Meghdūta* or the *Cloud Messenger*); hence the Nerbuda is called, in the *Amarakosha*, the daughter of the Mekala mountain. It is the Āmrakūṭa of Kālidāsa's *Meghadūta* (I, 17). Its sanctity is described in the *Skanda Purāṇa* (Revā Khāṇḍa, ch. 21). The first fall of the Nerbuda from the Amarakanṭaka mountain is called Kapila-dhārā in the *Skanda Purāṇa*. Kapila is said to be an affluent of the Nerbudda (ch. 21). The *Vishṇu-saṁhitā* (ch. 75) recommends Amarakanṭaka and a few other places as being very efficacious for the performance of the Śrādha ceremony.

Amaranṭha—A celebrated shrine of Śiva in a grotto in the *Bhairavaghāṭi* range of the Himalaya, about sixty miles from Islamabad, the ancient capital of Kaśmīra. The cave is situated at a considerable altitude on the west side of a snowy peak, 17,307 feet in height, locally called by the name of Kailāṣa. A little stream known as Amargaṅgā, a tributary of the Indus, flows by the left side of the cave over a white soil with which the pilgrims besmear their body to cleanse away their sins, though no doubt it serves to keep off cold. The path to the cave lies along the side of the Amargaṅgā stream. The cave is naturally arched, 50 feet in breadth at the base and 25 feet in height. The *Liṅga* or phallic image is about 20 or 25 feet from the entrance and is at the inner extremity of the

cave. The grotto is rightly said to be "full of wonderful congelations" (Bernier's *Travels*, p. 418 note), and according to Dr. Stein, the *Linga* which is an embodiment of Siva Amarośvara is "a large block of transparent ice formed by the freezing of the water which oozes from the rock" (Dr. Stein's *Rājatarangini*, vol. II, p. 409), which is evidently a dolomito rock. There is something very wonderful and curious about the formation of the *Linga*. The pedestal of the *Linga* is 7 or 8 feet in diameter and 2 feet in height. The *Linga*, which is 3 feet in height, rises from the centre of the pedestal with the figure of a serpent entwining it. The peculiarity of the entire formation is that it has got some connection with the moon, as it is gradually formed from day to day commencing after the day of the New Moon till it attains its full height on the day of the Full Moon: the process of forming and dissolving goes on every day, and on the day of the New Moon no sign of the image exists at all. On both sides of the *Linga* there are two columns of ice formation which are called *Doris*. Every year in the month of Śrāvaṇa, the pilgrims start from Mārttanda (Murtan or Bhavan) for Amarnāth escorted by the officers of the Mahārāja of Kāśmīra (JASB., 1866, p. 219). On the last day of the visit, one or two or sometimes four pigeons are said to appear, gyrating and fluttering over the temple, to the amazed gaze of the pilgrims who regard them as Hara and Pārvati.

**Amarāvati**—1. *Nagarhāra*, about two miles to the west of Jallalabad: a village close to it is still called *Nagarak*,—the Na-kie of Fa Hian. 2. The Amarāvati *stūpa* is about 18 miles to the west of Bezwada and south of Dharaṇikoṭa, on the south or right bank of the Krishṇa river about sixty miles from its mouth in the Krishṇa district, Madras Presidency. The Amarāvati Chaitya is the Pūrvāśaila Saṅghārāma of Hiuen Tsiang (Dr. Burgess' *Buddhist Stupas of Amarāvati*, p. 101). Amarāvati is the Diamond Sands (*Dipal dinne*) of the *Daladā Vāṇī*: it was situated in the kingdom of the Nāga Rāja (see Turnour's translation in JASB., vi., p. 856). The Amarāvati topo was built about A.D. 370 or 380, by the Andhras or the Andhra-bhṛitya kings who were Buddhists (Sewell's *Sketch of the Dynasties of Southern India*, p. 1; for its description see JRAS., III, 132).

**Amareśvara**—On the opposite side of Omkārnāth, on the southern bank of the river Nerbuda (*Śiva Purāṇa*, Pt. I, ch. 38; *Skanda Purāṇa*-Rovākhanda), thirty-two miles northwest of Khandwa and eleven miles east of Martoka Railway station (Caine's *Picturesque India*, p. 397). In the *Brihat-Śiva P.* (Pt. II, chs. 3 and 4) Amareśvara is placed in Omkāra or Omkāra-kshetra. The twelve great *Lingas* of Mihādeva are:—Somanātha in Sauriṣṭra, Mallikārjuna in Śrīsaila, Mahā-kāla in Ujjayini, Omkāra in Amareśvara, Kedāra in the Himalayas, Bhīmaśaikara in Dākini, Viśveśvara in Benares, Tryambaka in Gomati (near Nasik), Vaidyanātha in Chitābhūmi, Nāgeśa in Dwārakā, Rāmeśvara in Setubandha, and Ghuśrīneśa in Sivālāya (*Śiva Purāṇa*, Pt. I, ch. 38).

**Ambalaṭṭhikā**—1. A park half way between Rājagṛhi and Nālandā (*Dīghanikāya*: *Brahmajāla Sutta*). 2. A park situated in the village of Khānumata in Magadha (*Kūṭadanta Sutta*).

**Āmbaligrāma**—A nail, a village on the opposite side of Allahabad, across the Yamunā (*Chaitanya-charitāmṛita*, Pt. II; *Journal of the Buddhist Text Society*, vol. V, p. 65).

**Ambara**—The country of Jaipur, so called from its ancient capital of that name now called Āmer, which is said to have been founded by Ambarisha, son of Māndhātā (Arch. S. Rep., Vol. 2), and hence Āmer is a corruption of Ambarishanagara. During the reign

of Akbar, Man Singh made the Dilaram garden on the bank of the Tal Kautara Lake at the foot of the Amer palace or fort. Within the latter is the temple of the goddess called Jasareśvarī Kālī taken away by Man Singh from Jessor after subjugating Pratāpāditya.

**Ambasanda**—This village was evidently situated on the present site of Giriyēk. See Indrasila-Guha and Giriyēk (*MB.*, p. 298).

**Ambashtha**—The country of the tribe of Ambutai of Ptolemy: they lived on the northern part of Sindh at the time of Alexander and also on the lower Akesines (McCrindle's *Invasion of India by Alexander the Great*, p. 155).

**Ami**—Eleven miles east of Chhapra containing the temple of Bhavānī, which is one of the 52 *Pīṭhas*, where a fragment from the body of Satī is said to have fallen. According to the *Tantra-Chūḍa maṇi*, the *Pīṭhas* where the dissevered limbs of Satī are said to have fallen, are 52. According to the *Śivacharitra*, they are 51; according to the *Devī-Bhāgavata* there are altogether 108 *Pīṭhas* (*Pt. vii, ch. 30*). The *Upa-Pīṭhas* or minor *Pīṭhas* are 26 (*Kālikā-Purāṇa*, chs. 18, 50, 61).

**Amrakūṭa-Parvata**—It has been identified with Amarakanṭaka (*Meghadūta* and Mahā-mahopādhyāya Haraprasād Śāstrī's *Meghadūta-Vyākhyā*, p. 3).

**Anahila-Pattana**—Virawal-Pattana or Paṭṭana, called also Anihilwār in Northern Baroda in Gujarat, founded in Samvat 802 or A.D. 746, after the destruction of Valabhī by Banarāja or Vamśarāja. The town was called Anahilapattana after the name of a cowherd who pointed out the site (Merutunga Āchāryya's *Prabandhachintāmaṇi*, ch. 1; Merutunga's *Therāvalī*, ed. by Dr. Bhau Daji). Hemchandra, the celebrated Jaina grammarian and lexicographer, flourished in the Court of Kumārapāla, king of Anahilapattana (A.D. 1142–1173), and was his spiritual guide: he died at the age of 84 in A.D. 1172, in which year Kumārapāla became a convert to Jainism (Bhau Daji's *Brief Notes on Hemachandra*); but according to other authorities, the conversion took place in A.D. 1159 (Tawney's *Intro.*, *Prabandhachintāmaṇi*, p. iii). After the overthrow of Valabhī in the eighth century Anahilapattana became the chief city of Gujarat or Western India till the fifteenth century. For the kings of Anahilapattana, see R. C. Ghosh's *Literary Remains of Dr. Bhau Daji*, pp. 138 to 140; *JRAS.*, XIII, p. 158. It was also called Anahillapura.

**Anamala**—Same as Anoma.

**Anandapura**—Vadnagar in northern Gujarat, seventy miles south-east of Sidhpur (St. Martin, as cited in McCrindle's *Ptolemy*), but there is still a place called Ānandpur, fifty miles north-west of Valabhī. It was anciently called Ānarṭtapura (see the two copper-plate inscriptions of Ālinā of A.D. 649 and 651). It was visited by Hiuen Tsiang (Burgess' *Antiquities of Kathiawad-Kachh*, p. 84). Ānandapura or Vadnagar is also called Nagara which is the original home of the Nāgara Brāhmaṇas of Gujarat. Kumārapāla surrounded it with a rampart (Dr. Bühler, *Ep. Indica*, vol. I, p. 295). Bhadrabāhu Svāmī, the author of the *Kalpasūtra*, composed in A.D. 411, flourished at the court of Dhruvasena II, king of Gujarat, whose capital was at this place (see Dr. Stevenson's *Kalpasūtra: Preface*).

**Ananta-Nāga**—Islamabad, the ancient capital of Kāśmīra on the right bank of the Jhelum.

**Ananta-Padmanābha**—Anantapur, in Trivandrum, the capital of Travancore, containing the celebrated temple of Padmanābha, which was visited by Chaitanya and Nityānanda (*Chaitanya-Bhāgavata*). It is also called Padmanābhapur (Prof. H. H. Wilson's *Mackenzie Collection*, p. 129). See **Ananta-sayana**.

**Ananta-sayana**—Padmanābhapur, in Travancore, containing the celebrated temple of Vishṇu sleeping on the serpent (Padma P., *Uttara*, ch. 74; Prof. H. H. Wilson's *Mackenzie Collection*, p. 129). See **Ananta-Padmanābha**.

**Anarita**—1. Gujarat and part of Malwa : its capital was Kuṭasthali or modern Dwārka (*Bhāgavata P.*, ch. X., p. 67). 2. Northern Gujarat : its capital was Ānarittapura (*Skanda P.*, *Nagara Kh.*, ch. 65), afterwards called Ānandapura, the modern Vadnagar (*Bom. Gaz.*, vol. I., Pt. I., p. 6, note 2).

**Anarittapura**—Same as Ānandapura. See **Anartta**.

**Anavatapta**—Same as Anotatta.

**Andha**—The river Andhī or Chāndan,—the Andomatis of Arrian : see **Chandravati** (*Devī-Bhāgavata*, Bk. 8, ch. 11).

**Andhanada**—The river Brahmaputra (*Bhāgavata P.*, ch. 5, alk. 9).

**Andhra**—1. The country between the Godāvāri and the Krishṇā including the district of Kistna. Its capital was Dhanakaṭaka or Amarāvatī at the mouth of the Krishṇā. Veṅgi, five miles to the north of Ellur, was according to Hiuen Tsiang, its ancient capital (*Garuda Purāṇa*, ch. 55). 2. Telingana, south of Hyderabad. According to the *Anaraghāḍghāra* (Act vii, 103), the Saptā Godāvāri passes through the country of Andhra, and its principal deity is the Mahādeva Bhīmeśvara. The Pallava kings of Veṅgi were overthrown by the Chalukya kings of Kalyānapura, and succeeded by the Chola kings who, in their turn, were conquered by the Jaina kings of Dhāraṇikōṭa. The Andhra dynasty was also called Sātavāhana or Sātakarnī dynasty ; their ancient capital was at Sri Kūkulam now diluviated by the Krishṇā.

**Aṅga**—The country about Bhagalpur including Monghyr. It was one of the sixteen political divisions of India (*Āṅguttara I.*, 4; *Vinaya Texts*, ii, 146; *Govinda Sutta* in *Digha-nikāya*, xix, 30). Its capital was Champā or Champāpuri. The western limit of its northern boundary at one time was the junction of the Ganges and the Sarajū. It was the kingdom of Romapāda of the Rāmāyaṇa and Karṇa of the *Mahābhārata*. It is said in the *Rāmāyaṇa* that Madana, the god of love, was burnt to ashes by Mahādova at this place, and hence the country is called Aṅga, Madana being thenceforth called Anaṅga (*Bālakāṇḍa*, Canto 23, vs. 13, 14). See *Kāma-Āśrama*. According to Sir George Birdwood, Aṅga included also the districts of Birbhum and Murshidabad. According to some authorities, it also included the Santal Parganas. It was annexed to Magadha by Bimbisāra in the sixth century B.C. (Spence Hardy's *Manual of Buddhism*, p. 166). His son Kunika or Ajūtaśatru became its viceroy, his head-quarters being at Champā. Mahāna, the maternal grandfather of Kumaradevi, wife of king Govindachandra of Kanouj (1114-1154), was king Rāmapāla's viceroy in Aṅga (*Journal of the Asiatic Society of Bengal*, 1908), the country having come under the sway of Gopāla, the founder of the Pāla dynasty, in the eighth century A.D. The celebrated places of antiquity and interest, in the province of ancient Aṅga are :—Rishyāśrīṅga-Āśrama at Rishikund, four

miles to the south-west of Bariarpur, one of the stations of the East India Railway ; the Karṇagad or the fort of Karṇa, four miles from Bhagalpur ; Champâ or Champâpurî, the ancient capital of Aṅga and the birth-place of Vâsupujya, the twelfth Tirthaṅkara of the Jainas ; Jahnu-âśrama at Sultanganj ; Modâgiri or Monghyr ; the Buddhist caves at Pâtharghâtâ (ancient Śilâ-saṅgama or Vikramâśilâ-saṅghârâma) in the Kahalgân sub-division, referred to by Hiuen Tsiang and by Chora Kavi in the *Chora-pañchâśikâ* ; and the Mandara Hill at Bansi, thirty-two miles to the south of Bhagalpur (see Champa-puri and Sumha). The name of Aṅga first appears in the *Atharva-samhitâ* (Kâṇḍa V, Anuvâka 14). For the history of Aṅga, see my "Notes on Ancient Aṅga or the District of Bhagalpur" in *JASB.*, 1914, p. 317.

**Angalaukika**—The country of the Aṅgalaukikas, who were most probably the Agalassians of Alexander's historians (see McCrindle's *Invasion of India*, p. 285) and neighbours of the Śivis, was situated below the junction of the Hydaspes and Akesines (*Brahmâṇḍa P.*, 149).

**Añjana-Giri**—The Suleiman range in the Panjab (*Varâha P.*, ch. 80).

**Anomâ**—The river Aumi, in the district of Gorakhpur (Cunningham's *Ancient Geography of India*, p. 423). It was crossed by Buddha after he left his father's palace at a place now called Chândâuli on the eastern bank of the river, whence Chhandaka returned with Buddha's horse Kanṭhaka to Kapilâvastu (Aśvaghosha's *Buddha-Charita*, Bk. V). But Carlleyle identifies the river Anomâ with the Kudawa Nâdî in the Basti district of Oudh (*Arch. S. Rep.*, vol. XXII, p. 224, and Führer's *MAI*). Carlleyle identifies the stûpa of Chhandaka's return with the Mahâ-thân Dih, four miles to the north-east of Tameswar or Maneya, and the Cut-Hair Stûpa with the Sirasarao mound on the east bank of the Anomâ river in the Gorakhpur district (*Arch. S. Rep.*, XXII, pp. 11, 15).

**Anotatta**—It is generally supposed that Anotatta or Anavatâpta lake is the same as Râwan-hrad or Langa. But Spence Hardy considers it to be an imaginary lake (Beal's *Legend and Theories of the Buddhists*, p. 129).

**Antaragiri**—The Râjmahal hills in the district of Santal Pargana in the province of Bengal (*Matsya P.*, ch. 113, v. 44 ; Pargiter's *Mârkanâdeya P.*, p. 325, note).

**Antaraveda**—The Doab between the Ganges and the Yamunâ (*Hemakosha* ; *Bhavishya Purâṇa*, Pt. III, ch. 2 ; *Ep. Ind.*, p. 197).

**Anumakundapattana**—Same as Anumakundapura.

**Anumakundapura**—Warrangal, the ancient capital of Telingana (Rudradeva inscription in *JASB.*, 1838, p. 903, but see Prof. Wilson's *Mackenzie Collection*, p. 76). It was the capital of Râjâ Rudradeva identified with Churang or Choragaingâ. The town was also called Anumakundapattana (*JASB.*, 1838, p. 901). The Kâkatiyas reigned here from A.D. 1110 to 1323. According to General Cunningham, Warrangal is the Korunkola of Ptolemy's *Geography*. Another name of Warrangal, according to the same authority, is Akshalinagara, which in the opinion of Mr. Cousens is the same as Yeksilanagara (*List of the Antiquarian Remains in the Nizam's Territories*). See Benâkataka.

**Anûpadesa**—South Malwa. The country on the Nerbuda about Nimar. Same as Haihaya, Mahisha and Mâhishaka (*Śiva Purâṇa*, Dharma-samhitâ, ch. 56 ; *Harivamṣa*, chs. 5, 33, 112, 114). Its capital was Mâhishmatî (*Raghuvamṣa*, canto VI, v. 43).

**Anurādhapura**—The ancient capital of Ceylon. The branch of the celebrated Bo-tree (Pipal-tree) of Buddha-Gayā was brought and planted here by Mahinda and his sister Saṅghamittā, who were sent by their father Aśoka to introduce Buddhism into Ceylon. The tree still exists in the Mahā-vihāra. The left canine tooth of Buddha which was removed from Dantapura (Puri) in the fourth century to Anurādhapura, existed in a building erected on one of the angles of Thuparamayo (Thupārāma) Dagoba (a corruption of Dhātugarba), which was built by Devānampiyatissa about 230 B.C., as a relic shrine of either the right jaw-bone or the right collar-bone of Buddha. See Dantapura. The town contains also the "Loya Maha Paya" or Great Brazen Monastery and the "Ruanwelli" Dagoba described in the *Mahāvāraṇa*. The latter was built by the king Dutthagāmī in the second century of the Christian era. The Isibhumanganan was the site of Mahinda's funeral pile, and in the Ghanākara-vihāra the *Atṭha-kathā* (the commentary of the *Tripitaka*) was translated from Singhalese into Pāli by Buddhaghosha (A.D. 410–432), a Brahmin who came from a village named Ghosha in the neighbourhood of Buddha-Gayā, during the reign of Mahānāma or Mahāmuni (Gray's *Buddhaghosuppatti*): he was converted to Buddhism by Revata (Turnour's *Mahāvāraṇa*, ch. 37).

**Aornos**—Ranigat, sixteen miles north-west of Ohind in the Peshawar district of the Punjab (Cunningham's *Ancient Geography of India*, p. 58), but according to Captain James Abbot, Shah Kot on Mount Mahaban, situated on the western bank of the Indus, about 70 miles to the north-east of Peshawar: modern researches have proved the correctness of Abbot's identification (Smith's *Early History of India*, p. 68). It is perhaps a corruption of Varāṇa of Pāṇini: there is still a town called Barana (q.v.) on the western bank of the Indus opposite to Attok (*Ind. Ant.*, I, 22).

**Apaga**—Afghanistan (*Brahmāṇḍa P.*, ch. 49).

**Apagā**—1. The Ayuk-nadi to the west of the Ravi in the Punjab. 2. A river in Kurnk-shetra (*Vāmanā P.*, ch. 36, *Padma P.*, Svarga; ch. 12). See, however, Oghavati. It still bears its ancient name. It is evidently the Āpaya of the *Rig-Veda* (III, 23, 4) frequently mentioned with the Sarasvatī and the Drishadvatī.

**Apāpapurī**—Same as *Pāpā* [*Sabdakalpadruma*—s.v. Tīrthaikara; Prof. Wilson's *Hindu Religion* (Life of Mahāvīra)]. See *Pāpā*.

**Aparanandā**—Same as *Alakānandā*: see *Nanda* (*Mahābh.*, Vana, ch. 109; *Brahmāṇḍa P.*, ch. 43).

**Aparānta**—Same as *Aparāntaka*.

**Aparāntaka**—Koūkan and Malabar (*Mārkandeya Purāṇa*, ch. 58): it is the Ariake of Ptolemy, according to whom it extended southward from the Nerbuda. In the *Rajhuvāraṇa* (IV, v. 53) Aparānta is said to be on the south of the Muralā. According to the *Periplus of the Erythræan Sea*, Ariako extended southwards from the gulf of Cambay to the north of Ābhira. Ptolemy's Ariake is the contraction of Aparāntaka, but that of the *Periplus* is the contraction of Āraṇyaka. According to Sir R. G. Bhandarkar, Aparānta was the northern Koūkan, the capital of which was Surpāraka (modern Supara) near Bassein. Aśoka sent here a Buddhist missionary named Yona-Dhammarakkhita in 245 B.C. According to Bhagwanlal Indraji, the western seaboard of India was called Aparāntika or Aparāntaka (*Ind. Ant.*, vol. VII, pp. 259, 263). Bhāṭṭa Śrīmīl in his commentary on Kauṭilya's *Arthaśāstra* (Koshādhyaksha, Bk. ii) identifies it with Koūkana.

See also *Brahma Purâna* (ch. 27, vol. 58) which includes Surpâraka in Aparânta-deśa. According to Kâlidâsa, it was situated between the Sahya (Western Ghats) and the sea (*Raghuvam̄sa*). It extended from the river Mahi to Goa (*Bomb. Gaz.*, vol. I, Pt. I, p. 36, note 8).

**Apara-Videha**—Rungpur and Dinajpur (*Lalita-vistara*, Dr. R. L. Mitra's trans., p. 52, note).

**Āpayâ**—Same as **Apagâ** (*q.v.*).

**Āptanetravana**—It has been identified with the ruins near Ikauna in the Bahraich district in Oudh (Führer's *MAI*). It was visited by Hiuen Tsiang.

**Āraba**—Arabia. See **Banâyu**.

**Āramanagara**—Arrah in the district of Shahabad. Dr. Hoey, however, supposes that the ancient name of Arrah was Arâda; and Arâda Kâlâma, the teacher of Buddha, was a native of this place (*JASB.*, vol. LXIX, p. 77), but see *Arch. S. Rep.*, vol. III, p. 70.

**Āranya**—1. The nine sacred Aranyas or forests are:—Saindhava, Dandakâranya, Naimisha, Kurujângala, Upalâvrita (Utpalâranya ?), Aranya, Jaibumârga, Pushkara, and Himâlaya (*Devî Purâna*, ch. 74). 2. See **Āranyakâ**. 3. Same as **Bana**.

**Āranyakâ**—A kingdom situated on the south of Ujjain and Vidarbha (*Mahâbhârata* Sabhâ, ch. 31). It is called Aranya in the *Devî Purâna*, ch. 46. It is the Ariaka of the *Periplus*. According to DaCunha, Ariaka (Ārya-kshetra) comprised a great part of Aurangabad and southern Koikana. Its capital was Tagara, modern Daulatabad (DaCunha's *History of Chaul and Bassein*, p. 127).

**Āratta**—The Punjab, which is watered by the five rivers (*Mahâbhârata*, Drona Parva, chs. 40—45; *Karṇa P.*, ch. 45; Kauṭilya's *Arthaśâstra*, Pt. ii, ch. 30). It was celebrated for its fine breed of horses. Its Sanskritized form is Arâshṭra.

**Aravâlo**—The Wulur or Volur lake in Kaśmîra (Turnour's *Mahâvam̄sa*, p. 72). The Nâga king of Aravâlo was converted to Buddhism by Majjhantika (Madhyantika), the missionary, who was sent by Aśoka to Kaśmîra and Gândhâra. It is the largest lake in the valley of Kaśmîra, and produces water-nuts (*singâddâ*) in abundance, supporting considerable portion of the population, the nuts being the roots of the plant *trapa bispinosa* (Thornton's *Gazetteer*).

**Arbuda**—Mount Abu in the Aravali range in the Sirohi State of Rajputana. It was the hermitage of Rishi Vaśishṭha (*Mbh.*, Vana, ch. 82; *Padma P.*, Svarga, ch. II). The Rishi is said to have created out of his fire-pit in the mountain a hero named Paramâra to oppose Viśvâmitra while he was carrying away his celebrated cow Kâma-dhenu. Paramâra became the progenitor of the Paramâra clan of Rajputs (*Ep. Ind.*, vol. I, p. 224). Mount Abu contains the celebrated shrine of Ambâ Bhavâni. It contains the celebrated Jaina temples dedicated to Rishabha Deva and Neminâtha: it is one of the five sacred hills of the Jainas, which are Śatruñjaya, Samet Sikhar, Arbuda, Girnar, Chandragiri (*Ind. Ant.*, II, 354). For the names of the twenty-four Tirthankaras, see Sravasti.

**Arddhagaṅgâ**—The river Kâveri (*Hemakosha*; *Harivam̄sa*, I, ch. 27).

**Ariana**—That portion of Central Asia (mentioned by Strabo) which was the original abode of the Aryan race and which is called Airyan-vejo (Arya-vija) in the *Avesta*. From its description as a very cold country and its situation on the north of India as it appears from the *Vedas*, it is considered to have been situated to the west of Bolurtagh and Mustagh (or Snowy Mountain) and near the source of the Amu and Syhun, including the Pamir. Sections of the Aryan race migrated to the west and settled themselves in Europe at different periods. Those that remained behind migrated subsequently to the south and settled themselves in Iran and the Punjab. Differences of opinion about agricultural and religious reforms, especially the introduction of the worship of Indra as a principal god to the lowering of Varuna, who always held the highest position in the hierarchy of the gods even from the time when they all resided in Central Asia, split up the early Aryan settlers of the Punjab into two parties, and led to the dissension which brought about a permanent separation between them. The party which opposed this innovation migrated to the north-west, and after residing for some time at Balkh and other places, finally settled themselves in Iran: they were the followers of Zarathustra and were called Zoroastrians, the ancestors of the modern Parsis. The other party, the ancestors of the Hindus, gradually spread their dominion from the Punjab and the bank of the Sarasvati to the east and south by their conquest of the aboriginal races (Max Müller's *Science of Language*).

**Arishthapura**—The Sanskritized form of Ariṣṭhapura, the capital of the country of Śivi (q.v.). It has not yet been identified: perhaps it is the same as Aristobothra of Ptolemy on the north of the Punjab.

**Aristhalā**—Same as Kusāthala: see Pāniprastha.

**Arjikiya**—The river Bias (Vipāśā) [*Rig-Veda*].

**Arjunī**—The river Bāhudā or Dhabalā (*Hemiskosha*).

**Arkakshetra**—Same as Padmakshetra: Konārak, or Black Pagoda, 10 miles north-west of Puri in Orissa, containing the temple of the Sun called Konāditya. It is also called Sūrya-kshetra (*Brahma Purāṇa*, ch. 27). See Konārka.

**Arupa**—One of the Seven Kosis (*Mahābhārata*, Vana, ch. 84). See Mahākausika.

**Arunā**—A branch of the Sarasvati in Kurukshetra (*Mahābhārata*, Salya, ch. 44): it has been identified, by General Cunningham with the Mārkanda. Its junction with the Sarasvati three miles to the north-east of Pehoa (Pṛithūdaka) is called the Aruna-saṅgama (*Arch. S. Rep.*, vol. XIV, p. 102).

**Arunāchala**—1. Same as Arunagiri. See Chidambaram: it contains the *tej* or fire image of Mahādeva. 2. A mountain on the west of the Kailās-range (*Brahmāṇḍa P.*, ch. 51).

**Arunagiri**—Tiruvannamalai or Trinomali in the South Arcot district in the province of Madras (*Ep. Ind.*, Vol. III, p. 240). It is called Arunāchala in the *Skanda P.* (Arunā, Māhāt., Uttara, ch. 4). It contains the temples of Arunāchaleśvara and Arddha-nārlīśvara Mahādeva (Wilson's *Mackenzie Collection*, p. 191).

**Arunoda**—Garwal, the country through which the Alakānandā flows (*Skanda P.*, Avanti Kh., Chaturaśtilinga, ch. 42). Its capital is Śrinagar.

Āryaka—Ariake of Ptolemy who wrote his *Geography* about A.D. 150 (*Bṛihat Saṃhitā*, ch. 14). See Aparāntaka and Āraṇyaka.

Āryapura—Ahiole, the western capital of the Châlukyas in the seventh and eighth centuries A.D., in the Badami Taluka of the Bijapur district. It is the Ayyâbole of the old inscriptions (*Arch. S. Rep.*, 1907-8, p. 189).

Āryâvartta—The northern part of India which lies between the Himalayas and the Vindhya range (*Manu-Saṃhitā*, ch. 2, v. 22). At the time of Patañjali, Āryâvartta was bounded on the north by the Himalayas, on the south by the Pâriyâtraka, on the west by Ādarśâvalî (Vinaśana according to the *Vasiṣṭha Saṃhitā*, I, 8), and on the east by Kâlakavana (Rajmahal hills). See Kalakavana. According to Râjaśekhara, the river Nerbuda was the boundary between Āryâvartta and Dakshinâpatha (*Bâlardâmâyâya*, Act VI; Apte's *Râjaśekhara : his Life and Writings*, p. 21).

Āśapalli—Ahmedabad ; same as *Yessabal* or Āsawal (Alberuni's *India*, p. 102).

Aser—Asirgarh, eleven miles north of Burhanpur in the Central Provinces (*Pṛithivirāj Rāso*). Aser is a contraction of Aśvathâmâ-giri (*Arch. S. Rep.*, vol. IX).

Ashtâvakra-Āśrama—Râhugrâma (now called Raila), about four miles from Hardwar, near which flows the Ashtâvakranadî, a small river, perhaps the ancient Samaṅgâ. The hermitage of Rishi Ashtâvakra is also pointed out at Pauri near Śrinagar in Garwal, the mountain near which is called Ashtâvakra-parvata.

Ashtâpâda—See Kailâsa.

Ashta-Vinâyaka—The eight Vinâyaka (Ganapati) temples are situated at Ranjangâon at the junction of the Bhîmâ and Mûtha-mûla, Mârgâon, Theur, Lenâdri and Ojhar in the Poona district, at Pâli in the Pant Sachiv's territory, at Madh in the Thana district and at Siddhatek in the Ahmednagar district in the Bombay Presidency (*Antiquarian Remains in the Bombay Presidency*, vol. 3). See Vinayaka-tîrthas.

Ashtigrâma—Râval in the district of Mathurâ, where Râdhikâ was born at the house of her maternal grandfather Surbhânu and passed the first year of her infancy before her father Brishabhânu who dwelt at this place removed to Barshâna (*Ādi Purâna*, ch. 12, and Growse's "Country of Braja" in *JASB.*, 1871 and 1874, p. 352). See Barshâna.

Asî—A river in Benares. See Bârâṇasî (*Mahâbhârata*, Bhîshma, ch. 9).

Asikni—The river Chenab (Chandrabhâgâ) [*Rig-Veda*, x, 75].

Asiladurga—Junagar (Tod's *Râjasthân*).

Āsmaka—According to the *Brahmânîla Purâna* (Pûrva, ch. 48) Āsmaka is one of the countries of Southern India (Dâkshinâtya), but the *Kûrma Purâna* mentions it in connection with the countries of the Punjab ; the *Bṛihat-Saṃhitâ* (ch. 14) also places it in the north-west of India. Auxoamis which has been identified by Saint Martin with Sumi (McCrindle's *Ptolemy*) lying a little to the east of the Sarasvatî and at a distance of about 25 miles from the sea, was considered to be the ancient Āsmaka. According to Prof. Rhys Davids, Āsmaka was the Assaka of the Buddhist period, and was situated immediately to the north-west of Ayantî. The Assakas had a settlement on the banks of the Godâvarî at the time of Buddha, and their capital was Potana (*Govinda Sûtta* in *Digha-*

*Nikāya*, xix, 36). It appears, however, from the "History of Bāwari" in Spence Hardy's *Manual of Buddhism*, *Suttaripāta*, and *Pārāyāṇavagga* (*SBE.*, X, 188) that Assaka (Āśmaka) was situated between the Godāvāri and Māhissati (Māhishmatī) on the Nerbuda. It was also called Alaka or Mūlaka and its capital was Pratishṭhāna (Paudanya (*q.v.*) of the *Mahābhārata*) on the north bank of the Godāvāri (see *Pratishṭhana*.) called Potali and Potana by the Buddhists (*Jātakas*, Cam. Ed., vol. III, p. 2). It became a part of the Mahārāshtra country at the time of Aśoka. The *Daśakumāracharita* written in the sixth century A.D., by Dandin, describes it as a dependant kingdom of Vidarbha. It is also mentioned in the *Harshacharita*. It should be remarked that in the *Purāṇas*, Mūlaka is said to be the son of a king of Āśmaka. Bhatṭa Svāmī, the commentator of Kauṭilya's *Arthāśāstra*, identifies Āśmaka with Mahārāshtra. It is the Aśvaka of the *Mahābhārata* (Bhīṣma P., ch. 9).

**Asmanvati**—The river Oxus. It is mentioned in the *Rig-Veda*, x, 53, 8.

**Assaka**—See *Āśmaka* (*Digha Nikāya*, xix, 36).

"**Astacampra**"—Same as *Hastakavapra*, but see *Stambhapura*.

**Astakapra**—Same as "*Astacampra*."

**Asvaka**—See *Āśmaka*.

**Asva-kachchha**—Cutch (*Rudradāman Inscription*).

**Asva-tīrtha**—1. The confluence of the Ganges and the Kālinādi in the district of Kanouj (*Mbh.*, *Anuśāsana*, ch. 4; *Vana P.*, ch. 114, and *Vāmana P.*, ch. 83). 2. The Aśva-krāntā mountain in Kāmakhyā near Gauhati in Assam (*Yogini Tantra*, *Uttara Kh.*, ch. 3).

**Atṭahāsa**—On the eastern part of Lābhapur in the district of Birbhum in Bengal. It is one of the Piṭhas (*Kubjikā Tantra*, ch. 7; *Padma P.*, *Sṛiṣṭi Kh.*, ch. 11). Sati's lips are said to have fallen at this place and the name of the goddess is Phullarā. It is seven miles from the Amodpur Station of the E. I. Railway.

**Ātreyi**—The river Atrai which flows through the district of Dinajpur (*Kāmakhyā Tantra*, ch. VII): it is a branch of the Tistā.

**Audumvara**—1. Cutch ; its ancient capital was Koṭeśvara or Kachchheśvara (*Mahābhārata* *Sabhā P.*, ch. 52, and Cunningham's *Arch. S. Rep.*, v, p. 155): the country of the Odombores of Ptolemy. 2. The district of Nurpur (or rather Gurudāspur) which was anciently called Dahmeri or Dehmbeori, the capital of which is Pathankot (Pratishṭhāna) on the Ravi in the Punjab, was also called Uduṃvara (*Brihat-Saṃhitā*, ch. 14, and *Arch. S. Rep.*, vol. xiv, p. 116; Rapson's *Ancient India*, p. 155). There was another Uduṃbara to the east of Kanouj (*Chullavagga*, pt. xii, chs. 1 and 2).

**Aupaga**—Same as *Kamboja* (*Mārkanḍeya P.*, ch. 57).

**Āvagāṇa**—Afghanistan (*Brihat-Saṃhitā*, ch. 16). See *Kamboja*.

**Avanti**—1. Ujin (*Pāṇini*, iv, 176; *Slānda P.*, *Avanti Khanda*, ch. 40): it was the capital of Mālava (*Brahma P.*, ch. 43). 2. The country of which Ujin was the capital (*Anaraghāgħava*, Act vii, 109). It was the kingdom of Vikramāditya (see *Ujjayinī*). In the *Govinda Sutta* (*Digha-Nikāya*, xix, 36), its capital is said to be Māhishmatī. It is the ancient name of Malwa (*Kathāsarit-sāgara*, ch. xix). Avanti has been called Mālava since the seventh or eighth century A.D. (Rhys Davids' *Buddhist India*, p. 28).

**Avântika-Kshetra**—Avani, a sacred place in the district of Kolar in Mysore, where Râmachandra is said to have halted on his way from Laïkâ to Ayodhyâ.

**Avanti-Nadi**—The Sipra. Ujin stands on this river.

**Ayodhana**—Pâk-Pattana, five miles west of the Ravi and eight miles from Mamoke Ghat in the Montgomery district of the Punjab (Rennell's *Memoir of a Map of Hindoostan* (1785), p. 62; Thornton's *Gazetteer of the Countries adjacent to India, JASB.*, vi, 190). It was formerly a renowned city referred to by the historians of Alexander the Great. The town is built on a hillock 40 or 50 feet above the surrounding plain. Its old walls and bastions are now crumbling into ruins. It is celebrated for the tomb of the Mahomedan Saint Farid-ud-din Shaheb Shakar Ganj.

**Ayodhyâ**—Oudh, the kingdom of Râma. At the time of the Râmâyâna (I, chs. 49, 50), the southern boundary of Kośala was the river Syandikâ or Sai between the Gumti and the Ganges. During the Buddhist period, Ayodhyâ was divided into Uttara (Northern) Kośala and Dakshiṇa (Southern) Kośala. The river Sarayû divided the two provinces. The capital of the former was Śrâvasti on the Rapti, and that of the latter was Ayodhyâ on the Sarayû. At the time of Buddha, the kingdom of Kośala under Prasenajit's father Mahâkośala extended from the Himalayas to the Ganges and from the Râmgaingâ to the Gandak. The ancient capital of the kingdom was also called Ayodhyâ, the birth-place of Râmachandra. At a place in the town called Janmâsthâna he was born; at Chirodaka, called also Chirasâgara, Daśaratha performed the sacrifice for obtaining a son with the help of Rishyaśriṅga Rishi; at a place called Tretâ-ki-Thâkur, Râmachandra performed the horse-sacrifice by setting up the image of Sîtâ; at Ratnamâṇḍapa, he held his council (*Muktikopanîshad*, ch. 1); at Swargadwâram in Fyzabad, his body was burned. At Lakshmana-kunda, Lakshmana disappeared in the river Sarayû. Daśaratha accidentally killed Saravaṇa, the blind Rishi's son, at Majhaurâ in the district of Fyzabad. Ādinâtha, a Jaina Tîrthaikara, was born at Ayodhyâ (Führer's *MAI*). Cunningham has identified the Sugrîva Parvata with the Kâlakârâma or Pûrvârâma monastery of the *Mahârâmîśa*, the Maṇi Parvata with Aśoka's Stûpa mentioned by Hiuen Tsiang, the Kubera Parvata with the Stûpa containing the hair and nails of Buddha (*Arch. S. Rep.*, vol. i). The Maṇi Parvata is said to be a fragment of the Gandhamâdana mountain which Hanumâna carried on his head on his way to Laïkâ. The sacred places at Ayodhyâ were restored by Vikramâditya (evidently a Gupta king), who was an adherent of the Brahmanical faith, in the second century A.D., or according to some, in the fifth century A.D., as the sacred places at Brindâban were restored by Rupa and Sanâtana in the sixteenth century A.D. Ayodhyâ is the Sâketa of the Buddhists and Sagada of Ptolemy (see *Saketa*).

**Ayudha**—The country lying between the Vitastâ (Jhelum) and the Sindhu (Indus). Same as Yaudheya.

## B

**Bachmati**—The river Bāgmatī in Nepal. Eight out of fourteen great Tirthas of Nepal have been formed by the junction of the Bāgmatī with other rivers. The names of the eight Tirthas are:—Panya, Sānta, Saṅkara, Rāja, Chintāmani, Pramadā, Śatalakshana, and Jayā. The source and exit of the Bāgmatī are two other Tirthas. Same as Bhagvatī.

**Badari**—The O-cha-li of Hiuen Tsiang. It has been identified by Cunningham (*Anc. Geo.*, p. 494) with Edar in the province of Gujarāt; it was, according to him, Sauvīra of the Pauranic period. According to the *Bṛihat-jyotiṣhārṇava*, Edar is a corruption of Ilvadurga. It is situated on a river called Hiranyanadī. The name of Badarī is mentioned in the Dhavala inscription at Vasantagad near Mount Abu (*JASB.*, 1841, p. 821).

**Badarī**—See *Badarikāśrama*.

**Badarikāśrama**—Badrināth in Garwal, United Provinces. It is a peak of the main Himalayan range, about a month's journey to the north of Hardwar and 55 miles north-east of Śrinagara. The temple of Nara-Nārāyaṇa is built on the west bank near the source of the Bishengāṅgā (Alakānanda), equidistant from two mountains called Nara and Nārāyaṇa, over the site of a hot-spring called Tapanakundā, the existence of which, no doubt, led to the original selection of this spot: it is situated on the Gandhamādāna mountain (*Asiatic Researches*, vol. XI, article x; *Mahābhārata*, Śānti, ch. 335). The temple is said to have been built by Śaṅkarāchārya in the eighth century A.D. It was also called Badarī and Bisālā Badarī (*Mahābhārata*, Vana, ch. 144). For a description of the place, see *Asiatic Researches*, vol. XI, article x.

**Badava**—Same as Jyālāmukhi (see *Mahābhārata*, Vana, ch. 82).

**Baggumudā**—Same as Bhāgvati.

**Bāgmatī**—A sacred river of the Buddhists in Nepal. The river is also called Bāchmatī as it was created by the Buddha Krakuchhanda by word of mouth when he visited Nepāla with people from Gauda-deśa. Its junctions with the rivers Maradārikā, Maṇis-rohini, Rājamañjarī, Ratnāvalī, Chārumati, Prabhāvati and Trivenī, form the Tirthas called Sānta, Saṅkara, Rājamañjarī, Pramodā, Sulakshana, Jayā and Gokarṇa respectively (*Svayambhū Purāṇa*, ch. v; *Vardha P.*, ch. 215. See also Wright's *Hist. of Nepal*, p. 90).

**Bahela**—Baghelkhand in Central India. It has been placed with Kārusha (Rewa) at Vindhyaṁḍila (*Vāmana P.*, ch. 13). Rewa is also called Baghilkhand (Thornton's *Gazetteer*).

**Bāhika**—The country between the Bias and the Sutlej, north of Kekaya. It is another name for Vālhika (see *Mbh.*, Sabhā, ch. 27, where Vālhika is evidently used for Vālhika): it was conquered by Arjuna. According to the *Mahābhārata* (*Karṇa P.*, ch. 44), the Vāhikas lived generally between the Sutlej and the Indus, but specially on the west of the rivers Rāvī and Āpagā (Ayuk Nadi), and their capital was Śākala. They were a non-Aryan race and perhaps came from Balkh, the capital of Bactria. According to Pāṇini and Patañjali, Vāhika was another name for the Panjab (IV, 2, 117; V, 3, 114; *Ind. Ant.* I, 122). See *Takka-deśa*. Bāhi and Hika were names of two *Asuras* of the Bias river after whom the country was called Vāhika. (*Mbh.*, Karna P., ch. 45 and *Arch. S. Rep.*, vol. V). They lived by robbery. According to the *Rāmāyaṇa* (Ayodhyā K, ch. 78), Vāhika was situated between Ayodhyā and Kekaya.

**Bahudâ**—The river Dhabalâ now called Dhumela or Burha-Râpti, a feeder of the Rapti in Oudh. The severed arm of Rishi Likhita was restored by bathing in this river; hence the river is called Bâhudâ (*Mahâbhârata*, Sânti, ch. 22; *Harivamsha*, ch. 12). But in the *Sîva Purâna* (Pt. VI., ch. 60), it is said that Gaurî, the grandmother of Mândhâtâ, was turned into the river Bâhudâ by the curse of her husband Prasenajit. It has been identified by Mr. Pargiter with the Râmgaṅgâ which joins the Ganges near Kanauj (see his *Mârkandeya P.*, ch. 57). See Ikshumati. But this identification does not appear to be correct, as it is a river of Eastern India (*Mahâbhârata*, Vana, ch. 87).

**Bahulâ**—A Sakti Pitha near Kâtwa in Bengal (*Tantrachudâmanî*).

**Baibhrâja-Sarovara**—Same as Manasa-sarovara (*Harivamsha*, ch. 23).

**Baidisa**—See *Bidiśâ* (*Brahma P.*, ch. 27).

**Baidûrya-Parvata**—1. The island of Mândhâtâ in the Narbada, which contains the celebrated temple of Omkâranâth, was anciently called Baidûrya-Parvata (*Skanda P.* Revâ-Kh.). 2. It has been identified by Yule (*Marco-Polo*) with the northern section of the Western Ghats. The Parvata or mountain is situated in Gujarât near the source of the river Visvâmitrâ which flows by the side of Baroda (Varâhamihira's *Brihat-Samhitâ* ch. 14; *Mahâbhârata*, Vana, chs. 89, 120). 3. The Satpura range: the mountain contained Baidûrya or Beryl (cat's eye) mines (*Mbh.*, Vana, chs. 61, 121).

**Baidyanâtha**—1. See Chitâbhûmi. It is a place of pilgrimage (*Padma P.*, Uttara Kh. ch. 59). 2. In the district of Kangra in the Panjab. Same as Kiragrama (*Matsya P.* ch. 122). [Temples of Baidyanâtha are:—In Deogadh in the Sonthal Perganas in Bengal (*Brihad-Dharma P.*, pt. I., ch. 14). See Chitâbhûmi. For the establishment of the god and the name of Baijnâth (Baidyanâtha), see Mr. Bradley-Birt's *Story of an Indian Upland*, ch. xi. 2. In Dabhoi, Gujarat (*Ep. Ind.*, vol. 1, p. 21). 3. In Kiragrama on the east of the Kangra district, 30 miles east of Kot Kangra on the Binuan river (ancient Kandukâ-binduka) in the Panjab (*Ep. Ind.*, vol. 1, p. 97)].

**Baidyuta-Parvata**—A part of the Kailâsa range at the foot of which the Mânasa sarovara lake is situated. It is evidently the Gurla range on the south of lake Mânasa sarovara; the Saraju is said to rise from this mountain (*Brahmânda P.*, ch. 51). A Mânasa-sarovara is situated in the Kailâsa mountain (*Râmâyâna*, Bâla-k., ch. 24). Baidyuta mountain is a part of the Kailâsa range.

**Baihâyansî**—Same as Begavatî (*Devî-Bhâgavata*, VIII, ch. 11; *Mack. Col.*, pp. 142, 211).

**Baijayantî**—Banavâsi in North Kanara, the capital of the Kadambas. Same as Krâuñchapura. It is mentioned as Vaijayanta in the *Râmâyâna* (Ayodhyâ K., ch. 9). It has also been identified with Bijayadurg by Sir R. G. Bhandarkar (*Early History of the Dekkan*, p. 33).

**Baikanâtha**—A place of pilgrimage about 22 miles to the east of Tinnevelly visited by Chaitanya (*Chaitanya-charitâmrita*). It is situated on the river Tâmrâparnî in Tinnevelly. It is also called Srîvaikanâtham.

**Bairantya-Nagara**—Where Bhâsa places the scene of his drama *Avimâraka*. It was the capital of a king named Kunti-Bhoja (*Ibid*, Act VI). It is mentioned in the *Harsha-charita* (ch. vi) as the capital of Rantideva. See Kunti-Bhoja and Rantipura.

Balrāṭa-Pattana—The capital of the old kingdom of Govisana, visited by Hiuen Tsiang in the seventh century. It has been identified with Dhikuli in the district of Kumaun (Führer's *MAI.*, p. 49).

Balsālī—Besād in the district of Mazaffarpur (Tirhut), eighteen miles north of Hājipur, on the left bank of the Gaṇḍak (General Cunningham's *Anc. Geo.*, p. 443, and *Rāmāyaṇa*, Adikānda, ch. 47). The *Rāmāyaṇa* places Biśālā on the northern bank of the Ganges and the *Axa*, *Kalp.* (ch. 30) on the river Balgumati. The Pergana Besārā, which is evidently a corruption of Biśālā, is situated within the sub-division of Hājipur. Baiśālī was the name of the country as well as of the capital of the Vṛjjis (Vajjis) or Lichchhavis who flourished at the time of Buddha. The southern portion of the district of Muzaffarpur constituted the ancient country of Vaiśālī. The small kingdom of Vaiśālī was bounded on the north by Videha and on the south by Magadha (Pargiter's *Ancient Countries in Eastern India*). It appears from the *Lalitavistara* that the people of Vaiśālī and the Vajjis had a republican form of government (see also *Mahā-parinibbāna Sutta*). Buddha lived in the Mahāvana (Great Forest) monastery called Kuṭāgrāśālā or Kuṭāgra hall, rendered as "Gabled Pavilion" by Rhys Davids (*Chullavagga*, ch. v; sec. 13, and ch. x, sec. 1; *SBE.*, vol. XI), which was situated on the *Markaya-hrada* or monkey-tank near the present village of Bakhra, about two miles north of Besād, and near it was the tower called Kuṭāgra (double-storeyed) built over half the body of Ānanda. About a mile to the south of Besād was the Mango-garden presented to Buddha by the courtesan Aūradārikā called also Ambapāli. Chāpāla was about a mile to the north-west of Besād, where Buddha hinted to Ānanda that he could live in the world as long as Ānanda liked, but the latter did not ask him to live. The town of Baiśālī, which was the capital of Videha at the time of Buddha and Mahāvīra, consisted of three districts : Baiśālī or Besālī proper, Kunḍapura or Kunḍagāma (the birth-place of Mahāvīra, the twenty-fourth or last Tīrthaikara of the Jainas), and Bāniyagāma, occupying respectively the south-eastern, north-eastern, and western portions of the city (Dr. Hoernle's *Urasagadasao*, p. 4 n.; *Āchārāṅga Sūtra*, and *Kalpa Sūtra* in *SBE.*, vol. XXII, p. 227 f.). The second Buddhist Synod was held at the Bālukārāma vihāra in 443 B.C., but according to Max Müller in 377 B.C., in the reign of Kālāsoka, king of Magadha, under the presidentship of Revata who was one of the disciples of Ānanda (Turnour's *Mahāvāñsa*, ch. iv). Baiśālī, however, has been identified by Dr. Hoey with Chirānd, seven miles to the east of Chapra on the Ganges (see Chirānd in Pt. II). At Beluva (modern Belwa, north-east of Chirānd), Buddha was seized with serious illness (*Mahā-parinibbāna Sutta*, ch. ii). Chāpāla (*Mahā-parinibbāna Sutta*, ch. ii) has been identified by Dr. Hoey with Telpā (or Talpā, a tower) to the east of the town of Chapra, which was built for the Mother of the Thousand Sons. Titariū, west of Sewan, has been identified by him with the forest, the fire of which was extinguished by the *Tilar* or partridge. The name of Satnarnūlā has been connected with the seven (*sapta*) princes who were prepared to fight with the Mallas for the relics of Buddha. Bhāta-pokhar (Bhakta-Pushkara) is shown to be the place where Drona divided the relics among the seven princes. The country to the east of the river Daha near Sewan was the country of the Mallas. The river Shi-lai-na-fa-ti (*Suvarmavatī*) of Hiuen Tsiang has been identified with the river Sondi. Dr. Hoey identifies Besād with the town of the Monster Fish, *Vasālhyā* (really porpoise) [*JASB.*,

vol. LXIX.—“Identification of Kusinara, Vaisali and other Places” and my article on “Chirānd in the district of Saran” in *JASB.*, vol. LXXII. The places where Buddha resided while in Vaiśālī are Udena-Mandira, Gautama-Mandira, Saptambaka-Mandira, Bahuputra-Mandira, Saranda-Mandira, and Chāpāla-Mandira (*Mahā-parinibbāna Sutta*, ch. 3; Spence Hardy’s *MB.*, p. 343). For the names of other places in Baiśālī where Buddha resided, see *Divyāvadāna* (Cowell’s ed., chs. xi, xii).

Balsikya—Same as Basyā (*Brakma P.*, ch. 27).

Baitaraṇī—1. The river Baitaraṇī in Orissa : it is mentioned in the *Mahābhāraṭa* as being situated in Kaliṅga (Vana Parva, ch. 113). Jājpur stands on this river. 2. The river Dantura which rises near Nasik and is on the north of Bassein. This sacred river was brought down to the earth by Paraśurāma (*Padma P.*, Tuṅgārī Mâhātmya ; *Matsya P.*, ch. 113 ; Da Cunha’s *History of Chaul and Bassein*, pp. 117, 122). 3. A river in Kurukshetra (*Mbh.*, Vana, ch. 83). 4. A river in Garwal on the road between Kedāra and Badrinātha, on which the temple of Gopeśvara Mahādeva is situated.

Bākāṭaka—A province between the Bay of Bengal and the Śrī-saila hills, south of Hyderabad in the Deccan. The Kailakila Yavanas reigned in this province and Vindhyāśakti was the founder of this dynasty (*Vishnu P.*, IV., ch. 24 ; Dr. Bhau Daji’s *Brief Survey of Indian Chronology*). See, however, Kilkila.

Bakresvara—Bakranāth, one of the Śakti Piṭhas in the district of Birbhum in Bengal. It derives its name from Bhairava Bakranāth, the name of the goddess being Mahisha-marddini. There are seven springs of hot and cold water (*Tantra-chudāmanī*).

Bakresvari—The river Bākā which flows through the district of Burdwan in Bengal.

Bakshu—The river Oxus (*Matsya P.*, ch. 101 ; cf. *Chakshu* in *Brahmāṇḍa P.*, ch. 51 ; see *Sabḍalakpalidruma* s.v. Nadi) Wuksh, the archetype of Oxus, is at a short distance from the river (Ibn Huakul’s *Account of Khorasan* in *JASB.*, XXII, n. 176).

Bâlinika—1. The country between the Bias and the Sutlej, north of Kekaya (*Râmâyâra*, Ayodhyâ, ch. 78). The *Trikândâ-sesha* mentions that Vâlhika and Trigarta were the names of the same country (see *Trigartta*). The *Mahâbhârata* (Karna Parva, ch. 44) says that the Vâlhikas lived on the west of the Ravi and Âpagâ rivers, i.e., in the district of Jhang (see *Bâlhika*). The Madras, whose capital was Śâkala (Sangala of the Greeks), were also called Vâlhikas. Bâlhika is the corrupted form of this name. The inscription on the Delhi Iron Pillar mentions the Vâlhikas of Sindhu (*JASB.*, 1838, p. 630). See *Bihika*. 2. Balkh—the Bactriana of the Greeks—situated in Turkestan [*Brihat samhitâ*, ch. 18 and *JASB.*, (1838) p. 630]. About 250 B.C., Theodotus or Diodotus, as he was called, the governor of Bactria, revolted against the Seleucid sovereign Antiochus Theos and declared himself king. The Graeco-Bactrian dominion was overwhelmed entirely about 126 B.C. by the Yue-chi, a tribe of the Tartars (see *Śakadvipa*). Balkh was the capital of Bactria comprising modern Kabul, Khurasan, and Bukhara (James Prinsep's *Indian Antiquities*, vol. I). The palaces of Bactria were celebrated for their magnificence. Zoroaster lived at Bactria in the reign of Vitasa or Gustasp, a king of the Bactrian dynasty of Kâvja, between the sixth and tenth centuries B.C. According to Mr. Kunte, Zarathustra (Zoroaster) is a corruption of Zarat Tvaṣṭri or "Praiser of Tvaṣṭri," Tvaṣṭri being the chiseller and architect of the gods (Kunte's *Vicissitudes of Aryan Civilization in India*, p. 55). From the *Brahma Purâna* (chs. 89 and 132), Tvaṣṭu and Viśvâkarmâ (the architect of the gods) appear to be identical, as well as their daughters Ushâ and Samjñâ, the wife of the Sun. A few heaps of earth are pointed to as the site of ancient Bactria. It is called Um-ul-Bilad or the mother of cities and also Kubbet-ul-Islam (i.e. dome of Islam). It contained a celebrated fire-temple. For the history of the Bactrian kings, and the Graeco-Bactrian alphabet, see *JASB.*, IX (1840), pp. 440, 627, 733; for Bactrian coins, see *JASB.*, X, (1842), p. 130.

Ballalapuri—The capital of Adîśûra and Ballâla Sena, kings of Bengal, now called Râmpâla or Ballâlabâdî, about four miles to the west of Munshiganj at Bikramapura (q.v.) in the district of Dacca. The Sena Râjâs, according to General Cunningham (*Arch. S. Rep.*), retired to this place after the occupation of Gaur by the Mahomedans (*Arch. S. Rep.*, vol. III, p. 163). The remains of Ballâla Sena's fort still exist at this place. It is said to have been founded by Râjâ Râma Pâla of the Pâla dynasty, and a largo tank in front of the fort still bears his name. He was the son of Vigrahapâla III and father of Madana-pâla. The five Brahmins, who came to Bengal from Kanauj at the request of Adîśûra, are said to have vivified a dead post by the side of the gateway of the fort into a Gajâria tree, which still exists, by placing upon it the flowers with which they had intended to bless the king. It should be here observed that Adîśûra Jayanta or Adîśûra, who ascended the throne of Gour in A.D. 732, caused the five Brahmins to be brought from Kanauj for performing a Putreshî sacrifice, and he gave them five villages to live in, namely, Pañchakoṭî, Harikoṭî, Kâmakôṭî, Kaiikagrâma and Baṣagrâma, now perhaps collectively called Pañchasâra, about a mile from Râmpâla. Ballâla's father Vijayasena conquered Bengal and ascended the throne of Gaur in A.D. 1072. Ballâla Sena, who ascended the throne in A.D. 1119, is said to have been the last king of this

place. His queens and other members of his family died on the funeral pyre (the spot is still pointed out in the fort,) by the accidental flying of a pair of pigeons carrying the news of his defeat at the moment of his victory over the Yavana chief Bâyâdumba of Manipur, the Bâbâ Âdam of local tradition, who had invaded the town of Bikramapura or, as it was called, Ballâlapuri, at the instigation of Dharma Giri, the mahanta of the celebrated Mahâdeva called Ugramâdhava of Mahâsthâna, whom the king had insulted and banished from his kingdom (Ânanda Bhâtta's *Ballâla-Charita*, chs. 26 and 27). Bâyâdumba or Bîbâ Âdam's tomb is half a mile to the north of Ballâla-bâdi. Vikramapura was the birth-place of Dîpaikara Śrî Jñâna, the great reformer of Lamaism in Tibet, where he went in A.D. 1038, and was known by the name Atîśa. Râmpâla was also the capital of the Chandra and Varma lines of kings.

Bâlmîki-Âsrama—Bîthur, fourteen miles from Cawnpur, which was the hermitage of Rishi Vâlmîki, the author of the *Râmâyana*. Sîtâ, the wife of Râmachandra, lived at the hermitage during her exile, where she gave birth to the twin sons, Lava and Kuśa. The temple erected in honour of Vâlmîki at the hermitage is situated on the bank of the Ganges (*Râmâyana*, Uttara, ch. 58). Sîtâ is said to have been landed by Lakshmana, while conveying her to the hermitage, at the Satî-ghât in Cawnpur. A large heavy metallic spear or arrow-head of a greenish colour is shown in a neighbouring temple close to the Brahmâvartta-ghât at Bîthur, also situated on the bank of the Ganges, as the identical arrow with which Lava wounded his father, Râmachandra, in a fight for the *Asvamedha* horse; this arrow-head is said to have been discovered a few years ago in the bed of the river Ganges in front of the hermitage.

Bālubāhīnī—The river Bāgīn in Bundelkhand, a tributary of the Jamunā [Skanda P., Avantya Kh. (Revā Kh., ch. 4)].

Bālukesvara—The Malabar Hill near Bombay, where Paraśurāma established a Lîga called Vālukeśvara Mahādeva (Skanda P., Sahya Kh., Pt. 2, ch. I; Ind. Ant., III (1874), p. 248).

Bāmanasthali—Banthali near Junāgad.

Bamrl—Same as Bāveru. See Babylon.

Bamsa—Same as Batsya : (Jātakas, VI, 120).

Bampadhārā—The river Bampādhārā in Ganjam, on which Koliigapatam is situated (Pargiter's Mārkand. P., ch. 57, p. 305; Imperial Gazetteer of India, s.v. Ganjam and Vāṇīdādhārā).

Bamsagulma—A sacred reservoir (kuṇḍa) on the tableland of Amarakanṭaka, which is situated on the east (at a distance of about four miles and a half) of the source or first fall of the Narbada (Mahābhārata, Vana, ch. 85).

Bana—1. The twelve Vanas of Mathurā-mardala or Braja-maṇḍala are Madhvavana, Tāla-vana, Kumudavana, Vṛindāvana, Khadiravana, Kāmyakavana, Bahulā-vana on the western side of the Jamunā ; Mahāvana, Vilva-vana, Loha-vana, Bhānsīra-vana, and Bhadravana on the eastern side of the Jamunā (Lochana Das's Chaitanya-maṅgala, III,) p. 192 ; Growse's Mathurā P. (ch. 153) has Vishṇupusthāna instead of Tūlavana, Kuṇḍa-vana instead of Kumuda-vana, and Bakula-vana instead of Bahulāvana. 2. Same as Aranya (Śabdakalyāṇadruma). 3. The seven Vanas of Kurukshetra are :—Kāmyaka, Aditi, Vyāsa, Phalakti, Sūrya, Madhu, and Sita (Vāmana P., ch. 34). 4. For the Himalayan vanas or forests as Nandana, Chaitrānātha, etc., see Matsya P., ch. 120.

Bānapura—1. Mahābalipura or Mahābaleśvara or the Seven Pagodas, on the Coromandel coast, Chingleput district, 30 miles south of Madras. It was the metropolis of the ancient kings of the race of Pandion. Its rocks are carved out into porticoes, temples and bas-reliefs, some of them being very beautifully executed. The ruins are connected with the Pauranic story of Bali and Vāmana. The monolithic "Rathas" were constructed by the Pallavas of Conjeveram, who flourished in the fifth century A.D. For descriptions of the temples and remains at Mahābalipura, see JASR., 1853, p. 656. 2. Same as Sāṇṭapura.

Banavāsi—1. North Kanara was called by this name during the Buddhist period (Hari ramā, ch. 91). According to Dr. Bühler, it was situated between the Ghats, the Tuṅghabhadrā and the Baradā (Introduction to the Vikramāñkadevacharita, p. 34, note). 2. Same as Krausichapura in North Kanara. A town called Banaounsei (Banavāsi) on the left bank of the Varadā river, a tributary of the Tuṅghabhadrā, in North Kanara mentioned by Ptolemy (McCredie's Ptolemy, p. 176) still exists (Lists of the Antiquarian Remains in the Bombay Presidency, vol. VIII, p. 188). Banavāsi was the capital of the Kadamba dynasty (founded by Mayuravarman) up to the sixth century when it was overthrown by the Chalukyas. Aśoka sent here a Buddhist missionary named Rakkhita in 245 B.C. Same as Jayanti and Vaijayanti. In the Vanarāśi-Māhātmya of the Skanda Purāṇa, Banavāsi is said to have been the abode of the two Daityas, Madhu and Kaiṭabha, who were killed here by Vishṇu. The temple of Madhukeśvara Mahādeva at this place was built by the elder brother Madhu (Da Cunha's History of Chaul and Bassein).

Banayu—Arabia (T. N. Tarakavâchaspati's *Śabdastomamahânidhi*; *Râmâyana*, Âdi, ch. vi).

It was celebrated for its breed of horses (*Arthaśâstra* of Kautilya, Bk. II, Aśvâdhyaksha). But the ancient name of Arabia as mentioned in the Behistun inscription (*JRAS.*, vol. XV) was Arbaya. It appears from Ragozin's *Assyria* that the ancient name of Armenia was Van before it was called Urartu by the Assyrians. But Armenia was never celebrated for its horses. The identification of Vanâyu with Arabia appears to be conjectural (see Griffith's *Râmâyana*, Vol. I, p. 42 note). Âraba (Arabia) has been mentioned by Varâhamihira who lived in the sixth century A.D. (*Bṛihat-samhitâ*, XIV, 17). The *Padma P.* (Svarga, Âdi, ch. iii) mentions the Vânyavas (people of Vanâyu) among the tribes of the north-western frontier of India.

Bâṅga—Bengal. “In Hindu geography,” says Dr. Francis Buchanan, “Bâṅga, from which Bengal is a corruption, is applied to only the eastern portion of the delta of the Ganges as Upabaṅga is to the centre of this territory, and Aṅga to its western limits” (Beveridge's “*Buchanan Records*” in the *Calcutta Review*, 1894, p. 2). According to Dr. Bhau Daji, Baṅga was the country between the Brahmaputra and the Padmâ (*Literary Remains of Dr. Bhau Daji*). It was a country separated from Puṇḍra, Sumha and Tâmrâlipita at the time of the *Mahâbhârata* (Sabhâ P., ch. 29). Bengal was divided into five provinces : Puṇḍra or North Bengal ; Samataṭa or East Bengal ; Karṇa-suvarṇa or West Bengal ; Tâmrâlipita or South Bengal ; Kâmarupa or Assam (Hiuen Tsiang). According to General Cunningham, the province of Bengal was divided into four separate districts after the Christian era. This division is attributed to Ballâla Sena : Barendra and Baṅga to the north of the Ganges, and Râdhâ and Bâgdi to the south of the river (but see *JASB.*, 1873, p. 211) ; the first two were separated by the Brahmaputra and the other two by the Jalingi branch of the Ganges. Barendra, between the Mahânandâ and Karotoyâ corresponds to Puṇḍra, Baṅga to East Bengal, Râdhâ (to the west of the Bhâgîrathî) to Karṇa-suvarṇa and Bâgdi (Samataṭa of Hiuen Tsiang and Bhâti of the *Akbarnâma*) to South Bengal (*Arch. S. Rep.*, vol. XV, p. 145, and see also Gopâla Bhatṭa's *Ballâlacharitam*, Pûrva-khaṇḍa, vs. 6, 7). Mr. Pargiter is of opinion that Baṅga must have comprised the modern districts of Murshidabad, Nadia, Jessore, parts of Râjshâhî, Pabna and Faridpur (“Ancient Countries in Eastern India” in *JASB.*, 1897, p. 85). At the time of Âdiśûra, according to Devîvara Ghaṭaka, Bengal was divided into Râdhâ, Baṅga, Barendra and Gauda. At the time of Keśava Sena, Baṅga was included in Paundravarddhana (see Edilpur Inscription : *JASB.*, 1838, p. 45). The name of Baṅga first occurs in the *Aitareya Āraṇyaka* of the *Rig-Veda*. According to Sir George Birdwood, Baṅga originally included the districts of Burdwan and Nadia. Baṅga was called Bângâlâ even in the thirteenth century (Wright's *Marco Polo*). For further particulars, see Bengal in Part II of this work. Dr. Râjendralâla Mitra (*Indo-Aryans*, vol. II, ch. 13) gives lists of the Pâla and Sena kings [see also *Ep. Ind.*, vol. 1, p. 305] (Deopârâ Inscriptions regarding the Senas) : *Ibid.*, vol. 11, p. 160 (Bâdal Pillar Inscription) ; *Ibid.*, p. 347 (Vaidyadeva Inscription at Benares) ; *JASB.*, 1838, p. 40 (Edilpur Inscription of Keśava Sena from Bakarganj). According to the copperplate inscription of Lakshmanâ Sena found in Sirajganj in the district of Pabna, it appears that the Sena kings were Kshatriyas who came from Karṇâṭa. For the ancient trade and commerce of Bengal, see Mr. W. H. Schoff's *Periplus* ; Bernier's *Travels*, p. 408 ; Tavernier's *Travels*, Bk. III ; Dr. N. Law's article, *Modern Review*, 1918. See *Saptagrama* and *Karṇasuvarṇa*.

**Banijagrama**—Same as **Baniyagama**.

**Baniyagama**—Vaisīlī (or Besād) in the district of Muzaffarpur (Pirhat), in fact, Bāniyagāma was a portion of the ancient town of Vaisālī (Dr Hoernle's *Uvā-sagadasāo*). See **Kundagama**

**Banji**—Same as **Karura**, the capital of Chera or Kerala, the Southern Konkan or the Malabar Coast (Caldwell's *Drav. Comp. Gram.*, 3rd ed., p. 96)

**Banjula**—The river Manjerā, a tributary of the Godāvarī. Both these rivers rise from the Sahya pīda mountain or Western Ghats (*Matsya P.*, ch. 113). Banjula is mentioned as Mañjulā in the *Mahābhārata*, Bhīṣma *P.*, ch. 9

**Bankshu**—Same as **Chakshu** (*Bhāgavata P.*, v. 17).

**Bara**—Same as **Baruna** (*Ira Kalp.*, 99).

**Barada**—1. The river Wardha in the Central Provinces (*Mālārikāgnimitra*, Act V *Agni P.*, ch. 109, *Vbh. Vana*, ch. 85, *Padma P.*, *Ādi*, ch. 39) 2 A tributary of the Tungabhadrā, on which the town of Vanavasi, the abode of the two Daityas Madhu and Kuiṭabha, is situated. See **Vanavasi** and **Vedavati**.

**Baraha-kshetra**—1 Barāmūla in Kāśmīra on the right bank of the Jhelum, where Vishnu is said to have incarnated as Varāha (boar). There is a temple of Adi-Varāha (See **Sukara-kshetra**) 2 Another place of the same name exists at Nāthpur on the Kusī in the district of Purnea below the Priveni. See **Manā-Kausika** (*JASB.*, XVII, 638). It is the Kokāmukha of the *Varāha Purāna* sacred to Varāha, one of the incarnations of Vishnu (*Varāha P.*, ch. 140) See **Kokamukha**.

**Baraha-Parvata**—A hill near Barāmūla in Kāśmīra [*Vishnu Samhitā*, ch. 85, Institutes of Vishnu, *SBE*, vol. VII, p. 256, note]

**Barana**—1 Bulandshahr near Delhi in the Punjab (Growse, *JASB.*, 1883). This town is said to have been founded by Janmejaya, son of Parikshit and grandson of Arjuna (Bulandshahr by Growse, in the *Calcutta Review*, 1883, p. 342) At Ahar, 21 miles north-east of Bulandshahr, he performed the snake-sacrifice (*JASB.*, 1883, p. 274). A Jaina inscription also shows that it was called Uchhehanagara (Dr Buhler, *Ep. Ind.*, vol. I, p. 375). 2 Same as **Acnos** (*Ind. Ant.*, I, 22).

**Barana**—Same as **Baruna** (*Kūrma P.*, I)

**Barnasa**—Same as **Parnāsā**

**Baranasi**—Benares situated at the junction of the rivers Burna and Asi, from which the name of the town has been derived (*Vāmana P.*, ch. III) It was formerly situated at the confluence of the Ganges and the Gumti (*Mbh.*, Anuśasana, ch. 30) It was the capital of Kāśī (*Rāmāyaṇā*, Uttara, ch. 48) At the time of Buddha, the kingdom of Kāśī formed a part of the kingdom of Kośala (see **Kāśī**) According to James Prineep, Benares or Kāśī was founded by Kāśa or Kāśīrāja, a descendant of the Pururavas, king of Pratishthāna (see **Pratishthāna**) Kāśīrāja's grandson was Dhanvantari. Dhanvantari's grandson was Divodāsa, in whose reign Buddhism superseded Siva-worship at Benares,

though it appears that the Buddhist religion was again superseded by Saivism after a short period. In 1027, Benaras became part of Gauḍa, then governed by Mahīpāla, and Buddhism was again introduced in his reign or in the reign of his successors Sthirapāla and Vasantapāla. Benares was wrested from the Pāla kings by Chandra Deva (1072-1096) and annexed to the kingdom of Kanauj. Towards the close of the twelfth century, Benares was conquered by Muhammad Ghuri who defeated Jaya Chand of Kanauj (James Prinsep's *Benares Illustrated, Introduction*, p. 8; *Vāyu P.*, *Uttara*, ch. 30). In the seventh century, it was visited by the celebrated Chinese traveller Hiuen Tsiang. He has thus described the city and its presiding god Viśveśvara, one of the twelve Great Liṅgas of Mahādeva: "In the capital there are twenty Deva temples, the towers and halls of which are of sculptured stone and cut wood. The foliage of trees combines to shade (the sites), whilst pure streams of water encircle them. The statue of Deva Maheśvara, made of *teou-shih* (brass), is somewhat less than 100 feet high. Its appearance is grave and majestic, and appears as though really living." The *Padma P.* (*Uttara*, ch. 67) mentions the names of Viśveśvara, Bindumādhava, Maṇikarnikā, and Jñānavāpī in Kāśī (Benares). The present Viśveśvara, which is a mere *Liṅga*, dates its existence since the original image of the god, described by Hiuen Tsiang, was destroyed by the iconoclast Aurangzebe and thrown into the Jñānavāpī, a well situated behind the present temple. There can be no doubt that Benares was again converted into a Buddhist city by the Pāla Rājās of Bengal, and Śiva-worship was not restored till its annexation in the eleventh century by the kings of Kanauj, who were staunch believers in the Paurāṇic creed. The shrines of Ādi-Viśveśvara, Venimādhava, and the Bakarya-kuṇḍa were built on the sites of Buddhist temples with materials taken from those temples. The temple of Ādi-Keśava is one of the oldest temples in Benares: it is mentioned in the *Prabodha-Chandrodaya Nāṭaka* (Act IV) written by Krishṇa Miśra in the eleventh century A.D. The names of Mahādeva Tilabhāṇḍeśvara and Daśāśvamedheśvara are also mentioned in the *Siva Purāṇa* (Pt. 1, ch. 39). The Maṇikarnikā is the most sacred of all cremation ghats in India, and it is associated with the closing scenes of the life of Rājā Hariśchandra of Ayodhyā, who became a slave to a Caṇḍāla for paying off his promised debt (*Kshemeśvara's Chanda-Kauśika; Mārkandeya P.*, ch. viii). The old fort of Benares which was used by the Pāla Rājās of Bengal and the Rathore kings of Kanauj, was situated above the Rāj-ghāṭ at the confluence of Barṇā and the Ganges (Bholanath Chunder's *Travels of a Hindu*, vol. I). Benares is one of the Pīṭhas where Satī's left hand is said to have fallen, and is now represented by the goddess Annapūrṇā, but the *Tantrachūḍāmaṇi* mentions the name of the goddess as Viśālākṣhī. There are two Brahmanical Universities in ancient India, one at Benares and the other at Takshaśilā (Taxila) in the Punjab. For the observatory at Benares and the names of the instruments with sketches, see Hooker's *Himalayan Journals*, vol. I, p. 67. Benares is said to be the birth-place of Kaśyapa Buddha, but Fa Hian says that he was born at Too-wei, which has

been identified by General Cunningham with Tadwa or Tandwa (Legge's *Fa Hian*, ch. xxi; *Arch. S. Rep.*, XI), nine miles to the west of Sravasti. Kaśyapa died at Gurupada hill (see *Gurupāda-giri*). But according to the *Āṭṭhakathā* of Buddhaghosha, Kaśyapa (Kassapa) was born at Banaras and died at Mrigadāvā or modern Sarnath (*JASB.*, 1838, p. 796). In the *Yuvanjaya Jātaka* (*Jātakas* IV, 75), the ancient names of Banaras are said to have been Surandhana, Sudarśana, Brahmavarddhana, Pushpavati and Ramya.

**Baranasi-Kataka**—Kaṭaka in Orissa, at the confluence of the Mahānadi and the Kāṭjuri, founded in A.D. 989 by Nṛipa Keśari, who reigned between A.D. 941 and 953. He removed his seat of government to the new capital. According to tradition, his capital had been Chaudwar which he abandoned, and constructed the fort at Kaṭaka called Baḍabāṭī. The remains of the fort with the ditch around it still exist. For a description of the fort (Baḍabāṭī), see Kittoe's "Journal of a Trip to Cuttack" in *JASB.* 1838, p. 203. The former capital of the Keśari kings were Bhuvaneśvara and Jājpur (Hunter's *Orissa* and Dr. R. L. Mitra's *Antiquities of Orissa*, vol. II, p. 164). Fleet's identification of Vinstapura and Yaṭātiṣṭhāṇa of the inscriptions with Kaṭak appears to be very doubtful. The strong embankment of the Kāṭjuri is said to have been constructed by Markaṭ Keśari in A.D. 1006. The town contains a beautiful image of Krishna known by the name of Sakhi Gopāla (*Chaitanya charitāmṛita*, II, 5).

**Baranavata**—Barnawa, nineteen miles to the north-west of Mirat where an attempt was made by Duryodhana to burn the Pāñduvas (Führer's *MAI.*, and *Mbh.*, Adi, ch. 148). It was one of the five villages demanded by Krishna from Duryodhana on behalf of Yudhiṣṭhīra (*Mbh.* Udyoga, ch. 82).

**Bardhamana**—1 From the *Kathā sarit-sāgara* (chs. 24, 25), Bardhamāna appears to have been situated between Allahabad and Banaras, and north of the Vindhya hills. It is mentioned in the *Mārkandeya Purāṇa* and *Vetāla-panchavimsati*. 2 Bardhamāna was called Asthikagrama because a Yaksha named Sālapāni had collected there an enormous heap of bones of those killed by him. Mahāvīra, the last Jaina Tirthankara, passed the first rainy season at Bardhamāna after attaining Kevalinship (Jacobi's *Kalpasutra*, *SBE*, vol. XXII, p. 261). From a copper-plate inscription found at Banskhera, 25 miles from Shah-Jahanpur, it appears that Bardhamāna is referred to as Bardhamāna-koṭi (see also *Mārkandeya I*, ch. 58), where Harshavardhana had his camp in A.D. 638. Bardhamāna koṭi is the present Bardhankoṭi in DinaJPur. Hence Bardhamāna is the same as Bardhankoṭi. Bardhamāna is mentioned as a separate country from Banga (*Devi P.*, ch. 46). 3 Bardhamāna (Vadhamāna) is mentioned in Spence Hardy's *Manual of Buddhism*, p. 430, as being situated near Danta. 4 The Lalitpur inscription in *JASB.* 1883, p. 67, speaks of another town of Bardhamāna in Malwa. 5 Another Bardhamāna or Burddhamānapur was situated in Kathiawād—it is the present Vadnavāna, where Merutunga, the celebrated Jaina scholar, composed his *Prabandha-chintāmanī* in A.D. 1423—he was also the author of *Mahāpurushacharita*, *Shaddarśanavichāra*,

*Ec.* (Merutunga's *Therāvalī* by Dr. Bhau Daji; *Prabandha-chintāmaṇi*, Tawney's Trans., p. 134, and his *Preface*, p. vii.)

**Barendra**—Barendra (*Derī P.*, ch. 39), in the district of Maldah in Bengal, comprising the Thānās of Gomastapur, Nawabganj, Gajol and Malda: it formed a part of the ancient kingdom of Puṇḍra. It was bounded by the Ganga, the Mahānandā Kāmrup, and the Karatoyā. Its principal town was Mahāsthāna, seven miles north of Bogra, which was also called Barendra (*JASB.*, 1875, p. 183). See **Puṇḍra-vardhana**.

**Barnu**—Bannu in the Punjab: it is the Falanu of Hiuen Tsiang and Pohna of Fa Hian. It is mentioned by Pāṇini (Cunningham's *Anc. Geo.*, p. 84; *Ind. Ant.* I, p. 22).

**Barshana**—Barshāṇ, near Bharatpur, on the border of the Chhāṭa Parganā in the district of Mathurā, where Rādhikā was removed by her parents Brishabhānu and Kirat from Rāval, her birth-place. Rādhikā's love for Kṛishṇa an incarnation of Nārāyaṇa has been fully described in the Purāṇas. See Āśtigrāma. Barshāṇ perhaps a corruption of *Brishabhānupura*. Barshāṇ, however, was also called Barasāṇu, a hill on the slope of which Brishabhānupura was situated.

**Barsha Parvata**—The six Barsha Parvatas are Nēla, Nishadha, Sveta, Hemakūṭa, Himavān, and Śringavān (*Varāha P.*, ch. 75).

**Barthagñi**—Same as **Britaghni** and **Betrabati** 2.

**Baruna**—The river Barṇā in Banaras (*Mahābhārata*, Bhīshma, ch. 9).

**Baruna-tīrtha**—Same as **Salilaraja-tīrtha** (*Mbh.*, Vana, 82).

**Barusha**—The Po-lu-sha of Hiuen Tsiang. It has been identified with Shahbazarhi in the Yusufzai country, forty miles north-east of Peshawar. A rock edict of Aśoka exists at this place.

**Basantaka-kshetra**—Same as **Bindubasini** (*Bṛihaddharma P.*, I, 6, 14).

**Basati**—The country of the Basatis or Besatæ, a Tibeto-Burman tribe, living about the modern Gangtok near the eastern border of Tibet (*Mbh.*, Sabhā, ch. 51; Mr. W.H. Schoff's *Periplus*, p. 279). McCrindle, on the authority of Hemachandra's *Abhidhāna*, places it between the Indus and the Jhelum (*Invasion of India*, p. 156 note). It comprised the district of Rawalpindi.

**Basika**—Same as **Basya** (*Matsya P.*, ch. 113).

**Bashishtha-aṣrama**—1. The hermitage of Rishi Bashishtha was situated at Mount Arū (or Arbuda). 2. At a place one mile to the north of the Ayodhyā station of the Guhā and Rohilkhand Railway. 3. On the Sandhyāchala mountain east Kātrūpa in Assam (*Kālīkā Purāṇa*, ch. 51).

**Bashithi**—1. The river Gumti (*Hemakoshthi*). 2. A river in the Ratnagiri Forest, Bengal Presidency (*Bomb. Gaz.*, X, pp. 6-8; *Mbh.*, Vana, ch. 84).

**Bastrapatha-kshetra**—See **Cirinagara**.

**Baudhara-tīrtha**—The place where the Alakananda (q.v.) has got its source, about four miles west of Padmanābha, near the village Malāl.

**Basya**—Bassein in the province of Bombay. Baśyā is mentioned in one of the Kanheri inscriptions. It was included in Barālātā (Barār), one of the seven divisions of Parasurāma-kshetra. The principal place of pilgrimage in it is the Bimala or Nirmala Tirtha mentioned in the *Skanda Purāna*. The Bimaleśvara Mahādeva was destroyed by the Portuguese (Da Cunha's *Hist. of Chaul and Bassien*). It was the kingdom of the Silāhāras, from whom it passed into the hands of the Yādavas in the thirteenth century (*JRAS*, vol. II, p. 380).

**Batadvhana**—A country mentioned in the *Mahābhārata* (Sabhā, ch. 32) as situated in Northern India it was conquered by Nakula, one of the Pāṇḍavas. It has been supposed to have been the same as Vēṭhadvīpa of the Buddhist period (see *Vēṭhadvīpa*): see *JASB* 1902, 161. But this identification does not appear to be correct, as in the *Mahābhārata* (Bhishma P. ch. 9. Sabhā P. ch. 130), in the *Mārkandeya Purāna*, ch. 57 and in other Purānas, Bāṭadhvāna has been named between Bālhika and Abhīra, and placed on the west of Indraprastha or Delhi; so it appears to be a country in the Punjab. Hence it may be identified with Bhatnair. Bāṭadhvāna has, however, been identified with the country on the east side of the Sutlej, southwards from Ferozepur (Pargiter's *Mārkandeya P.* p. 312, note).

**Batapadrapur**—Baroda, the capital of the Gaikwar, where Kumārapāla fled from Cambay (Bhagavanlal Indraji's *Early History of Gujarat*, p. 183).

**Batapi**—See Batapipura.

**Batapipura**—Badami near the Malprabha river, a branch of the Krishnā, in the Kaladgi district, now called the Bijapur district, in the province of Bombay, three miles from the Badami station of the Madras and Southern Mahratta Railway. It was the capital of Pulakesī I, king of Mahārāshṭra (Mo-ho-la cha of Huen Tsiang) in the middle of the sixth century A.D., he was the grandson of Jaya Simha, the founder of the Chālukya dynasty. He performed the Aśvamedha sacrifice. It was Pulakesī II, the grandson of Pulakesī I who defeated Harshavardhana or Silāditya II of Kanauj. There are three caves of Brahmanical excavation, one of which bears the date A.D. 579, and one Jaina cave temple, A.D. 650, at Badami. One of the caves contains a figure composed of a bull and an elephant in such a way that when the body of one is hid, the other is seen (Burgess's *Belgam and Kaladgi Districts*, p. 16). Bāṭāpi is said to have been destroyed by the Pallava king Narasiṁhavarman I (*Ep. Ind.*, vol. III, p. 277). The name of Bāṭāpi-pura was evidently derived from Bāṭāpi, the brother of Ilvala (of the city of Manimati—see *Ind. Ant.*, XXV, p. 163, note). Bāṭāpi was killed by Rishi Agastya on his way to the south (*Mbh.*, Vana ch. 96). See Ilvalapura.

**Batessa**—Same as Batesvaranatha (*Agnti P.* ch. 109).

**Batesvaranatha**—Same as Siśasagama. The temple of Baṭeśvaranātha is situated four miles to the north of Kābalgaon (Colgong) on the Pāthārghātā Hill called also Kusdi Hill. The *Uttarā Purāna* describes the rock excavations and temple of Baṭeśvaranātha at this place (Franklin's *Palibothra*). The rock excavations

and ruins at Pâtharghâtâ are the remains of the Buddhist monastery named Bikramaśilâ Saṅghârâma (see *Bikramaśila Vihâra*).

**Batsya**—A country to the west of Allahabad. It was the kingdom of Râjâ Udayana; its capital was Kauśâmbî (see *Kausambi*). At the time of the *Ramâyana* (I, 52), its northern boundary was the Ganges.

**Batsyapattana**—Kauśâmbî, the capital of Batsya-deśa, the kingdom of Batsya Râjâ Parantapa and Udayana (*Kathâsarit-sâgara*). See *Kausambi*.

**Bedagarbhapuri**—Buxar, in the district of Shahabad in the province of Bengal (*Brahmaṇda P.*, Pûrva Kh., chs. 1—5 called *Vedagarbha-mahat*; and *Skanda P.*, Suta-samhitâ, IV, Yajñâ Kh., 24). The word Buxar, however, seems to be the contraction of Vyâghrasara, a tank attached to the temple of Gaurî-śâṅkara situated in the middle of the town. Same as *Visvamitra-asrama*, *Siddhasrama*, *Vyaghrasara* and *Vyaghrapura*.

**Beda-parvata**—A hill in Tirukkalukkunram in the Madras Presidency, on which is situated the sacred place called Pakshî-tîrtha. See *Pakshi-tîrtha* (*Devi P.*, ch. 39; *Ind. Ant.*, X, 198).

**Bedaranya**—A forest in Tanjore, five miles north of Point Calimere: it was the hermitage of Rishi Agastya (*Debi-Bhâgavata*, VII, 38; Gangoly's *South Indian Bronzes*, p. 16).

**Bedasmriti**—It is the same as **Bedasruti**. (*Mbh.*, Bhishma, ch. 9).

**Bedasruti**—1. The river Baita in Oudh between the rivers Tonse and Gumti (*Râmâyana*, Ayôdhyâ, ch. 49). 2. The river Besulâ in Malwa. The name of Bedasruti does not appear in many of the *Purâñas*, only the river Bedasmriti being mentioned.

**Bedavati**—1. The river Hagari, a tributary of the Tuṅgabhadrâ in the district of Bellary and Mysore [*Skanda P.*, Sahyâdri kh.; *Ind. Ant.* vol. XXX (Fleet)]. But see *Vârâha P.*, ch. 85. The river Baradâ or Bardâ, southern tributary of the Krishña, the Baradâ of the *Agni Purâna*, CIX, 22 (Pargiter's *Mârkandeya P.*, p. 303)—See **Barada**.

**Bedisa-giri**—Same as **Bessanagara** (*Oldenberg's Dîpavâmsa*) and **Bidisa** or Bhilsa, 26 miles north-east of Bhopal in the Gwalior State.

**Bega**—Same as **Begavati** (*Padma P.*, Srishti, ch. II).

**Begavati**—1. The river Baiga or Bygi in the district of Madras (*Siva P.*, Bk. II, ch. 10; *Padma P.*, Uttara, ch. 84; *Mackenzie Collection*, pp. 143, 211). The town of Madura is situated on the bank of this river; 2. Kâñchipura or Conjeveram stands on the northern bank of river called Begavatî

**Behat**—The river Jhelum in the Punjab.

**Beltura**—Berul, Yerulâ, Elura, or Ellara in the Nizam's Dominion (*Ind. Ant.*, XXII, p. 193; *Brihat-samphita*, XIV, 14).

**Bena**—The river Wain-Gangâ in the Central Provinces (*Padma P.*, Âdî kh., ch. 3). Same as **Benva**. It is a tributary of the Godâvarî [*Mbh.*, Vana, ch. 85; *Padma P.*, Svarga (Âdi), ch. 19].

**Benakataka**—Warangal, the capital of Telingana or Andhra. (*Literary Remains of Dr. Bhau Daji*, p. 107).

**Bengi**—The capital of Andhra, situated north-west of the Elur lake between the Godâvarî and the Kṛishṇâ in the Kistna district. It is now called Begî or Pedda-Begî (*Sewell's Sketch of the Dynasties of Southern India*, p. 99). Vishṇuvardhana, brother of Pulakeśi II, founded here a branch of the Chalukya dynasty in the seventh century A.D. (see **Andhra**). Its name is mentioned in the *Vikramānikadevacharita*, VI, p. 26 (see Buhler's note in the *Introduction* to this work at p. 35). From the capital, the country was also called Bengi-deśa which according to Sir W. Elliot, comprised the districts between the Kṛishṇâ and the Godâvarî (*JRAS.*, vol. IV). It is now called the Northern Circars (Dr. Wilson's *Indian Castes*, vol. II, p. 88). Its original boundaries were, on the west the Eastern Ghats, on the north the Godâvarî and on the south the Kṛishṇâ (*Bomb. Gaz.*, vol. I, Pt. II, p. 280).

**Beni**—1. A branch of the Kṛishṇâ (*Padma P.*, Uttara, ch. 74), same as **Benya**.  
2. The Kṛishṇâ itself.

**Beni-ganga**—The river Wain-Gaṅgâ: see **Benya** (*Bṛihat-Śiva P.*, Uttara, ch. 20).

**Benkata-giri**—The Tirumalai mountain near Tripati or Tirupati in the north Arcot district, about seventy-two miles to the north-west of Madras, where Rāmānuja, the founder of the Śrī sect of the Vaishṇavas, established the worship of Vishṇu called Veṅkaṭasvāmî or Balaṁ Biśvanātha in the place of Siva in the twelfth century of the Christian era: same as **Tripadi**. See **Śrirangam**. The *Padma Purāna* (Uttara kh., ch. 90) mentions the name of Rāmānuja and the Veṅkaṭa hill. See **Tripadi**. Benkāṭadri is also called Seshbādri (*Ep. Ind.*, vol. III, p. 240; *Skanda P.*, Vishṇu kh., chs. 16, 35). For the list of kings of Veṅkaṭagiri, see *JASB.*, (1838), p. 516.

**Benugrama**—Same as **Sugandhavarti**

**Benuvana-vihara**—The monastery was built by king Bimbisāra in the bamboo-grove situated on the north-western side of Rājgir and presented to Buddha where he resided when he visited the town after attaining Buddhahood. It has been stated in the *Mahāvagga* (1, 22, 17) that Veṇuvana, which was the pleasure-garden of king Seniya (Śrenika) Bimbisara was not too far from the town of Rājagṛha nor too near it (see **Girivrajapura**). It was situated outside the town at a short distance from the northern gate at the foot of the Baibhāra hill (Beal's *Fo-Kwa-Ki*, ch. xxx; *Ava. Kalp.*, ch. 39).

**Benya**—1. The Benâ, a branch of the Kṛishṇâ, which rises in the Western Ghats. Same as **Beni**. 2. The Kṛishṇâ. 3. The river Wain-Gaṅgâ, a tributary of the Godâvarî, which rises in the Vindhya-pâda range (*Mārkaṇḍeya P.*, ch. 57). Same as **Bena**. It is called Beni Gaṅgâ (*Bṛihat-Śiva P.*, Uttara, ch. 20),

**Benya**—Same as **Bena**: the river Wain-Gaṅgâ.

**Bessanagara**—Besnagar, close to Sanchi in the kingdom of Bhopal, at the junction of the Besali or Bes river with the Betva, about three miles from Bhilsa. It is also called Chetiya, Chetiyanagara, or Chetyagiri (Chaitiyagiri) in the *Mahāvaṁśa*. It was the ancient capital of Daśār̄ha. Asoka married Devî, the daughter of the chieftain of this place, on his way to Ujjayini of which place, while a prince, he was nominated governor. By Devî, he had twin sons, Uffeniya and Mahinda

and a daughter Saṅghāmitta. The two last named were sent by their father to introduce Buddhism into Ceylon with a branch of the Bodhi-tree of Buddha-Gayā. Aśoka was the grandson of Chandragupta of Pāṭaliputra, and reigned from 273 to 232 B.C. A column was discovered at Besnagar, which from the inscription appears to have been set up by Heliodorus of Taxila who was a devotee of Viṣṇu, as *Garuḍa dhvaja*, in the reign of Antialkidas, a Bactrian king who reigned about 150 B.C. See **Chetiya-giri**.

**Bethadipa**—It has not been correctly identified, but it seems to be the modern Bethia to the east of Gorakhpur and south of Nepal. The Brahmins of Bethadipa obtained an eighth part of the relics of Buddha's body after his death (Mahāparinibbāna Sutta, ch. vi) See **Kusinagara**. It seems that the extensive ruins consisting of three rows of earthen barrows or huge conical mounds of earth, about a mile to the north-east of Lauriya Navandgaḍ (Lauriya Nandangad) and 15 miles to the north-west of Bethia in the district of Champaran, are the remains of the *stūpa* which had been built over the relics of Buddha by the Brahmins of Bethadipa. At a short distance from these ruins stands the lion pillar of Aśoka containing his edicts. Dīpa in Bethadipa is evidently a corruption of *Dhāpa*, which again is a corruption of *Dāgaba* or *Dhātugarbha* or *Stūpa* containing Buddha's relics [cf. **Mahasthana**, the ancient name of which (Sītā-dhāpa or Sītā-dhātugarbha) was changed into Sītā-dīpa]. The change of *Dīpa* into *Dia* is an easy step. Hence it is very probable that from Betha-dia comes Bethiā,

**Betravati**—1. The river Betva in the kingdom of Bhopal, an affluent of the Jamunā (*Meghadūta*, Pt. I, 25), on which stands Bhilsa or the ancient Vidisā. 2. The river Vātrak, a branch of the Sābarmatī in Gujarat (*Padma P.*, *Uttara*, ch. 53, on which Kaira (ancient Khetaka) is situated [*JASB.* (1838) p. 908]. Same as **Britraghni** and **Bartraghni**.

**Bhaddiya**—It is also called Bhadiya and Bhadiyanagara in the Pāli books. It may be identified with Bhadaria, eight miles to the south of Bhagalpore [see my "Notes on Ancient Aṅga" in *JASB.*, X, (1914), p. 337]. Mahāvīra, the last of the Jaina Tīrthaṅkaras, visited this place and spent here two Pajjusanas (rainy-season retirement). It was the birth-place of Viśākhā, the famous female disciple of Buddha (see **Sravasti**). She was the daughter of Dhanañjaya and granddaughter of Menḍaka, both of whom were treasurers to the king of Aṅga. Buddha visited Bhaddya *Mahāvagga*, V, 8, 3), when Viśākha was seven years old and resided; in the Jātiyavāna for three months and converted Bhaddaji, son of a rich merchant [*Mahāvagga*, vol. II, p. 229]; V, 8; *Mahā-Panāda-Jātaka* (No. 264) in the *Jātakas* (Camb. Ed.). Viśākhā's father removed to a place called Sāketa, 21 miles to the south of Srāvasti, where she was married to Purnavarddhana or Punyavardhana, son of Migāra, the treasurer of Prasenajit, king of Srāvasti. She caused Migāra, who was a follower of Nigrantha Nāṭhaputtra, to adopt the Buddhist faith, and hence she was called Mīgāramātā (*Mahāvagga*, VIII, 51; Spence Hardy's *Manual of Buddhism*, 2nd ed. 226). It appears that at the time of Buddha, the kingdom of Aṅga had been annexed to the Magadha kingdom by Bimbisāra, as Bhaddiya is said to have been situated in that kingdom (*Mahāvagga*, VI, 34; Spence Hardy's *Manual of Buddhism*, p. 166).

Bhadrā—It is evidently the Yarkand river on which the town of Yarkand is situated; it is also called Zarafshan (*Vishṇu P.*, Bk. II, ch. 2). It is one of the four rivers into which the Ganges is said to have divided itself (*Bhāgavata P.*, V, 17).

Bhadrakarṇa—1. Karṇapura or Karnālī, on the south bank of the Nerbada. It contains one of the celebrated shrines of Mahādeva (*Mahā-Śiva-Purāṇa*, Pt. I, ch. 15, and *Mahābhārata*, Vana P., ch. 84). See Eranḍi. 2. A sacred *hrada* (lake or reservoir) in Trinetreśvara or modern Than in Kathiawad (q.v.) (*Kūrma P.*, I, 34; *Skanda P.*, Prabhāsa Kh., Arbuda, ch. 8).

Bhadrāvati—Bhaṭala, ten miles north of Warora in the district of Chanda, Central Provinces. Bhandak, in the same district and 18 miles north-west of Chanda town, is also traditionally the ancient Bhadrāvati. It was the capital of Yuvanāśva of the *Jaimini-Bhārata*. Cunningham has identified Bhadrāvati with Bhilsa (*Bhilsa Topes*, p. 364; *JASB.*, 1847, p. 745). Buari, an old place near Pind Dadan Khan in the district of Jhelum in the Punjab also claims the honour of being the ancient Bhadrāvati: it contains many ruins, (*JASB.*, XIX, p. 537). The *Padma-Purāṇa* (Uttara, ch. 30) places Bhadrāvati on the banks of the Sarasvatī. In the *Jaimini-Bhārata*, ch. 6, Bhadrāvati is said to be 20 Yojans distant from Hastināpura. Ptolemy's Bardaotis has been identified with Bhadrāvati: he places it to the east of the Vindhya range (McCrindle's *Ptolemy*, p. 162), and it has been considered to be identical with Bhārhut (*Arch. S. Rep.*, XXI, p. 92).

Bhadrika—Same as Bhaddiya (*Kalpasūtra*, ch. vi). Mahāvīra spent here two Pajjusanas.

Bhāganagara—Hyderabad in the Deccan.

Bhāgaprastha—Bagpat, thirty miles to the west of Mirat, one of the five *Prasthas* or villages said to have been demanded by Yudhishtira from Duryodhana (see Paniprastha). It is situated on the bank of the Jamuna in the district of Mirat.

Bhāgrathi—Same as Gāṅga (*Harivamśa*, I, ch. 15).

Bhāgvati—The river Bāgmati in Nepal: Baggumudā of the Buddhists (*Chullavagga*, Pt. XI, ch. I).

Bhaktapura—Bhāṭgāon, the former capital of Nepal. It was also called Bhagatappattana. Narendra Deva, king of this place, is said to have brought Avalokiteśvara or Simhanātha-Lokeśvara (*Padmapāṇi*) from Putalakā-parvata in Assam to the city of Lalitapaitan in Nepal to ward off the bad effect of a drought of twelve years. The celebrated Shad-aksharī (six-lettered) Mantra "*Oṃ Mani padme hum*" so commonly used in Tibet is an invocation of Padmapāṇi: it means "The mystic triform Deity is in him of the Jewel and the Lotus," i.e. in Padmapāṇi who bears in either hand a Jewel and a Lotus, the lotus being a favourite type of creative power with the Buddhists.

Bhalānasah—Bolan (pass). It is mentioned in the *Rigveda* (Macdonell and Keith: *Vedic Index of Names and Subjects*, vol. II, p. 99).

Bhallāta—A country situated by the side of Śuktimāna mountain: it was conquered by Bhīma (*Mbh.*, Sabhā, ch. 30). It is also mentioned in the *Kalki-Purāṇa* as being conquered by Kalki. Bhallāta is a perhaps corruption of Bhar-rāshṭra. The name does not appear in the other *Purāṇas*.

Bharadvāja-āśrama—In Prayāga or Allahabad, the hermitage of Rishi Bharadvāja was situated (*Rāmāyaṇa*, Ayodhya K., ch. 54). The image of the Rishi is worshipped in a temple built on the site of his hermitage at Colonelganj. The hermitage was visited by Rāmachandra on his way to the Daṇḍakāranya.

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Bharahut—In the Central Provinces, 120 miles to the south-west of Allahabad and nine miles to the south-east of the Sutna railway station, celebrated for its *stūpa* said to belong to 250 B.C.

Bhāratavarsha—India. India (Intu of Hiuen Tsiang, who travelled in India from 629 to 645 A.D.), is a corruption of Sindhu (*q.v.*) or Sapta Sindhu (Hafta Hindu of the *Vendidad*, I, 73). It was named after a king called Bharata (*Liṅga P.*, Pūrva Bhāga, ch. 47; *Brahma P.*, ch. 13), and before Bharata, it was called Himāhvavarsha (*Brahmāṇḍa P.*, Pūrva, ch. 33, sloka 55) and Haimavata-varsha (*Liṅga P.*, Pt. I, ch. 49). In the Pauranic period, Bhāratavarsha was bounded on the north by the Himalayas, on the south by the ocean, on the east by the country of the Kirātas and on the west by the country of the Yavanas (*Vishṇu P.*, II, ch. 3; *Mārkaṇḍeya P.*, ch. 57). Bhāratavarsha represents a political conception of India, being under one king, whereas Jambudvīpa represents a geographical conception.

Bhārgava—Western Assam, the country of the Bhars or Bhors (*Brahmāṇḍa P.*, ch. 49).

Bhārgavī—A small river near Puri in Orissa was called Dāṇḍabhāṅgā from the fact that Nityānanda broke at Kamalapura on the bank of this river the Dāṇḍa or ascetic stick of Chaitanya and threw the broken pieces into the stream (*Chaitanya-charitāmṛita*, II). It was also called Bhāgī.

Bhartṛṣi-sthāna—Same as Svami-tīrtha (*Paṭma P.*, Svarga, ch. 19).

Bharu—The name of a kingdom of which Bharukachchha was a seaport; see Bharukachchha.

Bharukachchha—Baroach, the Barygaza of the Greeks (*Vinaya*, III, 38). Bali Rājā attended by his priest Sukrāchārya performed a sacrifice at this place, when he was deprived of his kingdom by Vishṇu in the shape of a dwarf, Vāmana, (*Matsya P.*, ch. 114). Sarvavarmā Achārya, the author of the Kātantra or *Kalāpa Vyākaraṇa* and contemporary of Rājā Śālavāhana of Pratishṭhāna was a resident of Bharukachchha (*Kalā-sarit-Sāgara*, Pt. I, ch. 6). The Jaina temple of Śakunikāvihāra was constructed by Āmrabhaṭa in the reign of Kumārapala, king of Pattana, in the 12th century. Bharukachchha was also called Bhṛigupura (Tawney: *Prabandhachinlāmaṇi*, p. 136). In the *Suppāraka Jātaka* (Jātaka, Cam. ed., iv, p. 86), Bharukachchha is said to be a seaport town in the kingdom of Bharu.

Bhāṣa—Perhaps it is the Bhāsnāth hill, a spur of the Brahmayoni hill in Gaya: see Gaya [*Anugītā*, (SBE.,) vol. VIII, p. 346].

Bhāskara-kshetra—Prayāga, see Prayaga (Raghunandana's *Prāyaśchitta-tattvam*, Gaṅgā-Māhatmya).

Bhautika-Lingas—For the five Bhautika or elementary images of Mahādeva, see Chidambaram.

Bhavānīnagara—Same as Tuljabhavānī.

Bhīmā—Same as Vidarbha (*Derī P.*, ch. 46).

Bhimanagara—Kangra.

Bhīmapurā—1. Vidarbhanagara or Kunḍinapura, the capital of Vidarbha (see Kunḍinapura). 2. Same as Dākinī (*Bṛihat-Siva P.*, Uttara Kh., ch. 3).

Bhimarathā—Same as Bhīmarathī (*Mārkaṇḍeya P.*, ch. 57).

**Bhimarathi**—The river Bhimā which joins the Kṛiṣṇā (*Garu-da P.*, I, 55).

**Bhimasthāna**—Takht-i-Bhai, 28 miles to the north-east of Peshawar and eight miles to the north-west of Mardan, containing the Yoni-tirtha and the celebrated temple of Bhimā Devi described by Hiuen Tsiang; the temple was situated on an isolated mountain at the end of the range of hills which separates the Yusufzai from the Luncoan valley. It was visited by Yudhishthira as a place of pilgrimage, and it is also mentioned in the *Padma P.*, *Svarga-Kh.*, ch. 11; *Mahābhārata*, *Vana P.*, ch. 82.

**Bhogavardhana-maṭha**—Same as *Govardhana-maṭha*.

**Bhoja**—See *Bhojapura* (*Padma P.*, *Svarga*, ch. 3).

**Bhojakata-pura**—The second capital of Vidarbha, founded by Rukmi, the brother of Rukmini who was the consort of Krishna. It was near the Nerbada (*Harivamśa*, ch. 117). Bhojakatapura, or in its contracted form Bhojapura, may be identified with Bhojapura, which is six miles to the south-east of Bhilsa (Vidiśā) in the kingdom of Bhopal containing many Buddhist stupas called Pipaliya Bijoli Topes. Ancient Vidarbha, according to General Cunningham, included the whole kingdom of Bhopal on the north of the Nerbada (*Bhilsa Topes*, p. 363). The Bhojas ruled over Vidarbha and are mentioned in one of Asoka's Edicts (see Dr. Bhandarkar's *Hist. of the Dekkan*, III). In the Chammak Copperplate inscription of Pravarasena II of the Vākāṭaka dynasty, Bhojakata is described as a kingdom which coincides with Berar or ancient Vidarbha, and Chammak, i.e., the village Charmānka of the inscription, four miles south-west of Elchpur in the Amraoti district, is mentioned as being situated in the Bhojakata kingdom (*Corp. Ins. Ind.*, III, 236; *JRAS.*, 1914, p. 321). For further particulars, see *Bhojapur* (1) in Part II of this work.

**Bhojapāla**—Bhopal in Central India, which is a contraction of Bhojapāla or Bhoja's Dam which was constructed during the reign of Rājā Bhoja of Dhar to hold up the city lakes (Knowles-Foster's *Veiled Princess*; *Ind. Ant.*, XVII, 348).

**Bhojapura**—1. Mathurā was the capital of the Bhojas (*Bhāgavata*, Pt. I, ch. 10). 2. Near Dumraon in the district of Shāhābād in Bengal (see *Bhojapur* in Pt. II of this work). 3. Same as Bhojakatapura. It contains the temple of Bhojeśvara Mahādeva and a Jaina temple (*JASB.*, 1839, p. 814). The temple of Bhojeśvara was built in the 11th century A.D. For further particulars regarding the temple and dam, see *JASB.*, 1847, p. 740; *Ind. Ant.*, XXVII, 348. Bhoja is mentioned in the *Brahmāṇḍa-Purāṇa* as a country in the Vindhya range. It is the Stagabaza (or Taṭaka-Bhoja or tank of Bhoja) of Ptolemy. 4. On the right bank of the Ganges, 30 or 35 miles from Kānyakubja or Kanauj (*Ep. Ind.*, Vol. I, p. 189).

**Bhoṭa**—See *Bhotāṅga*.

**Bhotāṅga**—Bhotan. Bhoṭa according to Lassen is the modern Tibet (*Ep. Ind.* Vol. I, p. 124). According to the *Tārd Tantra*, Bhoṭa extends from Kāśmir to the west of Kāmarūpa and to the south of Mānasā-sarovara.

**Bhotāṅga**—Same as *Bhotāṅga* (*JRAS.*, 1863, p. 71).

**Bṛigū-āśrama**—1. Balia in the United Provinces, said to have been the capital of Rājā Bali. Bāwan, six miles west of Hardoi in Oudh, also claims the honour of being the capital of Bali Rājā, who was deprived of his kingdom by Vishṇu in his

Vâmana-avatâra. Bhṛigu Rishi once performed asceticism at Balia : there is a temple dedicated to the Rishi, which is frequented by pilgrims. Balia was once situated on the confluence of the Ganges and the Saraju ; it was called Bâgrâśan, being a corruption of Bhṛigu-âśrama. Bhṛigu Rishi "is said to have held Dadri or Dardara on the banks of the Ganges, where he performed his ceremonies on the spot called Bhṛigu-âśrama or Bhadrason (Bagerassan, Rennell)"—Martin's *Eastern India*, II, p. 340. It was also called Dadri-kshetra. Hence the fair there held every year is called Dâdri-melâ. See Dharmâranya 2. 2. Baroach was also the hermitage of this Rishi.

**Bhṛigu-kachchha**—Same as Bharukachchha, which is a corruption of Bhṛiguukshetra, as it was the residence of Bhṛigu Rishi. (*Bhâgavata P.*, Pt. 2, ch. viii; *Skanda P.*, Revâ Kh., ch. 182).

**Bhṛiguukshetra**—Same as Bharukachchha.

**Bhṛigupatana**—A celebrated place of pilgrimage near Kedârnâth in Garwal.

**Bhṛigupura**—Same as Bharukachchha (Tawney : *Prabandhachintâmaṇi*, p. 136). It contains a temple of the twentieth Jaina Tîrthaṅkara Suvrata.

**Bhṛigu-tîrtha**—Bherâghât, containing the temple of Chaushaṭ Yognîs, 12 miles to the west of Jabbalpur, on the Nerbada between the Marble Rocks : it is a famous place of pilgrimage (*Padma P.*, Svarga-Kh., ch. 9; *Matsya P.*, ch. 192).

**Bhṛigu-tuīga**—1. A mountain in Nepal on the eastern bank of the Gaṇḍak, which was the hermitage of Bhṛigu (*Vardha P.*, ch. 146). 2. According to Nîlakantha, the celebrated commentator of the *Mahâbhârata*, it is the Tuīganatha mountain (see his commentary on v. 2, ch. 216, Âdi Parva, *Mahâbhârata*) which is one of the Pañcha-Kedâras (see Pañcha-Kedâra).

**Bhujaganagara**—Same as Uragapura (*Pavanadûta*, v. 10).

**Bhûrisreshthika**—Bhûriut, once an important place of a Pargana in the sub-division of Arâmbâg in the district of Hooghly in Bengal (*Prabodhachandrodaya Nâtaka*; my "Notes on the District of Hooghly" in *JASB.*, 1910, p. 599).

**Bhuskhâra**—Bokhara it was conquered by Lalitâditya, king of Kâsmîr, who ascended the throne in 697 A.D., and reigned for about 37 years (*Râjatarângî*, Bk. IV). The Khanat of Bokhara is bounded on the east by the Khanat of Khokand called Fergana by the ancients and also by the mountain of Badakshan, on the south by the Oxus, on the west and north by the Great Desert (Vambery's *Travels in Central Asia*). It was called Sogdiana.

**Bibhûndaka-âśrama**—Same as Rishyasîringa-âśrama.

**Bichhi**—Bîtha, ten miles south-west of Allahabad, the name being found by Sir John Marshall in a seal-die at the place ; in a sealing, it is called Vichhigrâma, *JRAS.*, 1911, p. 127). See Bitabhaya-pattana.

**Bidarbha**—Berar, Khandesh, part of the Nizam's territory and part of the Central Provinces, the kingdom of Bhîshmaka whose daughter Rukmini was married to Krishnâ. Its principal towns were Kunđinanagara and Bhojakaṭapura. Kunđinanagara (Bidarbhanagara), its capital, was evidently Bidar. Bhojakaṭapura was Bhojapura, six miles south-east of Bhilsa in the kingdom of Bhopal. The Bhojas of the *Purâṇas* lived in Vidarbha. In ancient times, the country of Vidarbha included the kingdom of Bhopal and Bhilsa to the north of the Nerbada (Cunningham's *Bhilsa Topes*, p. 363). See Bhojakaṭapura and Kunđinapura.

Bidarbhanadi—The Pain Gaṅgā.

Bidarbhanagara—Same as Kundinapura.

Bidaspes—The river Jhelum in the Punjab.

Bidegha—Same as Bideha (*Satapatha-Brāhmaṇa* I, 4, 1, 14).

Bideha—Tirhut, the kingdom of Rājā Janaka, whose daughter Sītā was married to Rāmachandra. Mithilā was the name of both Videha and its capital. Janakpur in the district of Darbhanga was the capital of Rājā Janaka. Benares afterwards became the capital of Bideha (Sir Monier Monier-Williams' *Modern India*, p. 131). About a mile to the north of Sitāmārhi, there is a tank which is pointed out as the place where the new-born Sītā was found by Janaka while he was ploughing the land. Panaura, three miles south-west of Sitāmārhi, also claims the honour of being the birth-place of Sītā. About six miles from Janakpur is a place called Dhenukā, (now overgrown with jungle) where Rāmachandra is said to have broken the bow of Hara. Sītā is said to have been married at Sitāmārhi. Bideha was bounded on the east by the river Kauśiki (Kusi), on the west by the river Gaṅdaka, on the north by the Himalaya, and on the south by the Ganges. It was the country of the Vajjis at the time of Buddha (see *Balbali*).

Bidiśā—1. Bhilsa, in Malwa in the kingdom of Bhopal, on the river Betwa or Vetravati, about 26 miles to the north-east of Bhopal. By partitioning his kingdom, Rāmachandra gave Bidiśā to Śatrughna's son Satrughnāti (*Rāmāyaṇa*, Uttara, ch. 121). It was the capital of ancient Daśārha mentioned in the *Meghadūta* (Pt. I, v. 25) of Kālidāsa. It is called Baidiśa-deśa in the *Devi-Purāṇa* (ch. 76) and the *Rāmāyaṇa*. Agnimitra, the son of Pushyamitra or Pushpamitra, the first king of the Suīga dynasty, who reigned in Magadha in the second and third quarters of the second century B.C., was the viceroy of his father at Bidiśā or Bhilsā (Kālidāsa's *Mālavikāgnimitra*, Act V). Agnimitra, however, has been described as the king, and his father as his general. The topes, known by the name of Bhilsa Topes, consist of five distinct groups, all situated on low sandy hills, viz., (1) Sanchi topes, five and a half miles south-west of Bhilsa; (2) Sonāri topes, six miles to the south-west of Sanchi; (3) Satdhāra topes, three miles from Sonāri; (4) Bhojpur topes, six miles to the south south-east of Bhilsa, and Andher, nine miles to the east south-east of Bhilsa. They belong to a period ranging from 250 B.C. to 78 A.D. (Cunningham's *Bhilsa Topes*, p. 7). 2. The river Bidiśā has been identified with the river Bes or Besali which falls into the Betwa at Besnagar or Bhilsa (Wilson's *Vishṇu P.*, Vol. II, 150).

Bidyānagara—1. Bijayanagar on the river Tuṅgabhadrā, 36 miles north-west of Bellari, formerly the metropolis of the Brahmanical kingdom of Bijayanagar called also Karpāṭa. It is locally called Hampi. It was founded by Saṅgama of the Yādava dynasty about 1320 A.D. According to the *Mackenzie Manuscript* (see *JASB.*, 1838, p. 174) it is said to have been founded by Narasingha Rayor, father of Krishṇa Rayor. Bukka and Harihara were the third and fourth kings from Saṅgama. For the genealogy of the Yādava dynasty, see *Ep. Ind.*, vol. III, pp. 21, 22, 114 and 223. It contains the celebrated temple of Viśheba (Meadows Taylor's *Architecture in Dharwar and Mysore*, p. 65) and also of Virūpāksha



"Hill House" of Colgong by Mr. Barnes and which may still be found there, were beautifully sculptured and can bear comparison with the beautiful sculptures of the Nālandā monastery. As the monastery was founded in the eighth century it has not been mentioned by Hiuen Tsiang, who visited Champā in the seventh century, though he refers to the excavations which had evidently been done by the Hindus. Śrībuddha Jñānapāda was the head of the monastery at the time of Dharmapāla. It had six gates, and the six gate-keepers were Paṇḍits of India, and no one could enter the monastery without defeating these Paṇḍits in argument. Bikramaśilā was destroyed by Bakhtiyār Khilji in 1203 (see Kern: *Manual of Indian Buddhism*, p. 133). The Hindu Universities of Mithilā and Nadiā were established after its destruction. See Durvasa-Āśrama (see my "Bikramaśilā Monastery" in *JASB.*, 1909, p. 1). On the top of the hill is the temple of Baṭeśvaraṇātha Mahādeva which is celebrated in this part of the country, established perhaps after the destruction of the monastery.

**Bina**—1. The river Krishnā, the Tynna of Ptolemy. 2. Almorah in Kumaun. It is also called Benwā.

**Binasana-tīrtha**—The spot in the great sandy desert in the district of Sirhind (Patiala) where the river Sarasvatī loses itself after taking a westerly course from Thaneswar. See Sarasvatī.

**Bināśinī**—The river Banas in Gujarat on which Disa is situated (*Brihadjyotishkāṇḍa*).

**Bindyaka-kshetra**—Three or four miles from Dhanmandal above the Bhuvaneśvar railway station on the top of a mountain in Orissa.

**Bindyaka-tīrthas**—There are eight places sacred to Vināyaka or Ganeśa: 1. Moreśvara, six miles from Jajuri, a station of the South Marhatta Railway. 2. Ballīma, forty-six miles by boat from Bombay; it contains the temple of Vināyaka named Maruda. 3. Lenādri, fifty miles from the Teligaon station of the G. I. P. Railway. 4. Sidhatek, on the river Bhimā, ten miles from the Dilksal station of the G. I. P. Railway. 5. Ojhar containing the temple of Vināyaka Bighneśvara. 6. Sthovara called also Theura. 7. Rāñjanagrāma. 8. Mahāda. The last three are on the G. I. P. Railway. See Ashta-vināyaka.

**Bindhyachala**—1. The Vindhya range. The celebrated temple of Vindubāsinī (*Devi-Bhāgavata*, VII, 30) is situated on a part of the hills near Mirzapur. It is one of the stations of the E. I. Railway. The temple of the eight-armed Yogamāyā, which is one of the 52 Piṭhas, where the toe of Sati's left foot is said to have fallen, is at a short distance from the temple of Vindubāsinī (see *Sita P.*, IV, Pt. I, ch. 21). Yogamāyā, after warning Kamsa, king of Mathurā, of the birth of his destroyer, came back to the hills, and took her abode at the site of the temple of Vindubāsinī (*Skanda P.*, Revā Kh, ch. 55). It was, and is still a celebrated place of pilgrimage mentioned in the *Kathā-sarit-sāgara* (I, ch. 2). The town of Bindhyachala was included within the circuit of the ancient city of Pampāpura (*Führer's M. A. I.*). The fight between Durgā and the two brothers Sumbha and Niśumbha took place at Bindhyachala (*Vāmana P.*, ch. 55). See Chandrapura. The goddess Vindubāsinī was widely worshipped in the seventh century, and her shrine was considered as one of the most sacred places of pilgrimage (*Kathā-sarit-sāgara*, chs. 52, 54). 2. Another Bindhyachala has been identified by Mr. Pargiter with the hills and plateau of South Mysore (*Rāmāyāna*, Kishk, ch. 48; *JRAS.*, 1894, p. 261).

**Bindhya-pada Parvata**—The Satpura range from which rise the Tâptî and other rivers (*Varâha P.*, ch. 85). It lies between the Nerbada and the Tâptî. It is the Mount Sardonys of Ptolemy containing mines of cornelian, Sardian being a species of cornelian (McCrindle's *Ptolemy*). On a spur of the Satpura range is a colossal rock-cut Jaina image of the Digambara sect called Bawangaj, about 73 feet in height on the Nerbada in the district of Burwani, about 100 miles from Indore (*JASB.*, XVII, p. 918). See Srâvana-Belgola.

**Bindhyâṭavî**—Portions of Khandesh and Aurangabad, which lie on the south of the western extremity of the Vindhya range, including Nasik.

**Bindubasini**—The celebrated place of pilgrimage in the district of Mirzapur in the U. P. See *Vindhya-chala* (*Vâmana P.*, ch. 45).

**Bindu-sara**—1. A sacred pool situated on the Rudra-Himâlaya, two miles south of Gaigotri, where Bhagîratha is said to have performed asceticism for bringing down the goddess Gaigâ from heaven (*Râmâyana*, I, 43, and *Matsya P.*, ch. 121). In the *Brahmâṇḍa-Purâṇa* (ch. 51), this tank is said to be situated at the foot of the Gaudâ Parvata on the north of the Kailâsa range, which is called Mainâka-Parvata in the *Mahâbhârata* (Sabhâ, ch. 3). 2. In Sitpur (Siddhapura in Gujarat) north-west of Ahmedabad : it was the hermitage of Kardama Rishi and birth-place of Kapila (*Bhâgavata P.*, Skandha III). See Siddhapura. 3. A sacred tank called Bindusâgara and also Gosâgara at Bhuvaneśvara in Orissa (*Padma P.*). Mahâdeva caused the water of this tank to rise from Pâtâla by means of his Trisûla (trident) in order to quench the thirst of Bhagavatî when she was fatigued with her fight with the two demons of Bhuvaneśvara, named Kirtti and Bâsa (*Bhuvaneśvara-Mâhâlmya*).

**Bingara**—Ahmednagar, seventy-one miles from Poona, which was founded by Ahmed Nizam Shah in 1494.

**Binjapura**—Katak in Orissa (*Ep. Ind.*, vol. III, pp. 323—359; *JASB.*, 1905, p. 1).

**Bipâsa**—The Bias, the Hypasis of the Greeks. The origin of the name of this river is related in the *Mahâbhârata* (Âdi, ch. 179). Rishi Vaśishtha, being weary of life on account of the death of his sons killed by Viśvâmitra, tied his hands and feet with chords, and threw himself into the river, which afraid of killing a Brâhmaṇa, burst the bonds (*pâśa*) and came to the shore. The hot springs and village of Vaśishtha Muni are situated opposite to Monali (*JASB.*, vol. XVII, p. 209).

**Biraja-kshetra**—A country which stretches for ten miles around Jâjpur on the bank of the river Baitarâṇî in Orissa (*Mahâbhârata*, Vana P., ch. 85; *Brahma P.*, ch. 42). It is also called Gadâ-kshotra, sacred to the Śâktas (*Kapila-saṃhitâ*).

**Birata**—The country of Jaipur. The town of Birâṭa or Bairâṭ, 105 miles to the south of Delhi and 40 miles to the north of Jaipur (Cunningham, *Arch. S. Rep.*, II, p. 244) was the ancient capital of Jaipur or Matsyadeśa. It was the capital of Virâṭa Râjâ, king of the Matsya-deśa, where the five Pâñdavas lived in secrecy for one year. It is a mistake to identify Birâṭa with Dinajpur whereat Kântanagara, Virâṭa's Uttara-gogriha (northern cow-shed) is shown, the Dakshina-gogriha (southern cowshed) being shown at Midnapur. This identification is not countenanced by the *Mahâbhârata*, which relates that Yudhiṣṭhîra selected a kingdom in the neighbourhood of Hastinâpura as his place of concealment, from which he could watch the movements of his enemy Duryodhana, (*Mbl.*, Virâṭa, ch. 1, and Sabhâ, ch. 30). See Matsyadeśa. The Pâñdu hill at Bairâṭa, which has a cave called Bhîmaguphâ, contains an inscription of Asoka (*Corpus Inscriptionum Indicarum*, vol. 1, p. 22).

**Bisakha**—Oudh was called by this name during the Buddhist period. **Vishaka** was the capital of Fa Hien's Sha-chi or Siketa. Dr. Hoey, however, identifies it with Pasha (Pi-so-kia of Huen Tsiang) in the district of Gonda in Oudh, near the junction of the Sarajú and the Gogra (*J.A.S.B.*, vol. LXIX, p. 73). It has been identified by Dr. Burges with Lucknow (*Cave Temples of India*, p. 41).

**Bisakha-pattana**—Vizagapatam in the Madras Presidency.

**Bisala**—1. Besād, in the district of Muzaffarpur in the Bihar Province, the Bisālī of the Buddhist period (see *Bisālī*). At the time of the Rāmāyaṇa (Ādi, ch. 45), the town was situated on the northern bank of the Ganges and not on the Gandak; at the time of Kshemendra in the 11th century, it was on the river Balgumati (see, *Kalp*, ch. 39). 2. Ujjin, the capital of Aranti (*Meghadūta I*, 31; *Hemaloka*; *Skanda P.*, *Rovā Lh*, ch. 47). 3. An affluent of the Gandak in Bisālī (*Mbh.*, *Vana*, ch. 81).

**Bisala-badari**—See *Badarikāśrama*.

**Bisālī-ehchatra**—Simo as Bisālī Hajipur was included in the kingdom of Bisālī. Rāma-chandra, Lakshmana and Vibhūmitra, on their way to Mithili, are said to have halted at Hajipur for one night on the site of the present temple called Rāmachandri, which contains the image of Rāmachandra and the impression of his feet. Haji Shamsuddin, king of Bengal, established his capital at Hajipur in the middle of the 14th century, and from him the name of Hajipur has been derived. It still contains a stone mosque said to have been built by him close to the Sonapur Ghāṭ. The celebrated Rāj Todar Mal lived at Hajipur when he made the settlement of Bengal and Bihar and is said to have resided in the fort (killa), the ruins of which still exist and contain the Nepalese temple. Sonpur, situated at the confluence of the Gandak and the Ganges, was also included in Bisālī-ehchatra. It was at Sonpur (Gajendramoksha-tīrtha) that Vishnu is said to have released the elephant from the clutches of the alligator, the fight between whom has been described in the *Varāha-Purāṇa* (ch. 111). They fought for five thousand years all along the place from a lake called Kāukdā-Tālao, five miles to the north-west of Sonpur, to the junction of the Gandak and the Ganges. Vishnu, after releasing the elephant, established the Mahadeva Harikaranālīha and worshipped him. Rāmachandra, on his way to Janakapur, is said to have stopped for three nights on the site of the temple at Sonpur; hence in his honour, a celebrated fair is held there every year.

**Bisālīya**—A branch of the Nerbada (*Kūrma P.*, ch. 30).

**Bishnugayā**—Lenar in Betar, not far from Melhar, it is a celebrated place of religious resort.

**Bishnugṛhi**—Tamluk. Samo as Tamralipti (*Hemā-kosha*).

**Bisvāmitra**—The river Bisvāmitrā in Gujarat on which Baroda is situated (*Mahābhārata*, *Bhīṣma*, ch. 9).

**Bivāmitra-āśrama**—Buxar, in the district of Shahabad in Bihar. It was the hermitage of Rishi Vibhūmitra, where Rāmachandra is said to have killed the Rākshasi Tādakā. The Charitra-vana at Buxar is said to have been the hermitage of the Rishi (*Rāmāyaṇa*, *Bālakāṇḍa*, ch. 26), and the western side of Buxar near the river Thora was the ancient Siddhāśrama, the reputed birth-place of Vāmana Deva (see *Siddhāśrama*). The hermitage of Rishi Vibhūmitra is also pointed out as Divalunga, 25 miles north-west of Gayā. Samo as Bedagarbhāpuri. The hermitage of the Rishi was also situated on the western bank of the Sarasvati opposite to Sthānu-tīrtha in Kurukshetra (*Mbh.*, *Salya*, ch. 43). It was also situated on the river Kauśiki, modern Kusi.

Bitabhaya-pattana—Bi-hā, eleven miles south-west of Allahabad on the right bank of the Jamuna (*Vira-charitra* of the Jainas quoted by General Cunningham in *Arch. S. R.*, p. vol. 3) But from seals found by Sir John Marshall at Bhīṭā, the ancient name of the place appears to be Vichhi and Vichhi-grāma, and not Bitabhaya-pattana (*JRAS.*, 1911, p. 127).

Bitamsā—Same as Bitastā.

Bitastā—The river Jhelum, the Hydaspes of the Greeks (*Rigveda X*, 75), and Bitamsā of the Buddhists ("Questions of King Milinda," *SBE.*, p. xxliv).

Bodha—The country round Indraprastha (*q.v.*) which contained the celebrated Tīrtha called Nigambodha, perhaps briefly called Bodha (*Mbh.*, Bhīshma, ch. 9; *Padma P.*, *Uttara*, ch. 66).

Bolor—Baltistan, or little Thibet, a small state north of Kāśmīr to distinguish it from Middle Thibet or Ladakh and Great Thibet or Southern Tartary.

Brahma—A country in Eastern India, perhaps Burma (*Rāmāyaṇa*, Kishkindhā, ch. 40).

Brahmagiri—1. A mountain in the Nasik district, Bombay, near Tryambaka, in which the Gṛīवारī has its source (*Padma P.*, *Uttara*, ch. 62). 2. A mountain in Coorg, in which the Kāverī has its source (see Kaverī).

Brahmakunda—The *Kundā* from which the river Brahmaputra issues: it is a place of pilgrimage (see Lohitya).

Brahmanada—The river Brahmaputra (*Bṛihat-Dharma-Purāṇa*, Madhya kh., ch. 10).

Brahmanala—Maṇikarṇikā in Benares.

Brahmani—The river Brahmani in Orissa (*Mbh.*, Bhīshma, ch. 9; *Padma P.*, Svarga, ch. 3).

Brahmapura—Garwal and Kumaon (*Bṛihat-Saṃhitā*, ch. 14).

Brahmaputra—Same as Lohitya. See *Brahma P.*, ch. 64.

Brahmarshi—The country between Brahmarita and the river Jamunā: it comprised Kurukṣetra, Matsya, Pañchāla and Śūrasena (*Manu-Saṃhitā*, ch. 2, v. 19).

Brahmasura—1. Same as Rāmahrada (*Mbh.*, Anuśāsana, 25). 2. In Gaya (*Agni P.*, ch. 115).

which are shown the cradle of Krishṇa and the spots where Putanā was killed and where Siva appeared to see the infant god. At a short distance from the house of Nanda are the mortar which was overturned by the infant Krishṇa, and the place which contained the twin Arjuna trees broken by Krishṇa. Gokul or new Gokul was founded by Ballabhā-chāryya in imitation of Mahāvana or Purāṇa (old) Gokul and contains also the same famous spots that are shown in Mahāvana. The shrine of Syām Lala at new Gokula is believed to mark the spot where Yaśodā, the wife of Nanda, gave birth to Māyā or Yoga-nidrā, substituted by Viśudeva for the infant Krishṇa. Nanda's palace at Gokul (new Gokul) was converted into a mosque at the time of Aurangzeb. Outside the town is Putnām-khar, where Krishṇa is said to have killed Putanā. Growse identifies Mahāvana with Klisoboras of the Greeks and supposes that the modern Braja was the ancient Anūpa-deśa (Growse's *Mathurā*); Ashīgrāma was the birth-place of Rādhikā (*Adi P.*, ch. 12). See Gokula and Braja-maṇḍala.

**Braja-maṇḍala**—It comprises an area of 84 *kos* containing many villages and towns and sacred spots associated with the adventures of Krishṇa and Rādhikā. The 12 Vanas and 24 Upa-Vanas are specially visited by pilgrims in their perambulation commencing from Mathurā in the month of Bhādra. At the village of Maholi is Madhuvana, the stronghold of the Daitya named Madhu; at Tarsi is Tālavana where Balarāma defeated the demon Dhenuka; at Rādhākuṇḍa are two sacred pools called Śyāmakūṇḍa and Rādhākuṇḍa, where Krishṇa expiated his sin after he had slain the bull Arishṭa; at the town of Gobardhan, which contains the celebrated hill of that name on the bank of the tank called Mānas Gaṅgā, is the ancient temple of Hari Dova; at Paitho, the people of Braja came to take shelter from the storms of Indra under the hill uplifted by Krishṇa (see Govardhana); at Ganjholi, the marriage knot was tied which confirmed the union of Rādhā and Krishṇa; at Kambana, the demon Aghasura was killed by Krishṇa; at Barshāna, Rādhikā was brought up by her parents Viśhabhānu and Kirat; at Rithora was the home of Chandrāvali, Rādhikā's faithful attendant; at Nandagāon was the abode of Nanda and Yaśodā; at Pānsarovara, Krishṇa drove his cattle morning and evening to water; at Charan Pāhād, Indra did homage to Krishṇa; at Chirghāt on the Jainuna, Krishṇa stole the bathers' clothes; at Vaka-vana, Vakasura was slain by Krishṇa; at Bhatrond, some Brahmanas' wives supplied Krishṇa and his companions with food (rice) notwithstanding that their husbands had refused to do so; at Bhāṇḍira-vana, Balarāma vanquished the demon Pralamba; at Raval, Rādhikā was born and passed the first years of infancy before her parents went to live at Barshāna; at Brahmāṇḍa Ghāt beyond the village of Hathora, Krishṇa showed Yaśodā the universe within his mouth; at Mahāvana, Krishṇa passed his infancy and killed Putanā; at Mathurā, he killed Kaṁsa and rested at Bisrānta Ghāt (*Bhāgavata P.*, and Growse's "Country of Braj" in *JASB.*, 1871). See Braja.

**Bṛiddha-kasi**—A celebrated place of pilgrimage now called Pudubeli-Gopuram in the presidency of Madras. It was visited by Chaitanya, who defeated here the Buddhists in controversy (Śyāmlāl Goswāmi's *Gaura-sundara*).

**Brikasthala**—At a short distance to the south of Hastināpura (*Mbh.*, Udyoga, ch. 86):

**Brikshakhanda**—See Chitabhāumi.

**Brīndāvana**—Brīndāban in the district of Mathurā, where Krishṇa showed to the world examples of transcendental love through the Gopis. The original image of Govindajī was removed to Jaipur and that of Madanamohana to Karauli in anticipation

of the raid of Aurangzeb. The splendid and magnificent pyramidal old temple of Govindajî with its elegant carvings and sculptures was built by Man Singh in the thirty-fourth year of Akbar's reign (Growse's *Mathurâ* and *Brahmavaivartta P.*, ch. 17 and *Bhâgavata P.*, X, ch. 12). The Nidhuvana and Nikuñjavana, the celebrated bowers of love, Pulina, the place of the râsamandala, the Bastraharana-ghât, the Kâliya-daha-ghât,—all situated in Brîndâvana were the scenes of Krishña's love and adventures. Brîndâvana appears to have attained celebrity at the time of Kâlidâsa (*Raghuvamśa*, VI, 50). Brîndâvana was visited by the poet Bilhana who composed his *Bikramâṅkadeva-charita* about A.D. 1085 (see canto XVIII, v. 87). The cenotaph of Haridâs is situated in his hermitage, whence Akbar in his visit to Brîndâbana took away his disciple, the celebrated musician Tânasena to his court. The predominance of the Buddhist religion for several centuries served to efface all traces of the sacred localities of Brîndâvana, but were again restored by the explorations of Rûpa and Sanâtana, the celebrated followers of Chaitanya. But the identification of modern Brîndâban with the Brîndâvana of the Purâṇas is extremely doubtful for the following reasons: (1) Modern Brîndâban is six miles from Mathurâ, whereas it took Akrura the whole day from sunrise to sunset to drive from Brîndâvana to Mathurâ in a car drawn by swift horses (*Vishnu P.*, Pt. V, ch. 18, vs. 12 and 33, and ch. 19, v. 9, *Bhâgavata P.*, Pt. X, ch. 39, v. 30, and ch. 41, v. 4). (2) Nanda, the foster-father of Krishña, removed from Gokula, which is six miles from Mathurâ, across the Jamuna to Brîndâvana to escape molestations from the myrmidons of Kamsa, king of Mathurâ (*Vishnu P.*, Pt. V, ch. vi, vs. 23, 25, and *Bhâgavata P.*, Pt. X, ch. xi, vs. 10—14). It is therefore not likely that he should select for his sojourn modern Brîndâvana which is also six miles from Mathurâ and on the same side of the Jamunâ, leaving the natural barrier of a river. (3) Brîndâvan does not contain any mountain, whereas ancient Brîndâvana is described as mountainous (*Bhâgavata P.*, Pt. X, ch. xi, v. 14). (4) Ancient Brîndâvana and Mathurâ seem to have been situated on the opposite sides of the Yamunâ (*Vishnu P.*, Part V, ch. 18, v. 33, and *Bhâgavata P.*, Pt. X, ch. 39, v. 34).

Brishabhanupura—Same as Barshana.

Brîtraghni—The Vâtrak, a tributary of the Sabarmatî in Gujarât (*Padma P.*, Uttara, ch. 60; *Mârkanḍ P.*, ch. 57). Same as Betravatî (2) and Bartraghni (cf. *Padma P.*, Uttara, chs. 53 and 60).

Buddhavana—Budhain, about six miles north of Tapovan in the district of Gaya.

Bukephala—Jalâlpur in the Punjab (Cunningham's *Anc. Geo.*, 176, 177). This was the place where Alexander the Great's favourite horse was interred. For Alexander's route to India, see *JASB.*, X (1842), "Note on the Passes to Hindoostan from the West and North-west" by H. T. Prinsep; *JASB.*, XXI (1852), p. 214.

Byâghrapura—1. Same as *Koli* (*MB*, p. 139). 2. Same as Bedagarbhapurî (*Skanda P.*, Sûta-Samhitâ, IV, Yajña kh., ch. 24).

Byâghrasara—Buxar in the district of Shahabad. See Bedagarbhapurî.

Vyâsa-Asrama—Manal, a village near Badrinâth in Garwal in the Himalayas. It was the hermitage of Rishi Vyâsa, the author of the *Mahâbhârata*, and the reputed author of the *Purâṇas*.

Vyâsa-kâsi—Râmnagar, opposite to Benares across the Ganges. The temple dedicated to Vyâsa Rishi is situated within the precincts of the palace of the Mahârâjâ of Benares (*Skanda P.*, Kâsi-kh.).

**Chalatyagiri**—Same as Chotiyagiri.

**Chakranagara**—Keljhar, 17 miles north-east of Wardha in the Central Provinces (Cousen's *Arch. S. Rep.*, "Central Provinces and Berar," p. 10; *Siva P.*, Sanat-kumara-Samhitā, ch. 17). It is perhaps the Chakrāukanagara of the *Padma Purāṇa*, Pātāla kh. ch., 13).

**Chakrāukanagara**—See Chakranagara.

**Chakra-tīrtha**—1. In Kurukshetra, same as Rāma-hrada. 2. In Prabhāsa in Gujarāt on the Gomati (*Dvārakā-mdhātmya*) 3. Six miles from the village called Tryambaka, which is near the source of the Godāvarī. 4. In Benares: a kunda or reservoir enclosed by an iron railing in the Maṇikarpikā-ghāṭ. 5. In Rāmeśvara (*Skanda P.*, Brahma kh., Selu Mahāt., ch. 3).

**Chakshu**—The river Oxus or Amu Daria (*Matsya P.*, ch. 120; *Asiatic Researches*, VIII, p. 330) The *Brahmānda P.* (ch. 51) mentions the names of the countries through which it flows. It is mentioned by Bhāskarāchārya as a river which proceeds to Katumāla (*Siddhānta-śiro-mayi*, Bhuvana-kosha, 37, 38). The *Mahābhārata*, Bhishma P., ch. 11, says that it flows through Sāka-dvīpa. It rises in the Pamir lake, called also the Sari-kul or yellow lake, at a distance of 300 miles to the south of the Jaxartes (McCrendle's *Ptolemy*, p. 278).

**Chakshushmatī**—Same as Ikhumati (cf. *Varāha P.*, ch. 85 with *Matsya P.*, ch. 113).

**Chamatkārapura**—Ānandapura or Baranagara in the district of Ahmadabad in the province of Gujarat, anciently called Ānarta-deśa, where Liṅga worship was first established and the first Liṅga or phallic image of Mahādeva was called Achaleśvara. But according to other Purāṇas, Liṅga worship was first established at Devadāru-vana or Dāru or Daruka-vana in Garwal (see *Devadaruvana*). Chamatkārapura was also called Nagara, the original abode of the Nāgārā Brāhmaṇins (*Skanda P.*, Nagara kh., chs. 1–13, 114). See Hātaka-kshetra and Ānandapura. The Nāgārā Brāhmaṇins are said to have invented the Nagri alphabet [ see my paper on the "Origin of the Bengali Alphabet (*Banga-lipir utpatti*) " in the *Suvarṇabarik-Samāchār*, Vol. II.] See Daruvana.

**Champa**—1. Same as Champāpuri. 2. Siam, according to Hiuen Tsiang: it was the country of the Yavanas. (Beal's *Life of Hiuen Tsiang: Introduction*). 3. Tonquin and Cambodia (Col. Yule's *Marco Polo*, Vol. II, p. 255 note). 4. The river Champā was between the countries of Aīga and Magadha (*Champeyya Jātaka* in the *Jātakas*, Cam. Ed., IV, p. 281). 5. Champā was also the name of the territory now called Chambā which comprised the valleys of the sources of the Ravi between Kangra, the ancient Trigartta, and Kāshīhavāṭa (Dr. Stein, *Rājatarāṅgiṇī*, II, p. 431).

**Champakā**—Same as Champāranya: 5 miles to the north of Rajim in Central India. It was the capital of Rājā Hampsadvaja (*Jaimini-bhārata*, ch. 17).

**Champakāranya**—Champaran see Champaranya (*Padma P.*, Svarga, ch. 19).

**Champā-nadi**—The river formed the boundary between Aīga and Magadha (*Champeyya Jātaka* in the *Jātakas*, Cam. Ed., IV, No. 506). It was a place of pilgrimage (*Padma P.*, Śrīṣṭi, ch. 11).

**Champānagara**—1. Chāndniā or Chāndmaya, after the name of Chānd Sadāgar, about 12 miles north of Bogra, and five miles north of Mahāsthānanagar in the district of Bogra in Bengal. It is said to have been the residence of Chānd Sadāgar of the famous tale of *Manasār-Bhāsān*, and it is associated with the story of the devotion of Behulā to her husband Nakhindhara, the youngest son of Chānd Sadāgar. There are two marshes called Gori and Sauri, on either side of the village, which are said to be the

remains of two great rivers. It is now situated on the river Karatoyâ (Hunter's *Statistical Account of Bengal*, vol. VIII, p. 196). The Kâlidaha Sâgar, a large lake outside the rampart of Mahâsthâna fort, is the Kâlidaha of the story [JASB., 1878, p. 94 (Beveridge)]. But Chând Sadâgar's residence is also pointed out at Champânagara near Bhagalpur, where a fair is held every year in honour of Behulâ and Nakhindhara. See, however, Ujâni. 2. Same as Champapuri.

**Champapuri**—Same as Champâ. Champânagara, situated at a distance of about four miles, to the west of Bhagalpur. It was also called Mâlinî and Champâ-mâlinî (*Matsya P.*, ch. 48; *Hemakosha*). It was the capital of ancient Aîga, of which the king was Râjâ Romapâda or Lomapâda who adopted Daśaratha's daughter Sântâ (*Râmâyana*, Adi, ch. 10). Lomapâda's great-grandson Champâ is said to have founded the town of Champânagara which was formerly called Mâlinî, but it is mentioned in the *Mahâbhârata* (Vana P., ch. 112) that Champâ was the capital of Lomapâda. At the time of the *Mahâbhârata* it was the capital of Karṇa, the ally of Duryodhana. It is also described as a place of pilgrimage in the *Mahâbhârata* (Vana P., ch. 85). The Karṇagad which is included in Champânagara contains the remains of a fort which is pointed out as the fort of Karṇa, who was brought up at this place. But it has been thought by some that Karṇagad in Champânagara and Karṇachandâ in Monghyr have been named after Karṇasena, king of Karṇasuvârṇa, who had conquered Aîga and Baîga. There is a temple of Mahâdeva called Manaskâmanânâtha, which is said to have been set up by Râjâ Karṇa, but which appears to have been built on the site of an ancient Buddhist temple. Just outside the temple on the southern side there are many Buddhist statues. The vestiges of the ramparts of the fort on all sides still exist. Champânagara was visited by Hiuen Tsiang in the seventh century as a Buddhist place of pilgrimage. Champâ was the birth-place of "Biraja-Jina," the author of the celebrated Buddhist work *Lankâvalâra Sûtra* (ch. 10), and also that of Pâlakâpya Muni, the author of the *Hastyâyurveda* (a treatise on the diseases of elephants). Sona Kolavisa, the author of one of the *Theragâthâs* was a resident of Champâ (*Mahâvagga*, V., 1). Many Buddhist statues and remains of ancient pillars are still found scattered over the town. The remains of the mound, on which the surrounding wall of the town was situated, as mentioned by Hiuen Tsiang, may still be seen close to the Nathnagar Railway Station. Spence Hardy, on the authority of Csoma Körösi, states that a king of Aîga (Brahmadatta), whose capital was Champâ, had conquered Magadha before the birth of Buddha, but when Bimbisâra, then a prince, grew up, he invaded Aîga and caused the king to be slain : after which he resided at Champâ till the death of his father Kshatrañjas, when he returned to Râjagriha (Hardy's *Manual of Buddhism*, p. 166, second ed.; Duff's *Chronicle*, p. 5). Since that time, Aîga remained subject to Magadha. Champapuri is also a very sacred place to the Jainas, inasmuch as it was visited by Mahâvîra, the last Tirthâikara who spent here three Parjusanas (rainy season retirement) (*Kalpasûtra*, ch. vi), and it is the birth-place and the place of death of Bâsupûjya, the twelfth Tirthâikara, whose symbol is the buffalo. He was the son of Bâsupûjya and Jayâ (Buchanan's *Observations on the Jainas : Asiat. Res.*, IX, 30). The temple of Bâsupûjya was erected by a Jaipur chief, Sungree Siree Dhata and his wife Sungvin Siree Surjaice in the Yudhishîhira era 2559 (see the Inscription in Major Francklin's *Site of Ancient Palibohra*, pp. 16, 17 : Yudhishîhira Era 2559 corresponds to 541 B.C.). At Nathnagar, which is a quarter (*mâkhallâ*) of Champânagara exists this beautiful temple of the Digambara sect, which is dedicated to Bâsupûjya, who is said to have lived and died at the site of this

temple. From the inscriptions on some Jaina images exhumed from the neighbourhood of an old Jaina temple at Ajmer, it appears that these images, which were of Bîsupûjya, Mallinâtha, Pârvanâtha, and Vardhamâna were dedicated in the thirteenth century A.D., i.e., ranging from Samvat 1239 to 1247 (*JASB.*, 1838, p. 52). The *Utsagadasâo* mentions that a temple called Chaitya Punnabhadra existed at Champâ at the time of Sudharman, one of the eleven disciples of Mahâvîra who succeeded as the head of the Jaina sect on his death (Hoernle's *Utsagadasâo*, p. 2, notes, *Jñatâdharma-Sûtrapâtha*). The town was visited by Sudharman, the head of the Jaina hierarchy, at the time of Kunika or Ajâtaśatru who came barefooted to see the Gaṇadhara outside the city where he had taken up his abode. Sudharman's successor, Jambu and Jambu's successor Prabhava also visited Champâ, and Prabhava's successor Sayambhava lived at this city where he composed the *Dashavîkâlika Sûtra* containing in ten lectures all the essence of the sacred doctrines of Jainism (Nemchandra's *Sthavîrâvali* or *Parîshîlaparva*, Canto IV, V). After the death of Bimbisâra, Kunika or Ajâtaśatru made Champâ his capital, but after his death, his son Udayin transferred the seat of government to Pâṭaliputra (Canto VI). On the northern side of this old temple of Bîsupûjya, there is another temple dedicated to him, but it has been newly built. At Champânagara proper, there is another temple of the Jaina belonging to the Svetâmbara sect, containing the images of many Tirthâkâras. Champâ has been described in the *Daśakumâra-charita* as abounding in rogues. From the *Champaka-Śreshthi-Kathâ*, a Jaina work, it appears that the town was in a very flourishing condition. In the opening lines, the castes and trades of the town are enumerated. There were perfumers, spice-sellers, sugar-candy sellers, jewellers, leather-tanners, garland-makers, carpenters, goldsmiths, weavers, washermen, etc. The name of the king is mentioned as Sâmantâ Pâla : his minister was Briddhadatta (*Catalogue of Sanskrit Manuscripts* by M. M. Haraprasâda Sâstrî, 1892). Champânagara is also traditionally the abode of Chând Sadâgar, the story of whose son Lakhindara and his wife Behulâ is so graphically related in the poem called *Manasâr Bhâsân*. The place where he was bitten by the snake and the Ghât where his dead body was launched are still pointed out close to the East Indian Railway bridge. It is still called Behulâ Ghât and is situated at the junction of the Ganges and the Chandan, where Behulâ is said to have put the corpse of her deceased husband on a raft and carried it to different places till it was miraculously restored to life. A great fair is held here every year in the month of Bhîdra in honour of Behula, the devoted wife of Lakhindara. The Ganges flowed by the side of the town, but, within the course of the last fifty years, it has receded about a mile to the north. Of all the places claimed as the residence of Chând Sadâgar, (as Champai in the district of Burdwan near the river Gangur or Behulâ-nadi and Chandmâ or Chandmaya in the district of Bogra), this place has the most preferential claim, inasmuch as it is situated on the Ganges, on which the story and the tradition place the Champânagara of Chând Sadâgar, and there was, according to the Hindu and Buddhist works, no other Champânagara on the Ganges except the Champânagara near Bhagalpur. At the time of Buddha, Champâ was one of the six great cities of India, for Ananda exhorted him to die in one of these great cities : Champâ, Râjagîha, Srâvasti, Sîketa, Kauâambi and Benares, and not in the insignificant town of Kusinârâ (*Mahâparinibbâna-sutta*, ch. V). Subhadrângi, the mother of Asoka, was born at Champâ. Her father was a poor Brahman, who took her to Pâṭaliputra and presented her to Bindusâra called also Amitraghâta, king of Magadha (347 to 319 B.C.), in consequence of a prognostication that she would be a great queen. The jealous queens, however, employed her in menial work, but she attracted the attention of the king, who made her his

queen. She became the mother of Ásoka and Vításoka. The artificial lake excavated by Queen Gaggarâ mentioned in Buddhist works, containing groves of Champaka trees on its banks, where wandering monks (*Pabbajikas*) used to reside at the time of Buddha (Rhys Davids' *Buddhist India*; *Mahâvagga*, IX, 1; *Sonadanda Sutta*, I, with Dr. Rhys Davids' notes), may be identified with the large silted-up tank now called Sarovara, from the depth of which Buddhist statues were recovered. Champâ was surrounded by groves of Champaka trees even at the time of the *Mahâbhârata* (Anuśâsana P. ch. 42). The king of Champâpuri had two beautiful palaces, one called Gañdalatâ, at Kuruchattar, now called Karpat, seven miles east of Bhagalpur at the confluence of the Ganges and the Jamuna near the Gogha-nâlâ, and the other called Krîdâsthâlî near Pâtharghâtâ was situated at the confluence of the Ganges and the Kôsi [Francklin's *Site of Palibothra*, pp. 28, 29. See my "Notes on Ancient Aṅga" in *JASB.*, X (1914)].

**Champâranya**—1. Five miles to the north of Rajim in Central India. It is a place of pilgrimage to the Buddhists and Jainas. Same as Champaka of the *Jaimini Bhârata*. 2. Champaran in the Patna division (*Śaktisaṅgama Tantra*, ch. 7).

**Champâvatî**—1. Champauti, the ancient capital of Kumaon. It was also called Champâ-tîrtha and mentioned after Badarekâ (*Mbh.*, Vana, ch. 85). For the history of the kings of Kumaon, see *JASB.*, 1844, p. 887. 2. Semylla of the *Periplus of the Erythraean Sea* and Saimur of the Arabs: modern Chaul, 25 miles south of Bombay. It is now also called Revadanda (ancient Revâvantî of the inscription, *JRAS.*, Vol. III, p. 386) or Revatîkshetra. It is situated in the Kolaba district in Northern Konkan, and is said to have been the capital of an independent kingdom situated in Paraśurâmakhestra. Perhaps it is the Champâvatî of the *Skanda P.* (Brahmottara kh., ch. xvi). Chaul was a noted place of trade (Da Cunha's *History of Chaul and Bassein*, pp. 3—11).

**Chandanâ**—1. The river Sabarmatî in Gujarât (*Padma P.*). 2. The river Chandan in the Santal Pergana in the presidency of Bengal; it falls into the Ganges (*Râmâyana*, Kishkindhâ, XL, 20).

**Chandana-giri**—The Malaya-giri—the Malabar Ghats (*Trîkâñdaśesa*).

**Chandanâvatî**—An ancient name of Baroda in the Gaekwar's territory (Balfour's *Cyclopædia of India*, Vol. I, p. 138).

**Chandanavatî**.—See **Chandrapura** (*Jaimini-Bhârata*, ch. 54).

**Chandapura**—Chayenpur, five miles to the west of Bhabuâ in the district of Shahabad in Behar. The celebrated battle described in the *Chandî* between Kâlî and the two kings Śumbha and Niśumbha, is said to have been fought at this place. The *Mârkaṇḍeya P.* (ch. 85), however, places the scene of the battle in the Himalayas; the *Vâmana P.* (ch. 55) places it at vindhyâchala. The name of Chandapura is derived from the name of one of the two brothers, Chanda and Munda, who were the generals of the kings. The Chaumukhi Mahâdeva and Durgâ in a temple at Muṇdeśvarî are said to have been established by the other brother Munda. Muṇdeśvarî is seven miles south-west of Bhabuâ; the temple, according to Dr. Bloch, is very old, the carving being of the Gupta style (Bloch's *Arch. Rep.*, 1902). The temple bears a date which is equivalent to A.D. 635 (Sir John Marshall's *Arch. S. Rep.—Eastern Circle*, 1913-14, p. 38). The *Vâmana P.* (chs. 19 and 55), however, says that they were the generals of Mahishâsura and were killed by the goddess Bindubâsinî on the Vindhya Mountain.

**Chandelgada**—Chunar. The name of Chandelgada has been derived from the Chandels, a tribe of Kshattriyas who had established their sway between Mirzapur and the districts of Shahabad. They originally came from Mahoba (modern Bundelkhand) and took possession of the fort after the Pâla Râjâs. See Charanadri.

**Chandrabhāgā**—1. The Chinab—the Acesines of the Greeks, or rather the united streams of the Jhelum and the Chinab. It has its source in a lake called Lohitya-sarovara (*Kālikā P.*, ch. 82), in Laboul, south of Ladakh, or Middle Tibet. 2. The river Bhīmā, a branch of the Kṛishṇā.

**Chandrādityapura**—Chandor in the Nasik district; it was the capital of Dīḍhprabhāra, a king of the Yādava dynasty. (Dr. Bhandarkar's *Hist. of the Dekkan*, Soc. XIV.)

**Chandragiri**—Near Belgola, not far from Seringapatam, sacred to the Jainas. The ancient name of the place was Doya Durga. (*JASB.*, 1838, p. 520.) See Arbuda.

**Chandrapura**—Chāndā in the Central Provinces: it was the capital of king Hamsadhvaja (*Rico's Mysore Inscriptions: Introd.*: XXIX), but in the *Jaimini-Bhārata* (ch. 17), Hamsadhvaja is said to have been king of Champaka-nagarī. Chandrapura or Chandrāvatī or Chandanāvatī was two Yojanas or two days' journey from Kuntalakā-pura or Kautalakā-pura (*Jaimini-Bhārata*, ch. 53). See Kuntalakā-pura.

**Chandrapuri**—1. Same as *Chandwar* (*Vardha P.*, ch. 122). 2. Same as *Chandrikāpuri* and *Chandripura*, the name of Sravasti or Sahet-mahet in the Gonda district in Oudh.

**Chandrasekhara**—See Chāṭala.

**Chandra-tīrtha**—See Kāverī.

**Chandravati**—Chanderi in the Lalitpur district, Central India, Sandravatis of the Greeks, and Chandbari of the *Pṛithvirāj Rāso*. It was the capital of Śicupāla, king of Chedi (*P. Mukherji's Lalitpur*).

**Chandravati**—1. The river Chāndā or Andhēlā which falls into the Ganges, near Champānagar in the district of Bhagalpur. It is the Andomatis of Arrian. See Andha. 2. Jhalrapattan in Rajputana (*Tod's Rajasthan*, II, p. 1602). 3. Near Abu (*Bomb. Gaz.*, Vol. I, Pt. I, p. 185.)

**Chandrika**—The river Chandrabhāgā (Chenab).

**Chandrikāpuri**—Śrāvasti or Sahet-mahet in the district of Gonda in Oudh: it was the birth-place of Sambhavanātha, the third Tīrthaśākara, and of Chandraprabhānātha, the eighth Tīrthaśākara of the Jainas. There is a Jaina temple dedicated to Sobhānātha, which name is a corruption of Sambhavanātha (see Śrāvasti).

**Chandrī**—a—Same as *Chandrikāpuri*.

**Chandy**—Firozabad, near Agra, where in 1193 A. D. Shahabuddin Ghori defeated Jaya Chandra, king of Kanauj (*Thornton's Gazetteer*). Chandwar is evidently a contraction of Chandrapura (*Vardha P.*, ch. 122).

**Charapādri**—Chunar in the district of Mirzapur (*Saktisāṅgama Tantra*, vii). The hill-fort of Chunar was at one time considered one of the most impregnable forts in India. It was built by the Pāla Rājās, who reigned over Bengal and Behar from the middle of the eighth to the twelfth century of the Christian era. According to Buchanan (*Martin's Eastern India*) some of the Pāla Rājās lived there, which implies that it was a place of much importance at that period. The portion of the fort, which is called Bhartihari's palace, is the place where he performed asceticism. The tradition is that Bhartihari after eating the immortal fruit travelled to various places and halted at Schwan, Bhartewar, Chunar, Benares and other places (*JASB.*, 1837, p. 852). Bhartihari was the author of a celebrated work called *Bhartihari-Sāstra* and of the *Vairdgya-jataka*. For the story of his birth, see *Prabandhachintāmani* (Tawney's trans.) p. 198. He entered seven times a Buddhist monastery as a priest and seven times returned to the laity and became Upāsaka. He died in 651-652 A. D. (I-tsing's *Record of the Buddhist Religion* by Takakusu, p. 180 and General Introduction, p. lvii). The fort is said to have been protected by the

goddess Gaṅgâ Devî all the day, except in the first *prahar* of the morning, when it was by the English. It contains a state-prison where Trimbakji Danglia, the minister of Rao who was the adoptive father of Nana Saheb, was kept confined till his death (*He Journal*, Vol. I). The fort was strengthened by Sultan Mahmud before his descent Benares in 1017; in 1575, it held out against the Mughal army for six months and in 1 it was taken by the English.

**Charitrapura**—Puri in Orissa (Cunningham's *Anc. Geo.*, p. 510; *R. W. C.*, II,

**Charmanvatî**—The river Chambal in Rajputana. It has its source in a very elevated point of the Vindhya amongst a cluster of hills called Janapava. It has two co-equal sources from the same cluster, the Chambal, Chambela and Gambhirâ. The is said to have been formed by the "juice of skin" (blood) of the cows sacrificed at Yajña of Rantideva (*Mbh.*, *Drona P.*, ch. 67; *Meghadûta*, Pt. I, v. 46).

**Chattala**—Chittagong (*Tantrachudâmaṇi*, ch. 51). The temple of Bhavâni on Chandraśekhara hill near Sîtâkuṇḍa is one of the 52 Pîthas, where a portion of Satî's hand is said to have fallen. The *Vârâkhi Tantra* (ch. 31) contains some account of Chandraśekhara hill as a place of pilgrimage.

**Chatushpîtha-parvata**—The Assia range, one mile to the south of Jajpur in district of Kaṭak in Orissa: Udaya-giri is a spur of this range, five miles from Bhûneśvara, containing many Buddhist caves and sculptures of ancient date. The range also called Khaṇḍa-giri and Altı-giri. (*JASB.*, Vol. XXXIX).

**Chaushaṭh-jogini**—Same as *Bhrigu-tîrtha*.

**Chaya**—Porebunder in Guzerat: a famous port at the commencement of the Christian era.

**Chedi**—Bundelkhand and a part of the Central Provinces. It was bounded on west by the Kali-Sindh and on the east by the Tonse. It is the Cheti of the Buddhî Tod (*Râjasthân*, I, 43 note) identifies Chedi with Chanderi (Chandavati or Sandravati the Greeks), a town in Bundelkhand, which is said to have been the capital of Sisû who was killed by Krishṇa (see also *JASB.*, Vols. XV and LXXI, p. 101). It miles west of Lalitpur: the ruins of old Chanderi, however, are 8 miles north-west of modern town (*JASB.*, 1902, p. 108 note). Chanderi has been described in the *Akbari* as a very large ancient city containing a fort. According to Dr. Führer (*M. A.* General Cunningham (*Arch. S. Rep.*, IX, 106), and Dr. Bühler (*Vikramâṅka-charita*, 95), however, Dahala Mandala or Bundelkhand was the ancient Chedi, Dahala being on Narbada. In the *Skanda P.*, Revâ-khaṇḍa, ch. 55, Mandala is said to be another name for Chedi. Mandala is the Mandala of Ptolemy, a territory situated in that upper region where the Sona and the Narmadâ have their sources (McCredie's *Ptolemy*, p. Kâlañjara was the capital of Chedi under the Gupta kings, and Suktimatî its capital at the time of the *Mahâbhârata*. Chedi was also called Tripurî from its capital now Tewar, six miles from Jabbalpur (*Epigraphia Indica*, Vol. I, pp. 220, 253, and *Hemaka*). Tewar (Teor) was the capital of Dahala (Alberuni's *India*, Vol. I, p. 202). Anargharâghava (Act VII, 115), says that Mâhishmatî was the capital of Chedima at the time of the Kalachuris. See *Suktimatî*.

**Chela-gaṅga**—The Kâverî (*Harivamśa*, ch. 136).

**Chera**—It comprised the present kingdom of Mysore, Coimbatore, Salem, Malabar, Travancore and Cochin. Chera is a corruption of Kerala. The period from third to the seventh century A. D., appears to have been the most flourishing in the history of this kingdom. In Asoka's Edicts, it is called Keralaputra. Its ancient capita

Skandapura situated at a short distance to the west of Guzzelhati Pass (*J.R.A.S.*, 1846, p. 11) in the Coimbatore district. According to Ptolemy, who lived in the second century A.D., its capital was Karoura or Karur, called also Vanji, situated near Cranganore on the left bank of the Amarāvati, a tributary of Kāverī; its larger capital was Tālkād (Dr. Burnell's *South Indian Palaeography*, p. 33). Tālkād or Dalavanapura is situated on the left or north bank of the Kāverī, 28 miles south-west of Mysore city, and about 30 miles east of Seringapatam: its ruins are even now called Tākād. It was the capital of the Gaṅgā Vanśis from the third to the ninth century A.D., and then of the Cholas and Hoysala Ballalas who, however, removed the capital from Tālkād to Dvārāvatī or Dorasamudra, now called Halebid, in the Hassan district of Mysore in the 10th century. It was taken by the Rājā of Mysore in 1634. For an account of the Chera kings, see *Ind. Ant.*, I, 360, *J.R.A.S.*, 1846, pp. 1-29.

**Cheta**—It is the same as *Chetiya* or *Chetiyagiri*. (*Vessantara-Jātaka* in the *Jātakas*, vi, 266; cf. Spence Hardy's *M. B.*, 119).

**Cheti**—Same as *Chedi*. Its capital was Sotthivati (*Jātakas*, iii, 272). See Śuktimati.

**Chetiya-giri**—Besnagar, three miles to the north of Bhilsa in the kingdom of Bhopal, where Asoka married Devī. By her he had twin sons, Ujjenia and Mahinda, and afterwards a daughter Saṅghamittā. It was the capital of the country called Dakkhinagiri (Turnour's *Mahārāṣṭra*, ch. XIII) which is perhaps a corruption of Daśār̥ṇa. Dr. Rhys Davids identifies it with Sanchi and Bidiśā, but these two places are very close to Besnagar. According to General Maisoy also, Chetiya-giri is Sanchi "with its numerous Chetiyas or stūpas" about 5 miles south-west of Bhilsa (Maisoy's *Sanchi and its Remains*, pp. 3, 5). It was also called Chetiya and Chetiyaganagara or Chaitya-giri. It is situated at Triveṇī or Triple Junction of the rivers Botwa, Bes (or Besali) and Gaṅgā, of which the last is believed to flow underground (Cunningham's *Bhilsa Topes*, p. 364). See Bessanagara.

**Chhatravati**—See Ahichchhatra.

**Chhutudri**—The river Chukki in the Panjab which joins the Bias: it is not the Satadru or Satlej.

**Chidambaram**—Same as Chittambalam (*Devī-Bhāgavata*; vii, 38). Southern India possesses five *Bhautika* or elementary images of Mahādeva, namely, the *Kshiti* or earth imago at Kāñchipura, *Āp* or water imago at Jambukeśvara, *Teja* or fire imago at Aruṇāchala, *Marut* or wind imago at Kālahasti, and *Vyoma* or sky imago at Chidambaram (Dr. Oppert's *On the Original Inhabitants of Bhāratavarsha or India*, pp. 370, 380). Siva has eight images of which five are elementary (*Linga P.*, Uttara, ch. 12).

**China**—1. China. It is mentioned in the *Mahābhārata* (Sabhā P., ch. 51) and *Manu* (ch. X, ūlk. 44). In the mediæval period, it was called Mahāchina. The great wall of China was built by Che Hwang-to in 214 B.C. During the reign of the Emperor Ming-to, Kāśyapamitāṅga and Dharmaraksha were the first Indian Buddhists who went to China (67 A.D.). In the fourth century A.D., the Buddhist religion spread among the Chinese, and the first Buddhist Pagoda was built at Nanking by the Emperor Hian Wu in 381 A.D. (Edkin's *Chinese Buddhism*, ch. vi). 2. Anam (*Sāhitya-Parishat-Patrikā*, 1321 B.C., p. 63).

**Chintapurni**—A celebrated place of pilgrimage on a range of hills of the same name, in Hoshiarpur district, Panjab, containing a temple of Chhinnamastā whose picture is placed behind a Piṇḍa-mūrti or conical image. The temple is on the summit of a hillock,

**Chitabhami**—Baidyanâth or Deoghar in the Santal Pargana, containing the temple of Baidyanâtha, one of the twelve Great Liṅgas of Mahâdeva (*Siva P.*, Bk. I, chs. 38, 55). The Mahâdeva there is said to have been established by Râvana. The place contains also the temple of the goddess Pârvatî, the consort of the god Baidyanâtha. It is said to be one of the fifty-two Pîthas (*Hârdapîṭha*), as Sati's heart fell at this place. In the *Uttara Purâṇa* cited by Francklin in his *Site of Ancient Palibothra*, p. 21, Baidyanâtha is called Pampâpurî or Palu-gâon, which is perhaps a corruption of Paralipura or Parali-grâma of the *Siva Purâṇa*. For a description of the temples of Baidyanâtha or Deoghar, see *JASB.*, 1883, p. 164—‘*On the temples of Deoghar*’ by Dr. R. L. Mitra. In the *Mahâ-Liṅgeśvara Tantra* in the ‘*Hundred Names of Śiva*’, it is mentioned that Baidyanâtha and Vakrâśvara Mahâdevas are situated in Jhârakhaṇḍa, Siddhinâtha and Târakeśvara Mahâdevasi n Râdhâ, Ghântâśvara Mahâdeva on the banks of the river Rainâkara (now called Kânâ-nâdi in the district of Hooghly), and Kapâleśvara Mahâdeva on the banks of the Bhâgirathî. Râvana, while he was carrying Mahâdeva from Kailâsa, felt a very uneasy sensation when he came to Haritakîvana, the ancient name of Baidyanâtha, as Varuṇa, the god of the waters had entered his belly. In order to relieve himself he placed the god in the hand of Vishnu disguised as a Brâhmaṇa, and retired to the north-eastern corner of Deoghar called Hârlâjudi (a corruption of Haritakî-vana) to relieve himself, and the result was the Karmanâsâ rivulet flowing by the north of Hârlâjudi. In the meantime, Vishnu put down Mahâdeva at Deoghar and disappeared (*Siva P.*, Baidyanâtha Mâhât., ch. 4). The Trikûṭa hill, 6 miles to the east of Baidyanâtha, contains a spring of water. The Tapovana hill where Râvana performed asceticism (*Siva P.*, Bk. I, ch. 55; *Brihat Śiva P.*, II, 20) and which is about the same distance, contains a natural cave.

**Chitrakûṭa**—Kâmptânâth-giri in Bundelkhand : it is an isolated hill on a river called the Paisuni (Payasvini) or Mandâkinî, where Râma dwelt for some time during his exile (*Râmâyana*, Ayodh. K., ch. 55). It is about four miles from the Chitrakut station of the G. I. P. Railway.

**Chitrakûṭa**—Same as Payasvini (2) : the river Paisuni (*Vâmana P.*, ch. 13, v. 26).

**Chitrarathî**—The river Chitrarathî, a tributary of the Northern Pennar (*Mbh.*, Bhîshma, ch. 9).

**Chitropala**—The river Mahânadî in Orissa below its junction with the Pyri (*Mbh.*, Bhîshma, ch. 9 and *Asia. Res.*, Vol. XV; *Brahma P.*, ch. 46). But it appears to be the Chittutola (Chitrotpalâ), a branch of the Mahânadî (see Hamilton's *Gazetteer*, s. v. Mahanuddy).

**Chitrotpalâ**—Same as Chitropalâ (*Mârkaṇḍeya P.*, ch. 57; *Arch. S. Rep.*, vii., 155; xvii, 70) The river Mahânadî in Orissa. It was crossed over by Chaitanya after leaving Puri on his way to Bengal (*Chaitanya-charitâmṛita*, Pt. II, ch. 16).

**Chittambalam**—Chidamvaram in south Arcot district, about one hundred and fifty miles south of Madras, and seven miles from the coast. It contains the celebrated temple of Kanakasâbhâpati, the name of Mahâdeva. The celebrated Saṅkarâchâryya is said to have been born at Chidamvaram (Ananda Giri's Saṅkaravijaya) and he died at Kâleshipura at the age of thirty-two. According to another account, he is said to have been born at a village called Kalati on the Pûrṇâ in Kanara (see Kerala) and to have died at Kedarnath in Garwal. It is now certain that Saṅkara was born at Kalati or Kaladi in Kerala during the reign of Râjâtekhara (Mûḍhavâchâryya's Saṅkaravijaya).

**Choaspes**—The Kunar or Kamah river which joins the Kophen (modern Kabul river) at some distance below Jalalabad. But according to Prof. Lassen, Choaspes or Euaspla is the Seesha (of Elphinstone's map) which falls into the Kabul river (*JASB.*, IX, 1840, p. 472).

**Choes**—According to Lassen, Choes of Arrian. It is the Kamah river which falls into the Kabul river (*JASB.*, 1840, p. 472).

**Chola**—The Coromandel Coast bounded on the north by the river Pennar or the southern Pinākini river, and on the west by Coorg, including the country of Tanjore, i.e. from Nellore to Pudukottai. Its capitals were Uraiur on the Kāverī (the Orthoura of Ptolemy—the royal city of Sornagos) near Trichinopoly in the second century A. D., and Kāñchipura, Combaconum and Tanjore (Tanjipur) in the eleventh century (*Epigraphia Indica*, Vol. III, p. 283). Chola was also called Drāviḍa (*Padma P.*, Ādikhaṇḍa, ch. 6), and is said to have derived its name from Chola, king of Kāñchipura (*Ibid.*, Uttara Kh., ch. 74). The Chola kingdom merged as a marriage-dowry into the Pāṇḍya kingdom and continued so for 570 years (Wilson's *Mackenzie Collection; Intro.*, p. 51).

**Chora**—Same as Chola. In the Asoka Inscription at Girnar, Chola is mentioned as Choḍa (*JASB.*, 1848, p. 169).

**Chyavana-Āśrama**—1. Chausā in the district of Shahabad in the province of Bengal: the hermitage of Rishi Chyavana (*Skanda P.*, Avanti Kh., ch. 57). 2. The hermitage of the Rishi was also situated on the Satpura mountains, near the river Payoshnī or modern Pūrṇā (*Padma P.*, Pātāla Kh., ch. 8). 3. Dhosi, six miles south of Narnol in the Jaipur territory, where the Rishi's eyes are said to have been pierced by a princess of Anūpadēśa, whom he afterwards married. 4. Chilanla on the Ganges in the Rai Barelli district: it was the abode of the Rishi who was restored to youth by the twin Aśvinī-kumāras.

## D

**Dāhala**—Same as Chedi (Dr. Bühler's *Vikramāṅka-charita: Introduction*).

**Dakini**—Bhīma-śaikara at the source of the Bhīmā, north-west of Poona (Dr. Oppert's *On the Original Inhabitants of Bhāratavarsha or India*, p. 379; Fergusson's *Cave Temples of India*, p. 367). The temple of Mahādeva Bhīmaśaikara is a celebrated place of pilgrimage, and the god is one of the twelve Great Liṅgas of Mahādeva (*Śiva P.*, Pt. I., chs. 38, 40; Fergusson's *Cave Temples of India*, p. 367). In the Śiva Purāṇa Dākini is said to be situated on the Western Ghats (Sahyādri). See Amaraśvara.

**Dakṣiṇa-Gaṅgā**—1. The river Godāvarī (*Revā Māhāt.*, ch. 3). 2. In the *Nṛisimha P.*, ch. 66, the Kāverī is called the Dakṣiṇa-Gaṅgā. 3. The Narbada is called the Dakṣiṇa-Gaṅgā in the *Skanda P.*, (*Revā Khanda*, ch. 4). 4. The Tuṅgabhadrā is called the Dakṣiṇa-Gaṅgā in Bilhana's *Vikramāṅkadevacharita*.

**Dakṣinagiri**—1. Dakkhinagiri of the *Mahāvāṃsa* (ch. xiii): its capital was Chetiya (see Chetiya-girl): Daśārṇa of Kālidāsa is evidently a corruption of Dakṣiṇa-giri. See Dasarna. 2. The kingdom of Bhopal. 3. The name of a village in Ekanālā in Magadha, not yet identified; in this place Buddha delivered the *Kāśīharadvāja-Sutta*.

**Dakṣiṇa-Kedara**—Baligāmī in Mysore. It contains a celebrated temple dedicated to Kedāraṇātha. Baligāmī is also called Ballipura and Balligamve (Rice's *Mysore Inscriptions*, pp. 90, 94, 102).

**Dakṣiṇa-Kosala**—See Kosala-Dakṣiṇa.

**Dakṣiṇa-Mathura**—Madura on the river Kṛitamālā in the province of Madras (*Chaitanya-Charitāmrīta*, Madhya, ch. 9). It was also called Mathurā and Minākshi. It was the

capital of the ancient kingdom of Pāṇḍya or Pāṇḍu. It is one of the 52 Pīṭhās where Satī's eyes are said to have fallen (*Bhāgavata*, X. 79 and *Mahāvamśa*, ch. 7). It was called Dakṣiṇā-Mathurā in contradistinction to Uttara-Mathurā or Mathurā of the United Provinces (Upham's *Rājaratnākari*). Madura was a province of the kingdom of Vijayanagar till the middle of the sixteenth century when Viśvanātha, the founder of the Nayak dynasty, became its independent ruler, and Trimula, the most powerful monarch of the line, reigned from 1623 to 1639. The great temple of Mīnākshī with its thousand-pillared hall was built by Arya Nayak in 1550.

**Dakṣiṇā-Pathā**—The Deccan: the name was applied to that portion of the Indian Peninsula lying to the south of the Narbada. It is the Dakhinabades of the Greeks. (*Matsya P.*, ch. 114 and Dr. Bhandarkar's *Early History of the Dekkan*, Sec. I; Rājaśekhara's *Bālarāmāyaṇa*, Act VI; Apte's *Rājaśekhara: his Life and Writings*, p. 21). The name was originally confined to a remote settlement of the Aryans on the Upper Godāvari (*Vinaya Pithaka*, I, 195, 196; II, 298).

**Dakṣiṇā-Pīṇakini**—Same as Pāpaghnī.

**Dakṣiṇā-Prayāga**—Trivenī on the north of Hūglī in Bengal (*Brihat-Dharma Purāṇa* Pūrva Kh., ch. VI; *JASB.*, Vol. VI, 1910, p. 613).

**Dakṣiṇā-Sindhu**—The river Kali-Sindh, a tributary of the Chambal (*Mbh.*, Vana P., ch. 82). It is the Sindhu of the *Meghadūta* (Pt. I, ch. 30).

**Dakshinātya**—The Deccan: that part of India which lies to the south of the Vindhya range (*Rāmāyaṇa*, Bāla K., ch. 13). See *Maharashtra*.

**Dakshina-Badarikāśrama**—Mailkote, twelve miles to the north of Seringapatam in Mysore, where the principal Maṭh of Rāmānuja, the founder of the Śrī sect of Vaishṇavas is situated. It is also called Yādava-giri (see Yādava-giri).

**Dalabhya-Āśrama**—Dalmau on the Ganges in the Rai Barelli District (*JASB.*, Vol. LXIX, p. 84).

**Dāmalipta**—A corruption of Tāmrālipta: it was the capital of *Sumha* (*Hema-kosha*). See *Sumha*.

**Damila**—Same as Kerala: the Malabar coast (*Akitta-Jātaka* in the *Jātakas*, IV, 150) or South Malabar (Burnell's *South Indian Palaeography*, p. 51). It is the Limurike of Ptolemy which, according to Dr. Caldwell, was a mistake for Damir-ike (see McCrindle's *Ptolemy*, p. 49), "ike" in Tamil meaning a country. It was near Nāga-dvīpa or Ceylon, and a Damila dynasty reigned there. Dhātusena (459-477 A. D.), defeated the foreign usurpers and restored the national dynasty (*Mahāvamśa*, ch. 38; *S.B.E.*, X: *Intr.* XV). This shows that Damila was close to Ceylon.

**Dāmodara**—The river Dāmudā in Bengal (*K. Ch.*).

**Dāṇḍaka**—Same as *Dāṇḍakāranya* (*Brahma P.*, ch. 27).

**Dāṇḍakāranya**—Same as *Maharashtra* (*Rāmāyaṇa*, Āraṇya, ch. I, and Dr. Bhandarkar's *Early History of the Dekkan*, Sec. II) including Nagpur. Rāmachandra lived here for a long time. According to the *Rāmāyaṇa*, it was situated between the Vindhya and the Saibala mountains: a part of it was called Janasthāna (*Uttara K.*, ch. 81; *Uttara-Rāma-charita*, Act II). According to Mr. Pargiter, Dāṇḍakāranya comprised all the forests from Bundelkhand to the river Krishṇā (*The Geography of Rāma's Exile in J.R.A.S.*, 1894, p. 242). Bhavabhūti places it to the west of Janasthāna (*Uttara Rāma-charita*, Act I).

**Dāyapura**—Same as *Udaṇḍapura*.

Dantapura—The ancient capital of Kaliṅga (*Dāṭhadhātuvaṁśa*, Turnour's Account of the Tooth-relic in Ceylon—*JASB.*, 1837, p. 860). According to some writers, it is the same as Puri (Jagannātha) in Orissa, which, they say, was the place where Buddha's tooth was kept and afterwards removed to Ceylon. The left canine tooth of Buddha is said to have been brought and enshrined by Brahmadatta, King of Kaliṅga, shortly after the death of the former. According to the *Dāṭhāvamśa*, the tooth was taken from the funeral pile of Buddha by Khema, one of his disciples, who gave it to Brahmadatta, and was kept and worshipped in a temple at Dantapura for many generations. The tooth was taken to Pāṭaliputra in the fourth century A. D., by Guhasiva, king of Kaliṅga. The tooth is said to have worked many miracles at Pāṭaliputra to confound the Nigranthis or Jainas at whose instigation it was ordered to be taken thence. Rājā Pāṇḍu got the tooth from Dantapura (*JASB.*, 1837, pp. 868, 1059.) It was brought back to Dantapura by king Guhasiva and placed in its old temple. After the death of Guhasiva in battle with the nephews of Khiḍhāra, a northern king, who had attacked Dantapura for plundering the tooth, it was removed to Ceylon by his daughter Hemamālā and her husband Danta kumāra, a prince of Ujjain and sister's son of Guhasiva, in the reign of Kirttisri Meghavarga (A. D. 298-326) who guarded the relic at Anurādhāpura; see *Anurādhāpura* (Tennent's *Ceylon*; Turnour's *Tooth-relic of Ceylon*; *Dāṭhāvamśa* translated by Mutu Coomara Swami; and Turnour's *Dāṭhadhātuvaṁśa* in *JASB.*, 1837, p. 866). It is now kept at Kandy Śrivardhanapura in the Maligawa temple. For the procession of the tooth-relic at Kandy see *Mahātama*, ch. 85. It has been variously identified with Danton in the district of Midnapore and with Rājmahendri on the Godāvari. But it is now settled that the ancient Dantapura is Puri in Orissa and this identification is confirmed by the tradition that after Kṛiṣṇa was killed by Jarā, his bones were collected and kept in a box till king Indradyumna was directed by Viṣṇu "to form the image of Jagannātha and put into its belly these bones of Kṛiṣṇa" (Garrett's *Classical Dictionary of India* under Jagannātha; Ward's *History of the Hindoos*, I, 206).

Dantura—It is evidently a corruption of Dantapura: see Dantapura. (*Brihat-saṁhitā*, xiv, 6.)

Darada—Dardistan, north of Kāśīmira on the upper bank of the Indus. Its capital was Daratpuri, which has been identified by Dr. Stein with Gurez (*Mārkaṇdeya P.*, ch. 57). It was a part of the ancient country of Udyāna (see Monier Williams' *Buddhism*). Dr. Stein says "Their (Daradas') seats, which do not seem to have changed since the time of Herodotus, extend from Chitral and Yasin across the Indus regions of Gilgit, Chilas and Bunji to the Kishanganga valley in the immediate north of Kasmir" (Dr. Stein's *Rājatarangiṇī*, Vol. I, p. 47).

Darbhavati—Dabhoi in Guzerat, thirty-eight miles north-east of Bharoch and twenty miles south-east of Baroda (Burgess's *Antiquities of Kathiawad and Kachh*, p. 218, and *Ep. Ind.*, Vol. I, p. 20). Fuhrer (*M.A.I.*) identifies Darbhavati with Dibhai, twenty-six miles south-west of Bulandshahar. Dibhai was the Radoph of the Greeks.

Darddura—The Nilgiri hills in the Madras Presidency (*Raghuvamśa* IV; *Brihatsaṁhitā*, ch. 14; *JRAS*, 1894, p. 262). In some editions of the *Raghuvamśa* it is mentioned as Darddara. Same as Durddura.

Dartanapura—Disa on the river Banas in Guzerat (*Bṛihajjyotiśhārṇava*).

Dāru-vana—See Chamatkārapura (*Kūrma P.*, II, chs 37, 38). Same as Deva-daru-vana. Dāru or Dārukā-vana, which contains the temple of Nāgeśa, one of the twelve Great Līpiyas of Mahādeva (*Siva P.*, I, 38) has been identified with Aundha in the Nizam's

territory (*Arch. S. Lists, Nizam's Territory*, xxxi, 21, 79,) but the *Śiva P.*, (I, 56) places Dârukâ-vana close to the Western Ocean.

**Darukâ-vana**—See **Daru-vana**.

**Darva**—The country of the Dârvâs, a tribe living with the Abhisâras between the Vitastâ and the Chandrabhâgâ (*Mahâbhârata*, Vana, ch. 51; Dr. Stein's *Râjatarâṅgiṇî*, Vol. I, p. 32; Vol. II, p. 432).

**Daryabhisara**—The whole tract of the lower and middle hills between the Vitastâ and the Chandrabhâgâ; it included the hill-state of Râjapuri; it was subject to Kâśmîra (Dr. Stein *Râjatarâṅgiṇî*, I, 32). See **Darva**.

**Dasanagara**—Same as **Dasapura**.

**Dasapura**—Mandasor in Malwa (*Brihat-Samhitâ*, ch. 14; *Meghadûta*, Pt. I, slk. 48).

For an explanation how Daśapura was changed into Mandasor, see Dr. Fleet's note in the *Corp. Ins. Ind.*, Vol. III, p. 79. It is called Dasor by the people of the neighbouring villages.

**Dasarha**—Dwarka in Guzerat (*Mbh.*, Vana P., chs. 12 and 13).

**Dasarna**—The name means “ten forts; *rīna* = a fort.” 1. The *Mahâbhârata* mentions two countries by the name of Dasârṇa, one on the west, conquered by Nakula (Sabhâ P. ch. 32) and the other on the east, conquered by Bhîma (Sabhâ P., ch. 30). Eastern Malwa, including the kingdom of Bhopal, was Western Daśarṇa, the capital of which was Vidiṣâ or Bhilsa (Dr. Bhandarkar's *History of the Dekkan*, sec. III). It is mentioned in Kâlidâsa's *Meghadûta* (Pt. I, vs. 25, 26). Its capital at the time of Asoka was Chaityagiri or Chetiyagiri. Eastern Daśarṇa (the Dosarene of the *Periplus*) formed a part of the Chhattisgarh (“thirty-six forts”) district in the Central Provinces (Prof. Wilson's *Vishnû P.*, Hall's ed., Vol. II, p. 160, note 3) including the Native State of Patna (*JASB.*, 1905, pp. 7, 14). 2. The river Dasan which rises in Bhopal and falls into the Betwa (*Mârkan-deya P.*, ch. 57); Garrett identifies the river with “Dhosau” in Bundelkhand (Garrett's *Classical Dictionary*). It is the Dosaran of Ptolemy.

**Dâseraka**—Malwa (see *Trikâñdaśesha*).

**Dehali**—See **Indraprastha**.

**Devabandara**—Diu in Guzerat. In the 7th century A. D., the ancestors of the Parsis of Bombay left Persia on account of oppression and resided for some time in Diu before they finally settled in the island of Sanjan on the Western Coast of India in the early part of the 8th century A. D. (*Bomb. Gaz.*, IX, Pt. II, pp 183 ff; XIV, pp. 506—536; *Journal of the Bom. Br. of the R. A. S.*, I, p. 170).

**Devadâruvana**—Same as **Daruvana**, where Linga-worship was first established. It was situated on the Ganges near Kedar in Garwal (*Kûrma P.*, Pt. II, chs. 37, 38; *Śiva P.*, Bk. IV, ch. 13, v. 16; *Râmâyana*, Kishk., ch. 43). Badarikâśrama was situated in this Vana (Ānanda Bhaṭṭa's *Ballâla-charita*, II, 7).

**Devagada**—Same as **Dharagada**.

**Devagiri**—1. Dowlatabad in the Nizam's territory. It is mentioned in the *Śiva P.* (*Jñâna Samhitâ*, ch. 58). See **Maharashtra** and **Sivalaya**. 2. Part of the Aravali range 3. A hill situated near the Chambal between Ujjain and Mandasor (*Meghadûta*, Pt. I). It has been identified by Prof. Wilson with Devagara situated in the centre of the province of Malwa on the south of the Chambal.

**Devaka**—Śripâda: Adam's Peak in Ceylon (Turnour's *Mahâvamîśa*). See **Sumaṇa-kûṭa**.

**Devala**—Tatta in Sindh.

Deva-parvata—Same as Devagirī (*Siva P.*, I, 58).

Devapattana—Same as Prabhāsa (*Epigraphia Indica*, vol. I, p. 271). According to Dr. Fleet, it is the ancient name of modern Verawal (*Corp. Ins. Ind.*, vol. III, p. 91, *Introduction*).

Devapura—Rajim on the confluence of the Mahānādi and the Pairi in the Raipur District, Central India : 24 miles south-east of the town of Raipur. It was visited by Rāmachandra (called also Rājivalochana, whence the name 'Rajim) to save his brother Satrughna from death (*Padma P.*, Pātāla, ch. 27, vs. 58, 59). The temple of Rāmachandra contains an inscription of the eighth century A.D.

Devarāshṭra—The Maratha country : it was conquered by Samudra Gupta at about 340 A. D.

Devikā—1. The river Devā in Oudh. It is another name for the Sarajū or Gogra (*Bengal and Agra Guide and Gazetteer*, 1841, vol. II, pp. 120, 252, map). The southern portion of the Sarajū is called Devikā or Devā, whereas the northern portion is called Kālinādi after its junction with that river in Kumaun. But the Devikā is mentioned as a distinct river between the Gomati (Gumti) and the Sarajū (*Kālikā P.*, ch. 23). The junction of the Gāndak, (Devikā) Sarajū, and the Ganges forms the Triveṇī, where the fight between the crocodile and the elephant took place (*Varāha P.*, ch. 144 and *Mbh.*, Ādi P., ch. 29). See Vīśala-chhatra. The Sarajū now joins the Ganges at Singhi near Chapra. 2. A river in the Punjab : it appears to be an affluent of the Ravi (*Vāmana P.*, chs. 81, 84; *Mbh.*, Vans P., ch. 82; *Matsya P.*, ch. 113). This river flowed through the country of Sauvira (*Agni P.*, ch. 200), which, according to Alberuni, was the country round Multan : see Sauvira. It has its source in the Maināka (Sewalik) range (*Kālikā P.*, ch. 23, vs. 137, 138). It also flowed through the country of Madra (*Vishnu-dharmottara Purāṇa*, Pt. I, ch. 167, v. 15). Mūlasthāna (Multan) was situated on the Devikā (*Skanda P.*, Prabhāsa Kh., Prabhāsa-Kshetra-Māhāt., ch. 278). It has been identified with the river Deeg, a tributary of the Ravi on its right bank (Pargiter's *Mārkandeya P.*, ch. 57, p. 292), and this identification appears to be confirmed by the *Vāmana P.*, chs. 84, 89;

Devikoṭa—Same as Sonitapura.

Devī-pāṭana—Forty-six miles north-east of Gonda in Oudh: it is one of the fifty-two Piṭhas where Sati's right arm is said to have fallen.

Dhanakataka—Dharanikoṭ in the Krishna or Guntur District in the Madras Presidency. It is one mile to the west of the small town of Amarāvati (Amaraoṭi) and eighteen miles in a direct line to the west of Bejwada, on the south bank of the Krishṇa (Cunningham's *Geography of Ancient India*, p. 530). Fergusson identifies it with Bojwada (*JRAS*, 1880, p. 99), but this identification does not appear to be correct. Dhanakaṭaka or Dharanikoṭ is a place of considerable note from at least 200 B. C. It was the capital of that dynasty of kings who were the Andhrabhrityas of the Purāṇas and Śātakarnis of the inscriptions and who were popularly known as the Śātavāhanas or its corruption Śālivāhanas (Hemachandra's *Prākṛita Grammar*), which name, however, did not belong to any particular individual. The founder of this dynasty was Simuka called variously Sindhuka, Śiṣuka and Sipraka, who ascended the throne in B. C. 73 after subverting the Kanva dynasty of the Purāṇas. Though the capital of the Andhrabhrityas was Dhanakaṭaka, which is called Dhanakaṭcheka in the Cave Inscriptions, yet the younger princes of this dynasty often reigned at Paṭṭhan on the Godāvarī, while the older ones reigned at Dhanakaṭaka. When the throne at the principal seat became vacant, the Paṭṭhan

princes succeeded. Thus while Gautamiputra Satakarni, the most powerful monarch of the dynasty reigned at Dhanakataka from 133 to 154 A. D., his son Pulamayi reigned at Paihan from 130 to 154 A. D., and after his father's death at Dhanakataka for four years (see Kośala-Dakṣiṇa) Gautamiputra and Pulamayi overthrew the Śaka king Nahapāna or his successor who reigned at Jīrṇanagara and after that, they defeated the Śaka king Jayadāman, son of Chashtana, who was at first a Kshatrapa and then a Mahākshatrapa and occupied Ujjayinī, his capital (Dr. Bhandarkar's *Early History of the Dekkan*). It possessed a university which was established by Nāgārjuna, the founder of the Mahāyāna school of Buddhism, in the first or second century A. D. (For Buddhist Universities, see Nālandā). Dhanakataka is a corruption of Sudhanya-kaṭaka (see Havell's *Ancient and Mediæval Architecture of India*, p. 140).

Dhanapura—Joharganj, twenty-four miles from Ghazipur.

Dhanushkoṭi-tīrtha—Same as Dhanu-tīrtha.

Dhanu-tīrtha—On the eastern extremity of the island of Rāmeśvaram in the Palks' Strait, ten or twelve miles from the temple of Rāmeśvara. It was caused by Lakshmana piercing the water with his bow. It is called Dhanushkoṭi Tīrtha in the *Skanda Purāṇa* (Setubandha-khaṇḍa). Cape Kory of Ptolemy, where the island of Rāmeśvaram terminates, is the Sanskrit word Koṭi or Dhanuh-koṭi meaning the tip or corner of a bow (see McCrindle's *Ptolemy*, p. 60). Its identification with the Paumben passage is not correct.

Dhānyavatīpura—Same as Dhanakataka.

Dharagara—Dowlatabad in the Nizam's territory : the Tagara of the Greeks. It has been variously identified by various writers with Junir, Kulbarga, Kolhapur and Dharur (in Nizam's territory). See Tagara.

Dhārānagara—Dhar in Malwa, the capital of Rājā Bhoja. The Deogarh inscription shows that he flourished in the ninth century. For the history of Rājā Bhoja and his ancestors, see *Epigraphia Indica*, vol. I, p. 222; Merutunga Āchāryya's *Prabandhachintāmani*; *JASB.*, 1861, p. 194. In his court flourished Kālidāsa, the author of the *Nalodaya*, Jayadeva, the author of the drama *Prasanna Rāghava* and others (*Bhoja prabandha*).

Dharmapattana—I. Śrāvasti, or the present village of Sahet-mahet : it was the capital of North-Kośala. (Trikāṇḍaśeṣa). 2. Calicut (Sewell's *Sketch of the Dynasties of Southern India*, p. 57).

Dharmapriṣṭha—Same as Dharmāraṇya, four miles from Buddha-Gayā.

Dharmapura—Dharampur, north of Nasik.

Dharmāraṇya—I. Four miles from Buddha-Gayā in the district of Gayā. It is the Dharmāraṇya of the Buddhist records, visited by numerous pilgrims (*List of Ancient Monuments in the Patna Division*, p. 64; *Garuda Purāṇa*, ch. 83; *Mbh.*, Vana, ch. 84). A temple sacred to Dharmmeśvara exists at the place. It contains the celebrated place of pilgrimage called Brahmasara (*Mbh.*, Vana, ch. 84). 2. By some it is considered to have comprised portions of the districts of Balia and Ghazipur (Dr. Führer's *MAI.*, *Padma P.*, *Svarga*, ch. 6 and *Arch. S. Rep.*, vol. XXII). See Bhṛigu-āśrama. 3. Moharapura or ancient Moherakapura, fourteen miles to the north of Vindhyačhala (town) in the district of Mirzapur. Three miles to the north of Moharapura is the place where Indra performed austerities after being cursed by Gautama Rishi, the husband of Ahalyā [*Skanda P.*, *Brahma kh.* (Dharmāraṇya kh.), 35-37]. 4. On the Himalaya, on the

southern bank of the river Mandakini (*Kûrma P.*, ch. 14). 5. Kanva-âsrama near Kośâ in Rajputana was also called Dharmâraṇya (*Mbh.*, Vana, ch. 82). See Kanva-âsrama.

Dharmodaya—The river Dâmudâ in Bengal.

Dhavalagîrl—The Dhauli hill in the sub-division of Khurda in Orissa, on which one of the Edicts of Asoka is inscribed. Dhavala or Dhauli is five miles from the Khaṇḍa-giri range which is situated four or five miles to the west of Bhuvaneśvara, containing many caves of the Buddhist period. But it is difficult to ascertain how the name of Dhauli has been derived by some authorities from Dhauli. In the last tablet of the Dhauli inscriptions, it is mentioned that "the Dubalahi tupha," or in other words, the stupas for the Durbala or weak, were founded for undisturbed meditation. Hence the name of Dhauli appears to have been derived from Durbala or Dublâ monastery of that place. The hill, as it appears from the inscription, was situated in Tosala (see the first tablet of the inscription), and Tosala has been identified with "Tosalâh-Kośalâh" of the *Brahmâṇḍa Purâṇa* (ch. 40) or simply Kośala of the *Brihat Samhitâ* (see *Examination of the Inscription at Dhauli in Cuttack* by J. Prinsep in the *JASB.*, 1838, pp. 448-452). The Girnar and Dhauli inscriptions of Asoka are identical in substance: in fact the Dhauli inscription is the duplicate of the Girnar inscription in language and alphabet (see *JASB.*, 1838, pp. 158, 160, 219, 276-279). For the inscriptions on the Khaṇḍagiri hill, see *JASB.*, 1837, p. 1090.

Dhundhra—Āmer, the ancient capital of Jaipur. Kuvalâśva, the great-grandfather of Nikumbha and one of the ancestors of Râmachandra of Ayodhyâ, killed the demon Dhundhu and was therefore called Dhundhumâra: the whole country of Jaipur, especially Āmer, was called Dhundhra after his name. It was included in Marudhanva (*Mbh.*, Vana, chs. 201-203).

Dhutapâpâ—1. *Dhopâp* on the Gumti, 18 miles south-east of Sultanpur in Oudh: see *Dhopâp* in Pt. II (*Brahmâṇḍa P.*, ch. 49). 2. A tributary of the Ganges in Benares (*Skanda P.*, Kaśi kh., uttara, ch. 59).

Dipavati—The island of Divar on the north of the island of Goa, containing, at old Narvem on the bank of the Pañchagangâ, the temple of Mahâdova Sapta-Kośîśvara established by the Sapta Rishis (*Skanda P.*, Salyâdri kh.; *Ind. Ant.*, III, 1874, p. 194).

Dirgha-pura—Deeg, in the territory of Bharatpur. See Thornton's *Gazetteer*, s. v. *Deeg*.

Dramila—Most probably, it is the same as *Damila* [Hemchandra's *Sthavirâdvâlîcharita* (Jacobi's ed.) XI, 285]. But according to Dr. Fleet, Dramila was the Drâviḍa country of the Pallavas on the east coast: Kâñchi was its capital (*Bom. Gaz.*, vol. I, pt. II, p. 281).

Drâviḍa—Same as *Drâviḍa*.

Drâviḍa—Part of the Docean from Madras to Seringapatam and Cape Comorin: the country south of the river Pennar or rather Tripati (*JRAS*, 1846, p. 15). Its capital was Kâñchipura (*Manu*, ch. X, and *Daśakumâracharita*, ch. 6). It was also called Chola (Bühler's *Intro. to Vikramâkadeva-charita*, p. 27, note 7). At the time of the *Mahâbhâratâ* (*Vana*, 118) its northern boundary was the Godâvarî.

Drishadvati—The Caggar (Ghagar) which flowed through Ambala and Sirhind, now lost in the sands of Rajputana (Elphinstone and Tod, *JASB.*, VI, p. 181). General Cunningham has identified it with the river Rakshi which flows by the south-east of Thaneswar (*Arch. S. Rep.*, vol. XIV). It formed the southern boundary of Kurukshetra (see Kurukshetra). The Drishadvati has been identified with the modern Chitrang, Chautang, or Chitang, which runs parallel to the Sarasvatî (*Imperial Gazetteer of India*, p. 26;

Rapson's *Ancient India*, p. 51). This identification appears to be correct (*JRAS.*, 1893, p. 58). The river flows through Phalakī-vana (*Vāmana P.*, ch. 36).

Dronachala—The Doonagiri mountain in Kumaun (*JASB.*, XVII, p. 617; *Devī Purāṇa*, ch. 39); see Kūrmāchala.

Dudh-gaṅgā—The river Dauli in Garwal, a tributary of the Mandākinī or Mandāgni.

Durddura—Same as Darddura (*Markāṇḍ. P.*, ch. 57).

Durga—A tributary of the Sābarmatī in Gujarat (*Padma P.*, uttara, ch. 60; *Brahmāṇḍa P.*, ch. 49).

Durjayaliṅga—Darjeeling, which contains a temple of the Mahādeva called Durjayaliṅga. Darjiling is a corruption of Durjayaliṅga. But some derive the name from Dorjeling, a cave of the mystic thunderbolt or "Dorje" on Observatory Hill (Dr. Waddell's *Among the Himalayas*, p. 50).

Durjjayā—Same as Maṇimatipuri (*Mbh.*, Vana, ch. 96: Nilakanṭha's commentary).

Durvāsā-āśrama—1. The hermitage of Ṛishi Durvāsā is pointed out on the highest peak of a hill called the Khalli Pāhāḍ (Khāḍi Pāhāḍ: Martin's *Eastern India*, vol. II, p. 167), a limestone rock which is worked for chalk. It is two miles to the north of Colgong (Kahalgāon or Kalahagrāma from the pugnacious character of the Ṛishi) in the district of Bhagalpur and two miles to the south of Pātharghāṭā, the name of a spur of the Colgong range jutting into the Ganges, about twenty-five miles from Bhagalpur. The Pātharghāṭā hill (ancient Śilā-saigama or properly speaking Bikramasilā Saṅghārāma) contains seven rock-cut caves of a very ancient date with niches for the images of the deities, referred to by Hiuen Tsiang when he visited Champa in the seventh century. Figures of the Buddhist period are scattered in the court-yard of the temple of Baṭesvaranātha Mahādeva just by the side of one of the caves. A flight of stone steps leads from the Ganges to the temple on the hill (*JASB.*, 1909, p. 10. See Colgong in pt. II. 2. Durvāsā's hermitage was also at Dubāur, in the hills, seven miles north-east of Rajauli, in the sub-division of Nowadah in the district of Gayā (Grierson's *Notes on the District of Gaya*).

Dvaipāyana-hrada—Same as Rāma-hrada. The lake was called Dvaipāyana-hrada on account of an island in its middle: this island contained a sacred well called Chandrakūpa which was visited by pilgrims from all parts of India at the time of the eclipse of the moon.

Dvaita-vana—Deoband, about fifty miles to the north of Mirat in the Saharanpur district, United Provinces,  $2\frac{1}{2}$  miles to the west of the east Kāli-nadī and about 16 miles from Muzaffarnagar, where Yudhiṣṭhīra retired with his brothers after the loss of his kingdom at the gaming table (*Mahābhārata*, Vana, ch. 24; *Calcutta Review*, 1877, p. 78, note). Half a mile from the town is a small lake called Devī Kunḍa, the banks of which are covered with temples, ghāṭs and Sati monuments, much frequented by pilgrims (*Imperial Gazetteer of India*, vol. IV). Dvaita-vana is the birth-place of Jaimini, the founder of the Mīmāṃsā school of philosophy.

Dvārakā—Same as Dvarikesvari.

Dvārakāmudra—Hullabid, the capital of Mysore in the twelfth century.

Dvāravati—I. Dwarka in Gujarat. Kṛiṣṇa made it his capital after his flight from Mathurā when he was harassed by Jarāsindhu, king of Magadha. 2. Siam (Phayre). According to Dr. Takakusu, Dvāravati represents Ayuthya (or Ayudhya) the ancient capital of Siam (*Introduction to Itsing's Record of the Buddhist Religion*, p. 11). 3. Dora-saudra or modern Halebid in the Hassan district of Mysore: see Chera (Rice's *Mysore and Coorg*, II, 17, 18).

Dvarikā—1. Dwarka in Gujarat. Same as Dvāravati. It is said to have been destroyed by the ocean just after the ascent of Śri-Kṛishṇa to heaven. It contains the temple of Nāgeśa, one of the twelve Great Lingas of Mahādeva (see Amareśvara).

2. The capital of Kamboja (*Rhys Davids' Buddhist India*, p. 28).

Dvārakesvara—The river Dalkisor near Bishnupur in Bengal, one of the branches of the Rupnārāyaṇa (K. ch.).

## E

Ekachakrā—Dr. Führer (*MAI*) has identified it with Chakarnagar, sixteen miles south-west of Itawah, (*Mbh.*, Ādi P., ch. 158). Its identification with Arrah by General Cunningham (*Arch. S. Rep.*, vol. III, 1871-72) is incorrect.

Ekāmrakānana—Bhuvaneśvara on the river Gandhavatī, twenty miles from Cuttack in Orissa (*Brahma P.*, ch. 40). The building of the temple at Bhuvaneśvara was commenced by Yayāti Keśari, the founder of the Keśari dynasty, who ascended the throne of Orissa after expelling the Yavanas or Buddhists in 473 A. D., and was completed about a century after by Lalāṭendu Keśari. Under the name of Kaliṅga-nagari, Bhuvaneśvara was the capital of Orissa from the sixth century B. C. to the time of Yayāti Keśari in the middle of the fifth century A.D. (Dr. R. Mitra's *Antiquities of Orissa*, vol. II, p. 62). Same as Harakshetra. It appears, however, that the place was covered with jungle before Yayāti Keśari commenced building the temples at Bhuvanesvara towards the close of his reign; he died in 526 A. D. At the time of Lalāṭendu Keśari (623-677 A. D.), it again became the capital: it contained seven Sihis and forty-two streets. The temples of Bhuvaneśvara (a Hari-hara image), Muktośvara, Gauri and Paraśurāma, which still exist, contain much workmanship of great artistic value. The tank called Devi-pāda-harā, having 108 small temples of Yoginis on all its sides, is said to have been the place where Bhagavatī crushed down the two demons Kirtti and Vāsa with her feet (*Bhuvaneśvarā Mākalmyā*). The Bindu Sarovara is the most sacred tank in Bhuvaneśvara dug by the queen of Lalāṭendu Keśari. The ruins of the ancient palace of Yayāti Keśari still exist by the side of the road leading from the Railway Station near the Rāmeśvara temple. Lalāṭendu Keśari is said to have erected a palace to the south of the temple of Bhuvaneśvara (Dr. R. Mitra's *Antiquities of Orissa*, vol. II, p. 83; Stirling's *Orissa* in *JASB.*, 1837, p. 756).

Elapura—Elur or Ellora. The cave temple of Kailāsa was constructed on the hills by Krishṇa Rāja of the Rāshtrakūṭa dynasty of Bādāmi, who reigned between 753 and 775 A.D. (Dr. Bhandarkar's *Early History of the Dekkan*). General Cunningham (*Ancient Geography of India*) identifies Elapura with Verawal in Gujarat, but this identification does not appear to be correct. Elapura is evidently a corruption of Ibalapura. See Ibalapura.

Embollima (of the Greeks)—The fort of Amb, near Balimah, sixty miles above Attock, opposite to Darbund on the Indus, conquered by Alexander the Great.

Erandapalla—Khandes; it was conquered by Samudra Gupta.

Erandi—The river Uri or Or, a tributary of the Nerbuda in the Baroda State [*Padma P.*, Svarga (Ādi), ch. 9] near the junction of which, Karnali is situated. The junction is a sacred place of pilgrimage.

## G

Gabidhumat—Kudarkote, twenty-four miles to the north-east of Itawah and thirty-six miles from Sankisa in the district of Furrakabad. It was governed by Hari Datta at the time of Śriharsha or Śilāditya II of Kanauj (*Ep. Ind.*, vol. I, p. 180).

Gādhīpura—Kanauj. It was the capital of Gādhī Rājā, the father of the Rishi Viśvāmitra.

Gajasāhvaya-nagara—Same as *Hastināpura* (*Bhāgavata*, ch. X, p. 68).

Gajendra-moksha—1. Sonepur, at the confluence of the Ganges and the Gandak, where the fight took place between the elephant and the alligator (see *Viśala-chhatra* and *Harihara-kshetra*). 2. A place of pilgrimage on the bank of the Tāmraparṇī, twenty miles to the west of Tinnevelly, visited by Chaitanya (*Chaitanya-charitāmrīta*, II, 9). The *Vāmana Purāṇa* (ch. 84) places it at the Trikūṭa mountain.

Gālava-āśrama—1. The hermitage of Rishi Gālava, three miles from Jaipur; 2. On the Chitrakūṭa mountain (*Bṛihat-Śiva P.*, I, ch. 83).

Gallikā—Same as *Gāndakī* (*Padma P.*, Uttara, chs. 44, 52).

Gambhīrā—The river Gambhīrā, a tributary of the river Sipra in Malwa, mentioned by Kālidāsa in his *Meghadūta* (I, 42).

Gāṇa-muktesvara—Gad-Muktesvara on the Ganges in the district of Mirat. It was a quarter of the ancient Hastināpura where Ganeśa worshipped Mahādeva [*Asiāz. Res.*, XIV, p. 457 (Wilford)].

Gadā-kshetra—See *Birājā-kshetra*.

Gāndakī—The river Gāndak. It rises in the Saptā Gāndakī or Dhavalāgiri range of the Himālaya, which is the southern boundary of Central Tibet, the remote source being called Dāmodarakuṇḍa, and enters the plains at a spot called Trivenī Ghāṭ (see *Saptā-Gāndakī*). The river is said to have been formed from the sweat of the cheeks (Gāṇḍa) of Vishṇu who performed austerities near its source and hence the river is called Gāndakī (*Varāha P.*, ch. 144). The source of the river is not far from Śālagrāma, which was the hermitage of Bharata and Pulaha. The temple of Muktinātha (an image of Nārāyaṇa) is on the south of Śālagrāma. Hence the river is called the Śālagrāmī and Nārāyaṇī (*Varāha P.*, ch. 144). See *Muktinātha*. The river now joins the Ganges at Sonepur in the district of Muzaffarpur in Bihar where the celebrated fair is held (see *Viśala-chhatra* *Gajendramoksha*, *Hariharakshetra* and *Trivenī*).

Gandhahasti-stāpa—Bakraur on the Phalgu, opposite to Buddha-Gaya, visited by Hiuen-Tsiang. Maltaṅgi, which is a corruption of Mātaṅga Liṅga appertained formerly to Gandha-hasti stūpa (Mātaṅga meaning an elephant). This Buddhist place of pilgrimage has now been appropriated by the Hindus under the name of Mātaṅga-āśrama and it now contains a *liṅga* of the Mahādeva called Mātaṅgeśa and a tank called Mātaṅga-vāpi. See *Gayā*.

Gandhamādāna—A part of the Rudra Himālaya, and according to Hindu geographers, it is a part of the Kailāsa range (*Vikramorvasī*, Act IV). It is on the southern side of the Kailāsa mountain (*Kālikā P.*, ch. 82). At the plantain forest of this mountain, Hanumāna resided. Badarikāśrama is situated on this mountain (*Varāha P.*, ch. 48 and *Mbh.*, *Vana P.*, chs. 145, 157; *Sānti P.*, ch. 335). The portion of the mountains of Garwal through which the Alakānandā flows is called Gandhamādāna (*Mārkaṇḍeya Purāṇa*, ch. 57; *Skaṇā P.*, Vishṇu Kh., III, 6). Gandhamādāna is also said to be watered by the Mandākinī (*Vikramorvasī*, Act IV). A fragment of this mountain, said to have been brought by Hanumāna, is pointed out near Rāmēśvaram in Southern India.

Gāndhāra—The country of Gāndhāra lies along the Kabul river between the Khoaspes (Kunar) and the Indus, comprising the districts of Peshawar and Rawalpindi in the northern Punjab. Its capitals were Purushapura now called Peshawar, and Takshashilā,

the Taxila of Alexander's historians. Ptolemy makes the Indus the western boundary of Gandari. In the Behistun inscription which was inscribed by the order of Darius, king of Persia, in 516 B.C. in the fifth year of his reign, Gadara or Gandhara is mentioned among the conquered countries of Darius (for a copy of the Inscription, see Rawlinson's *Herodotus* vol III, p. 590). The Gandarians and the Dadicæ were united under one commander in the army of Xerxes (*Herodotus* VII, 6). It is the Kiantolo of Hiuen Tsang, the Kundara *Gandhrīcē* of Strabo and other ancient Greek geographers. In the *Ain-i-Akbari*, it forms the district of Pukely, lying between Kāśmīr and Attock [JASB., vol. XV (1816)]. Gandhara not only comprised the modern districts of Peshawar and Rawalpindi, but also Swat and Hoti Mardan or what is called the Eusofzai country, that is the country between the Indus and the Panjkora, where at Ranigat, Sanghao and Nuttu, discoveries were made of excellent Buddhist architecture and sculptures of the time of Kanishka, i.e., of the first century of the Christian era, through the labours of Major Cole (*Memorandum of Ancient monuments of Eusofzai*). Ancient sculptures have also been discovered at Jamal Giri in the Eusofzai Pargana of the Peshawar district, Jamal Giri being thirty miles distant from Peshawar [JASB., (1852) p. 606]. The Eusofzai country is bounded on the north by Chitral and Yasin, on the west by Bojawar and the Swat river, on the east by the Indus, and on the south by the Kabul river (*Arch. S. Rep.*, vol. V). Pushkaravati or Pushkala-vati (Pukely) was its most ancient capital, which the *Rāmāyana* placed in Gandharva-deśa. The *Kathā-saṅgrahā* (ch. XXXVII) calls Pushkaravati the capital of the Vidyādharaṇas. Gandhara of the *Mahābhārata* and of the Buddhist period, therefore, is the corruption of Gandharva-deśa of Vālmiki (*Rāmāyana*, Uttara kh., chs. 113 and 114). Major Cole says that the Corinthian style of architecture reproduces itself all over Eusofzai, the Doric in Kāśmīr, and the Ionic at Taxila or Shahderi between Attock and Rawalpindi (*Second Report of the Curator of Ancient Monuments in India for 1882-83*, p. cxvi). Asoka sent here a Buddhist missionary named Majjhantika in 245 B.C., (*Mahāvīra*, ch XII). Gandhara was included in the kingdom of Chandra Gupta and Asoka, and it seems that Agathocles conquered the country and expelled the Mauryas. According to Col. Rawlinson, the Gandarians of the Indus seem to have first emigrated to Kandahar in the fifth century A. D. (*Herodotus*, vol. I, p. 675, note).

**Gandharva-deśa—Gāndhāra**, which is evidently a corruption of Gandharva-deśa (see *Gāndhāra*)

**Gandhavati**—A small branch of the Sipra, on which the temple of Mahākāla in Ujjain is situated (*Meghadūta*, pt. I, v. 34).

**Gangā**—The Ganges (*Rig-Veda*, X, 75; *Aitareya Brāhmaṇa*, VIII, 14, 4). The course of the Ganges is described with some detail in the *Bṛihad-Dharma P.*, (Madhya kh., ch. 22). The main stream of the river originally passed southwards, after leaving Jahnū-Āśrama at Sultanganj, through the channel of the Bhāgirathi which with the Jellinghi forms the river Hugli from Shibganj above Boalia. There are six Jahnus which are allegorical representations of changes in the course of the Ganges: 1st, at Bhairavghāṭī below Gangotri at the junction of the Bhāgirathi and Jāhnava (Fraser's *Himala Mountains*, p. 476; *Rām.* I, 43); 2nd, at Kānyakubja or Kanauj (*Vishnu-dharmottara P.*, I, ch. 28); 3rd, at Jahnigira in Sultanganj on the west of Bhagalpur (*Arch. S. Rep.*, XV, p. 20; *Bṛihad-Dharma P.*, Purva kh., ch. 6; *JASB.*, XXXIII, 360); 4th at Shibganj above Rampur-Boalia; 5th, at Gour near Malda (*Martin's Eastern India*; *Hamilton's East India Gazetteer*, s. v. *Gour*, III, 81; 6th, at Jānnagar (*Brahmaṇītālī*) 4 miles to the west of Nadia, (*Navadvīpa-Parikramā*; *Chunder's Travels of a Hindu*, vol. I); see my pamphlet entitled *Early Course of the Ganges forming chapter VIII in Major Hirst's Report on the Nadia*

Rivers, 1915, ch. viii. The Ganges after flowing past Trivenī, Chagda, Guria, Baruipur, Rajganj and Diamond Harbour through Ādigaṅgā or Tolly's Nālā falls into the sea near Sāgar Island [ Rev. J. Long's *Banks of the Bhāgirathī* in *Calcutta Review*. vi. (1846 p. 403; Cotton's *Calcutta, Old and New*]. See Kauśikī.

Gāṅga—It is the name of the country of Rāḍha as well as of its capital Saptagrāma which is called Gāṅgē by Ptolemy and the "Port of the Ganges" in the *Periplus of the Erythraean Sea* in the province of Bengal. Gāṅgē is mentioned in Ptolemy as the capital of the Gangārides who were evidently the people of Rāḍha which was situated on the western side of the Ganges (see McCrindle's *Ptolemy and his Commerce and Navigation of the Erythraean Sea*, p. 146). Gāṅga as a country is mentioned in the Karhad Plate Inscription of Krishṇa III (see *Epigraphia Indica*, vol. IV, p. 278) and also in the Harihara and Belur inscriptions (Rice's *Mysore Inscriptions*, pp. 70, 222). In the first mentioned inscription, Gāṅga is placed between Kaliṅga and Magadha. Mr. Schott in his notes on the *Periplus of the Erythraean Sea*, p. 255, says "the name (Ganges) is applied in the same paragraph to district, river, and town" and according to him, by the district is meant Bengal. But considering the situation of the town Gāṅga, the district must mean Rāḍha, as Saptagrāma (the town Gāṅga), in the first and second centuries of the Christian era was the chief town of Radha and not of the whole Bengal (*JASB.*, 1910, p. 599). See Radha. Perhaps Gāṅga was the Gāṅgāyanī of the later Vedic period, of which the king was Chitra (*Kaushitaki Upanishad*, I, 1). The Gaṅgā dynasty ruled over the south of Mysore (see *Talakada*) and Coorg, with Salem, Coimbatore, the Nilgiri and parts of Malabar from the second to the ninth century A. D.: Coimbatore and Salem were called the Kongu country (Rice's *Mysore Inscriptions*, Nos. 151—157 and pp. 70, 222, 262). A branch of the family ruled over Orissa (*Ibid., Intro.*, XLVII) who evidently conquered Radha or the present districts of Hūglī, Midnapore, &c., and from them, i. e., the Gaṅgā dynasty, as well as from its situation on the western bank of the Ganges, it was called Gāṅga. Choragaṅgā killed the Mandāra king on the bank of the Ganges after his conquest of Utkala, and Mandāra has been identified by some with Suhma or Rāḍha (*JASB.*, 1895, p. 139, note; 1896, p. 241). Hence there can be no doubt that Rāḍha was ruled over by the Ganga kings of Orissa in the 12th century. Gāṅga was perhaps the country of Gāṅga or Gāṅgya of the *Kaushitaki Upanishad* (I, 1), of which the king was Chitra, who was called Gāṅgāyanī being the son of Gāṅgya (variant Gāṅga), i.e., king of Gāṅgya or Gāṅga.

Gāṅgādvāra—Haridvār (see Māyāpuri).

Gāṅgāsāgara—Same as Sāgarasāṅgama (*Mbh.*, Vana, ch. 113).

Gāṅgotri—A spot in the Rudra Himalaya in Garwal, supposed by the ancient Hindus to have been the source of the Ganges, though it has been traced further north by Captain Hodgson (*Asia Res.*, vol. XIV). There is a temple of Gaṅgā Devī. One *kos* from Gāṅgotri and two *kos* from Meani-ki-Gaḍ there is a spot called Patangiri, which is said to be the place where the five Pāñdavas remained for twelve years worshipping Mahādeva and where perhaps Draupadī and four of the Pāñdavas died (*Mbh.*, Mahāprasthānika P., ch. 2). After that Yudhiṣṭhīra left this place and ascended Svargārohini, a peak of the sacred hill whence the Ganges flows. The Rudra Himalaya has five principal peaks called Rudra Himalaya (the eastern peak), Burrampuri, Bissenpuri, Udgurrikanta and Svargārohini (the western and nearest peak). These form a sort of semi-circular hollow of very considerable extent filled with eternal snow, from the gradual dissolution of the lower parts of which the principal part of the stream is generated (Fraser's *Tour through the Himalaya Mountains*, pp. 466, 470, 471; Martin's *Indian Empire*, vol. III, pp. 11, 21). See Sumeru-parvata.

**Garga-aśrama**—1. Gagason, the reputed site of the hermitage of Rishi Garga, situated in the Rai Barelli district, opposite to Asni, across the Ganges. 2. The Lohi Moona forest in Kumaon is also said to be the hermitage of the Rishi: the river Gugas rises in this forest and falls into the Dhauli. See Kārmachala (*JASB.*, XVII, p. 617).

**Garjapura**—Ghazipur (according to General Cunningham, *Anc. Geo.*). This part of the country was visited by Fa Hian in the fifth century. General Cunningham infers the ancient name of Garjapura (which is not found in any ancient work) from the modern name Ghazipur and hence his identification is faulty. It formed a part of the ancient Dharmāranya (Führer *MAI*). See Dharmāranya and Ghazipur in Pt. II of this work.

**Gauda**—1. The whole of Bengal was denominated Eastern Gauda from its capital of the same name, the ruins of which lie near Malda at a distance of about ten miles (see Lakshmanavati). It was situated on the left bank of the Ganges which has now receded from it four and half miles, and in some places twelve miles. It was the capital of Deva Pāla, Mahendra Pāla, Ādisura, Ballāla Sena, and the Muhammadan rulers from 1204 upto about the close of the sixteenth century. It is said to have been founded in A. D. 648 when Bengal became independent of the Magadha kingdom, the former capital of Bengal being Pundravarddhana. James Prinsep supposes that Gauda was founded in 1066 (*JASB.*, vol. V), but it is mentioned by Bāṇa in the *Harshacharita*. For further particulars, see Gour in Pt. II. All the country south of Aīga to the sea was called Gauda (*The Literary Remains of Dr. Bhau Daji*). 2. Uttara Kośala the capital of which was Śrāvasti, was also called Gauda or Northern Gauda (*Kārma P.*, Pt. I, ch. 20; *Liṅga P.*, Pt. I, ch. 65). Gonda, a sub-division of Uttara Kośala, forty-two miles south of Śrāvasti, is a corruption of Gauda (according to General Cunningham, *Anc. Geo.*, p. 408). The tradition respecting the famous tooth-brush trees (danta-dhāvana) of Buddha still exists at Gonda (Führer's *MAI*). Gauda may also be a corruption of Gonardda. See Gonardda. 3. Gondwana was the Western Gauda. 4. The Southern Gauda was the bank of the Kāverī (*Padma P.*, Pāṭalā, ch. 28).

**Gauda-parvata**—The Gaṅgotri mountain, at the foot of which Bindusāra (*q. v.*) is situated (*Matsya P.*, I, ch. 121).

**Gauri**—The river Panjkora (the Gouraios or Guraeus of the Greeks) which unites with the river Swat to form the Landoi, an affluent of the Kabul river [*Mbh.*, Bk. VI; *Alexander's Exploits on the Western Banks of the Indus*, by M. A. Court in *JASB.* (1839), p. 307; and McCrindle's *Invasion of India*, p. 66]. The Panjkora rising in Gilgit, flows between the Khonar (Choes of Arrian, called also Khameh) and the Swat [*JASB.* (1839), p. 306]. Panjkora is evidently a corruption of Pañchagauda from the name of a town of that name situated on the bank of this river [*JASB.* (1852), p. 215]. See Pañchakarpata.

**Gaurikunda**—1. A holy place at a very short distance below Gaṅgotri, where the Kedār-Gaṅgā debouches into the Bhāgirathi (Fraser's *Himala Mountains*, p. 468). Below Gaurikunda, there is a small temple dedicated to the goddess Gaṅgā. The temple is situated precisely on the sacred stone on which Bhagiratha performed asceticism to bring down the goddess (*Ibid.*, p. 468). 2. A sacred lake on the Kailāsa mountain, which is the source of rivers Sindhu and Sarajū (Rāmānanda Bhārati's *Himāranya*). 3. There is another sacred pool known by the name of Gaurikunda which is one day's journey from Kedarnāth (Fraser's *Himala Mountains*, p. 301), or about eight miles to the south of the latter, containing a spring of hot water. 4. A hot spring on the bank of the Kāli-gaṅgā on the boundary of Nepal and the British district of Almora.

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Garga Asrama—1 Gagason, the reputed site of the hermitage of Rishi Garga, situated in the Rai Baroli district, opposite to Asni, across the Ganges 2 The Lodhi Moona forest in Kumaon is also said to be the hermitage of the Rishi the river Gugas rises in this forest and falls into the Dhauli See Karmachala (*JASB*, XVII, p 617)

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**Gaurī-śāikara**—Mount Everest in Nepal according to Schlagintweit, but locally it is not known by that name (Dr. Waddell, *Among the Himalayas*, p. 37). Captain Wood's measurement has proved that Gaurī-Sāṅkara of the Nepalese cannot be Mount Everest (Dr. Waddell's *Lhasa and its Mysteries*, p. 76).

**Gaurī-śikhara**—Same as **Gaurī-sāṅkara** (*Varāha P.*, ch. 215).

**Gautama-āśrama**—1. Ahalyāsthāna in the village of Ahiari, pargana Jarail, twenty-four miles to the south-west of Janakpur in Tirhut. 2 Godnā (Godāna) near Revelganj, six miles west of Chhapra on the Saraju; the Ganges once flowed by the side of this village. The Gautama-āśrama at Godnā, which is said to have been the hermitage of Rishi Gautama, the author of the Nyāya-darśana, derived its name, however, according to Dr. Hoey from the fact that at this place Gautama (Buddha) crossed over the Ganges after leaving Pātaliputra by the gate which was afterwards called the Gautama gate [JASB., vol. LXIX (1900), pp. 77, 78—Dr. Hoey's *Identification of Kuśināra Vaiśālī &c.*]. But Patna is four miles to the south-east of Godnā; hence it is not probable that Buddha crossed over the river at this place. 3. Ahiroli near Buxar (*Brihat Nāradīya Purāṇa*, ch. IX). 4. Tryambaka near the source of the river Godāvarī (*Siva P.*, Bk. I, ch. 54). The *Rāmāyaṇa*, however, places the hermitage of Rishi Gautama near Janakpur.

**Gautamī**—1. The river Godāvarī (*Siva P.*, Bk. I, ch. 54). 2. The northern branch of the Godāvarī is also called Gautamī (*Ep. Ind.*, vol. III, p. 60). It is called Gautamī-gaṅgā and Nandā in the *Brahma P.*, ch. 77.

**Gautamī-gaṅgā**—Same as **Gautamī**.

**Gayā**—It is situated between the Rāmśilā hill on the north and the Brahmayoni hill on the south, on the bank of the river Phalgu. The town comprises the modern town of Shahebganj on the northern side and the ancient town of Gayā on the southern side. In the southern portion of the town, called Chakrabeda in the Chaitanya-Bhāgavata (ch. 12) is situated the celebrated temple of Vishṇupada, which was erected some two hundred years ago by Ahalyābāi, the daughter-in-law of Mulhar Rao Holkar of Indore, on the site of a more ancient temple: the Vishṇupada had been set up prior to Fa Hian's visit. The temple of Maṅgalā Gaurī, one of the fifty-two Piṭhas, where Sati's breast is said to have fallen, is situated on a spur of the Brahmayoni range called the Bhāsnāth (Devī-Bhāgavata, Pt. VII, chs. 30 and 38). For the sacred places in Gayā, see *Vāyu Purāṇa*, II, chs. 105 ff. which from the *Gayā-māhātmya*. Buddha Gayā (see Uravilva) is six miles to the south of Gayā. The Barabar hills contain four caves dedicated by Asoka to the Ājīvakas, a sect which followed the doctrine of Maṅkhaliputta Gosāla, and the three caves on the Nāgārjuni hills were dedicated by Asoka's grandson Daśaratha to the same sect: for Daśaratha's and other inscriptions in the Nāgārjuni hill, see JASB., 1837, pp. 676—680. Gayā was one of the first places which received the doctrine of Buddha during the life-time of the saint, and became the head-quarters of his religion. But it appears that it passed from the Buddhists to the Hindus between the second and forth centuries of the Christian era, and in 404 A. D., Fa Hian found that "all within the city was desolate and desert"; and when Hiuen Tsiang visited it in 637 A. D., he found it to be a thriving Hindu town "well defended, difficult of access, and occupied by a thousand families of Brāhmaṇas, all descendants of a single Rishi", who were evidently the "Gayālis." The story of Gayāsura of the *Vāyu Purāṇa*, according to Dr. R. L. Mitra (*Buddha-Gayā*, p. 17); is an allegorical representation of the expulsion of Buddhism from Gayā, which was the

head-quarters of the Buddhist faith. From Vishṇupada, Dharmāraṇya, including Mātaṅga-vāpi, now called Maltangi, is six miles, Brahmaśara one mile south-west, Godālāla one mile south near Māraṇpur, and Uttara-Mānasa one mile north. Dakṣiṇā-Mānasa is near Devaghāṭ (*Mbh.*, Vana, ch. 84; *Agni P.*, ch. 115). The temple of Jagannātha at Umanganagar (Umgā), and those of Sūryya at Deo (Deota Sūryya) and Kūch near Tikari in the district of Gayā are old, containing inscriptions (*JASB.*, 1847, pp. 656, 1220). For further particulars, see Gaya in Pt. II.

**Gayānābhī**—Jājpur in Orissa. Gayāsura, a demon overthrown by Vishṇu, was of such a bulky stature that when stretched on the ground his head rested at Gayā, his navel at Jājpur and his feet at a place called Pithāpur, forty miles from Rājmahendri. A well or natural fountain at Jājpur is pointed out as the centre of the navel (Stirling's *Orissa*).

**Gayāpāda**—Pithāpur, forty miles from Rājmahendri where Gayāsura's feet rested when he was overthrown by Vishṇu.

**Gayāśirsha**—1. Gayā. 2. The mount Gayāśirsha, called Gayāśīsa in the Buddhist annals, is according to General Cunningham the Brahmayoni hill in Gayā, where Buddha preached his "Fire-sermon" called the Āditya paryyāya-Sūtra (*Mahāvagga*, I, 21). Gayāśirsha is properly a low spur of the Brahmayoni hill, about a mile in area, forming the site of the old town of Gayā (R. L. Mitra's *Buddha Gayā*; and *Mahāvagga*, Pt. I, ch. 22). It is mentioned as a place of pilgrimage in the *Agni Purāṇa* (ch. 210, v. 64) along with other places of pilgrimage at Gayā.

**Gayāśīsa**—See Gayāśirsha.

**Gehamura**—Gahmar (E. I. Railway) in the district of Ghazipur. It was the abode of Mura, a *daitya*, who was killed by Kṛishṇa (Führer's *MAI.*, and *Arch. S. Rep.*, Vol. XXII, p. 88). The scene of the battle is placed at Śveta-dvīpa (*Vāmana P.*, chs. 60, 61).

**Ghārāpuri**—The island of Elephanta, six miles from Bombay; it is also called Purī (Fergusson's *Cave Temples of India*, p. 465). It was a celebrated place of pilgrimage from the third to the tenth century A. D.

**Gharghārā**—The river Ghagra or Gogra, which rises in Kumaun and joins the Sarājū (*Padma P.*, Bhūmi kh., ch. 24; *Asia. Res.*, XIV, 411).

**Giri**—1. A river which rises in the Chur mountains of the Himalayas and falls into the Yamuna at Rājghāṭ (*JASB.*, Vol. XI, 1842, p. 364). It is mentioned in the Purāṇas and Kālidāsa's *Vikramorvāsi*, Act IV. 2. The river Landai on which Pushkalāvati (*q. v.*) is situated (*Ava. Kalp.*, ch. 32).

**Girlkarnikā**—The river Sabarmati in Gujarat (*Padma P.*, Uttara, ch. 52).

**Girinagara**—Girnar, one of the hills known by the name of Junagar at a small distance from the town of Junagar, sacred to the Jainas as containing the temples of Nomināth and Pārvatīnāth (Tawney: *Prabandhachintāmāri*, p. 201). The name of Girinagara is mentioned in the *Brihat Samhitā* (XIV, 11), and in the Rudradāmanā inscription of Girnar [*Ind. Ant.*, VII, (1878), p. 257]; for a description of the hill and the temples, see *JASB.*, (1838) pp. 334, 879-882. It was the hermitage of Rishi Dattatreyo. In one of the edicts of Asoka inscribed on the rocks of Junagar are found the names of five Greek (Yona or Yavana) kings: "Antiyoko" or Antiochus (Theos of Syria), "Turamāya" or Ptolemy (Philadelphus of Egypt), "Antikini" or Antigonus (Gonatus of Macedon), "Maka" or Magas (of Cyrene), and "Alikasudara" or Alexander (II of Epirus). Girnar is situated in Bastrāpatha-kshetra. The Prabhāsa Khaṇḍa (Bastrāpatha-māhātmya, chs. I, XI) of the *Skanda Purāṇa* gives an account of its sanctity,

The river Palāsinī, known as Svarūparekhā flows by the foot of the hill. Arishtanemi or Neminātha, the twenty-second Tīrthaṅkara of the Jainas, was worshipped by the Digambara sect: he was born at Sauryapura or Sauripura or Mathurā and is said to be a contemporary and cousin of Kṛishṇa, being the son of Rājimatī, the daughter of Ugrasena. He died at Girnar at a very old age and his symbol was the *Sankha* or Conch-shell (*Uttarādhyāyana* in *SBE.*, XLV, p. 112). He was the *guru* or spiritual guide of king Dattātreya, who was his first convert (*Antiquities of Kathiawad and Kachh*, p. 175; *Brihat-Samhitā*, ch. 14). Junagar itself was called Girinagara: this name was subsequently transferred to the mountain (*Corp. Ins. Ind.*, III, 57). It was the capital of the Scythian viceroy (Kshatrapa), who early in the second century A. D., became independent of the Saka king of Śakastāna or Sistan, which means "the land of Sse" or Sakas (Dr. Rhys Davids' *Buddhist India*). The Girnar or Junagar or Rudra Dāman inscription contains an account of Rudra Dāman's ancestors (*JASB.*, 1883, p. 340). The names of Maurya Chandragupta and his grandson Asoka occur in this inscription (for a transcript of the inscription, see *Ind. Ant.*, VII, p. 260). The mount Girnar contains a foot-print known as *Gurudatta-charaṇa* which is said to have been left there by Kṛishṇa. It was visited by Chaitanya [Govinda Dās's *Kaṭchā (Diary)*]. It was also called Raivataka mountain. It is described in the *Śiśupālavadha* (C. IV).

**Girivrajapura**—1. Rājgir in Bihar, the ancient capital of Magadha at the time of the *Mahābhārata* (*Sabhā*, ch. 21), where Jarāsindhu and his descendants resided. The name of Girivraja is very rarely used in Buddhist works (*SBE.*, X, 67): it was generally called Rājagṛīha. It is sixty-two miles from Patna and fourteen miles south of Bihar (town). It was founded by Rājā Vasu and was therefore called Vasumatī (*Rāmāyaṇa*, Ādi, ch. 32). It is surrounded by five hills called in the *Mahābhārata* (*Sabhā*, ch. 21) Baihāra, Barāha, Brishabha, Rishi-giri, and Chaityaka, but they are now called Baibhāra-giri, Bipula-giri, Ratnakūṭa, Girivrāja-giri, and Ratnāchala. In the Pāli books, the five hills are called Gijjhakuta, Isigili, Vebhāra, Vepulla, and Pāñdava. Baihāra has been identified by General Cunningham with Baibhāra-giri, the Vebhāra mountain of the Pāli annals; Rishi-giri with Ratnakūṭa (also called Ratnagiri), the Pāñdava mountain of the Pāli annals; Chaityaka with Bipula-giri—the Vepulla mountain of the Pāli annals; and Barāha with Giribrāja-giri. A part of this hill is called Gijjhakuta; hence Brishabha may be identified with Ratnāchala. Girivrāja-giri includes the Udaya-giri and Sona-giri. Udayagiri joins Ratnagiri at its south-eastern corner, and Sona-giri is between Udaya-giri and Girivrāja-giri. Girivrajapura is the Kusumapura or Rājagṛīha of the Buddhist period. It is bounded on the north by Baibhāra-giri and Bipula-giri (the former on the western side and the latter on the eastern side); on the east by Bipula-giri and Ratnagiri or Ratnakūṭa; on the west by a portion of the Baibhāra-giri called Chakra and Ratnāchala: and on the south by Udaya-giri, Sona-giri, and Girivrāja-giri. Girivrāja-pura had four gates: first, between Baibhāra-giri and Bipula-giri on the northern side, called the Sūrya-dvāra (Sun-gate); it was protected by Jarā Rākshasī; second, between Girivrāja-giri and Ratnāchala called the Gaja-dvāra (elephant-gate); third, between Ratnagiri (or Ratnakūṭa) and Udaya-giri; fourth, between Ratnāchala and Chakra, a portion of the Baibhāra hill. The river Sarasvatī flows through the hill-begirt city and passes out by the side of the northern gate. The river Bān-gaṅgā is on the south of

Rājgir. At the time of the *Rāmāyaṇa* (see Ādi, ch. 32) the river Sone flowed through the town. Jarāsindhu's palace was situated on the western side of the valley in the space between Baibhāra-giri and Ratnāchala. The Rangbhūm or the wrestling ground of Jarāsindhu is at the foot of the Baibhāra hill, a mile to the west of the Sonbhandār cave. Bhīma Sen's Ukhara or the *Malla bhūmi* at the foot of the Sona-giri, close to a low ledge of laterite forming a terrace, is pointed out as the place where Bhīma and Jarāsindhu wrestled and the latter was killed after a fight of thirteen days. The indentations and cavities peculiar to such formations are supposed to be the marks left by the wrestlers. Southwards near Udaya-giri, the road is formed by the bare rock in which occur many short inscriptions in the shell pattern [JASB, (1847) p. 559]. Traditionally the princes were confined by Jarāsindhu at the foot of the Sona-giri. Six miles from Rājgir is situated the Giriyak hill containing the celebrated tower called Jarāsindhu-kā-Baiṣhak formerly called the Hampsā stūpa (see *Indrasila-guhā*). The Pañchāna river flows by the side of this hill. Bhīma, Arjuna, and Kṛishṇa crossed the Pañchāna river and entered Jarāsindhu's town in disguise by scaling the Giriyak hill, a spur of the Bipula or Chaityaka range (*Imperial Gazetteer of India*, Vol. V, p. 85). There is, however, a pair of foot-prints within a small temple on the slope of the Baibhāra hill on its northern side which are pointed out as the foot-prints of Kṛishṇa, and are said to have been left by him when he entered Rājgir. They reconnoitred the town from Goratha hill, which is now called the Bāthāni-kā-Pāhād, appearing from a distance to have three peaks, five or six miles to the west of Rājgir and north of Sandol Pahaq, a hill larger than the Bāthāni hill (*Mbh.*, *Sabhā P.*, ch. 20). At the foot of the Baibhāra hill on the north and at a short distance from the northern gate, there are seven Kuṇḍas or hot springs called Vyāsa, Mārkaṇḍa, Sapta-ṇishi or Saptadhāra, Brahma, Kaśyapa-ṇishi, Gaṅgā-Yamunā, and Ananta. At a short distance to the east of these, Kuṇḍas, there are five hot springs called Sūrya, Chandramā, Ganeśa, Rāma and Sitā. To the east of this latter group of Kuṇḍas is a hot-spring called Śrīgī-ṇishi-kuṇḍa now called Makhdum-kuṇḍa after the name of a Muhammadan saint Makhdum Shah, called also Sharfuddin Ahmad, at the foot of the Bipula hill on its northern side. Close to the side of this spring is Makhdum Shah's *Chilwa* or a small cavern for worship. Just over the entrance to the *Chilwa*, there is a huge slanting rock said to have been rolled down by two brothers Rāol and Lāttā to kill the saint, but it was arrested in its course by his look. This story is evidently a replica of the Buddhist account about Devadatta hurling at Buddha a block of stone which was arrested in its course by two other blocks. There are the temple of Jarā Devī near the northern gate and Jaina temples of Mahāvira, Pārasnātha, and other Tirthākāras on the Baibhāra, Bipula, Udaya, and Sona-giri hills. Buddha resided in a cave of Pāṇḍava-giri (which is called Ratna-giri on the eastern side of the town) when he first came to Rājagṛīha [*Sutta-nipāta*, 'Pabbajjasutta,' *SBE*, vol. X; JASB, (1838), p. 810]. Here he became the disciple of Ārūḍa first and then of Rudraka; but dissatisfied with their teachings, he left Rājagṛīha (Āsvaghosha's *Buddha-charita*). While he was residing in a cave called Kṛishṇaśilā on the eastern side of Pāṇḍava-giri, he was visited by king Bimbisāra (*Mahāvagga*, 'Pabbajjasutta', 12; and *Lalita-vistara*, ch. 16). The Sonabhāṇḍār cave on the southern face of the Baibhāra hill within the valley or the ancient town of Rājagṛīha (incorrectly identified by General Cunningham with the Saptaparṇi cave where the first

Buddhist synod was held) [ *Arch. S. Rep.*, vol. III; Fergusson's *Cave Temples of India*, p. 49] has been identified by Mr. Beglar with the "Stone Cavern" of Fa Hian, where Buddha used to sit in profound meditation. At a short distance to the east is another cell where Ānanda practised meditation. When Ānanda was frightened by Māra, Buddha through a cleft in the rock introduced his hand and stroked Ānanda on the shoulder and removed his fear (*Arch. S. Rep.*, vol. 3). There are still thirteen socket holes in front of Buddha's cave (the Sonbhāṇḍār cave) indicating that a hall existed there where Buddha "delivered the law" as Fa Hian calls it. In the curve formed by the Bipula and Ratnagiri hills, near the northern gate, was situated a mango-garden formerly belonging to Ambapālī and then to Jīvaka, the court-physician to king Bimbisāra, in which the latter built a *vihāra* and gave it to Buddha and his 1250 disciples (*SBE.*, vol. XVII; *Sāmaññaphala Sutta*, and Fa Hian's *Fo-kwo-ki*). Cunningham also places Devadatta's house within the curve (*Arch. S. Rep.*, vol. III), but the location is very doubtful. Devadatta's cave was situated outside the old city on the north and at a distance of three *li* to the east (Legge's *Fa Hian*, p. XXX). It can be easily identified with Makhdum Shah's *Chilwa* which was formerly called Śrīñgi-rishi's *kundā*. Devadatta, Buddha's first cousin, created a schism in the Buddhist order nine or ten years before Buddha's death, and his followers were called Gotamaka. It was he who instigated Ajātaśatru to kill his father (Rhys David's *Buddhist India*; Spence Hardy's *Manual of Buddhism*; Sañjiva-Jātaka in the *Jātakas*, vol. I). The Benuvana Vihāra called also Karanda Benuvana Vihāra, which was given by Bimbisāra to Buddha and where Buddha usually resided when he visited Rājgir, was situated at a distance of three hundred paces from the extreme east toe of the Baibhāra hill (i. e. outside the valley and on the northern side of the Baibhāra hill). In this Vihāra, Sāriputra, whose real name was Upatishya, (Kern, *Saddharma-puṇḍarīka*. *SBE.* XXI, p. 89), and Maudgalāyana (called also Kolita) became Buddha's disciples, having learnt first the doctrines from Āsvajit in the celebrated couplets which mean, 'Tathāgata has explained the cause of all things which have proceeded from a cause, and the great Sramaṇa has likewise explained the cause of their cessation.' They had been formerly the disciples of Sañjaya Vairatthi Putra of Rājgir. Near it was the Pippala cave where Buddha used to sit in deep meditation (*Dhyāna*) after his midday-meal. This cave is at a short distance from the Jaina temple on the top of the Baibhāra hill, down a narrow ledge on the west. The Saptaparnī (called also Saptaparna and Sattaparnī) caves have been identified by Mr. Beglar with a group of caves situated at a distance of about a mile to the west of the Pippala cave and the northern side of the Baibhāra hill, where the first Buddhist synod was held after the *Nirvāṇa* of Buddha under the presidency of Mahākasyapa (*Vinaya Texts*, pp. 370-385; *SBE.*, vol. XX; *Arch. S. Rep.*, vol. VIII). The Smāśānam or cemetery was two or three *li* to the north of Benuvana vihāra, in a forest called Sitavana (*Memoirs of the Asiatic Society of Bengal*, vol. I; *Avadāna Kalpalatā*, ch. 9, slk. 19), which may be identified with Vasu-Rājā-kā-Gad, Vasu Rājā being the grandfather of Jarāsindhu and father of Brihadratha. Bimbisāra, in accordance with his promise that in whichever house a fire occurred through negligence, the owner thereof should be expelled and placed in the cemetery, abandoned his palace at Rājgir in the valley as it caught fire and went to reside at the cemetery; but apprehending an attack from the king of Vaisāli, or according to some account, from Chāṇḍa Pajjota, king of Ujjayinī, in this unprotected place which was not at all fortified, he commenced to build the new town of Rājagrīha, which is at a distance of one mile to the north of old Rājagrīha and was completed by his son Ajātaśatru. Near the

western gate of the new Rājgir was situated the Stūpa which was built by Ajātaśatru over the relics of Buddha obtained by him as his share Legge's *Fa Hian*, ch. 28). Thus the old Rājgir was abandoned, and new Rājgir became the capital of Magadha for a short period. Buddha died in the eighth year of the reign of Ajātaśatru. The seat of government was removed to Pātaliputra in the reign of Udayī or Udayāśva, the grandson of Ajātaśatru, who reigned from 519—503 B.C. The celebrated Bikramasīla Vihāra was according to General Cunningham, situated at Śilāo, a village six miles to the north of Rājgir on the river Pañchāna where a high mound still exists, but this identification does not appear to be correct (see *Bikramasīla Vihāra*). Badgāon or ancient Nālandā, the celebrated seat of Buddhist learning, is seven miles to the north of Rājgir. It still contains the ruins of the Buddhist Vihāras and Stūpas. Nigrantha Jñātiputra (Nigantha Nāghaputta), who resided at Rājagṛīha in the Chaitya of Guṇasīla (*Kalpasūtra*, *Samacharita*) at the time of Buddha with five other Tirthaṅkaras named Purāṇa-Kassapa, Makkhaliputta Gosāla, Ajitakesakambala, Sañjaya Belat̄haputta and Pakudha Kachchhāyana (*Mahāvagga*, ch. VI, p. 31), has been identified with Mahāvīra, the twenty-fourth or the last Tirthaṅkara of the Jainas. It was at his instigation that Śrigupta, a householder of Rājagṛīha attempted to kill Buddha in a burning pit and with poisonous food (*Ataddāna Kalpalatā*, ch. 8). Gosāla Makkhaliputta was the founder of the Ājivaka sect (Dr Hoernle's *Urasagadasao*, introduction, p. xiii and Appendix, I, 2). Pāvāpuri, where Mahāvīra died, is at a distance of ten miles to the south-west of Rājgir. Buddha, while in Rājgir, lived at Grīdhrikūṭa, Gautama-Nyagrodha-ārāma, Chauraprapāta, Saptaparni cave, Krishṇa-sīlā by the side of Rishi-giri, Sapta-saundīka cave, in the Sitavana-kūṇja, Jīvaka's Mango-garden, Tapoda-ārāma and Mrīgavana of Madrakukshi (*Mahāprinibbāna Sutta*, ch. 3). For further particulars, see Rājgiri in Pt. II of this work.

2. Rājgiri, the capital of Kekaya, on the north of the Bias in the Punjab (Rāmdyaṇa, Ayodhya K., ch. 68). Cunningham identifies Girivraja, the capital of Kekaya with Jālālpur, the ancient name of which was Girjak (*Arch. S. Rep.*, II): this identification has been adopted by Mr. Pargiter (*Markandeya P.*, p. 318 note).

**GiriyeK**—An ancient Buddhist village on the Pañchāna river, on the southern border of the district of Patna (see *Indrasīla-guha*). Across the Pañchāna river is the GiriyeK-hill which is the same as *Grīdhrikūṭa* hill, the Indrasīla-guha of Hiuen Tsiang (Cunningham's *Anc. Geo.*, p. 471). The Pañchāna river is perhaps the ancient Sappini (Sarpini) mentioned by Buddhaghosha in his commentary on *Mahāvagga*, ch. 11, p. 12. The Sappini is said to have its source in the Grīdhrikūṭa mountain (see *Pāñchananda*). GiriyeK is the "Hill of the Isolated Rock" of *Fa Hian*, but Mr. Broadley has identified it with the "rocky peak at Bihar" (*Ind. Ant.*, I, 19).

**Godāvari**—The Godāvari river (Halāyudha's *Abhidhānaratnamālā*, III, 52, Aufrecht's ed.).

**Godavari**—The river Godāvari has its source in Brahmagiri, situated on the side of a village called Tryamvaka, which is twenty miles from Nasik (*Saura P.*, ch. 69; *Brahma P.*, chs. 77, 79). Brahmagiri was visited by Chaitanya (*Chaitanya-Charitāmṛita*). Some suppose that the river has its source in the neighbouring mountain called Jaṭaphaṭkā. In Tryamvaka, there is a tank called Kuśāvartta, under which the Godāvari is said to flow after issuing from the mountain. The portion of the Godāvari on which Tryamvaka is situated is called Gautami (see *Gautami*). Every twelfth year, pilgrims from all parts of India resort to this village for the purpose of bathing in this sacred tank.

ve Great Liṅgas of Mahâdeva (Śiva and worshipping Tryamvakeśvara, one of the twelveśvara. Râmachandra is said to have P., Pt. I., ch. 54; *Varâha P.*, chs. 79, 80): see Amarālam in the Godâvarî district where crossed the river on his way to Laikâ at Bhadrâchâla, a temple marks the spot.

*lаршачарита*, ch. VI).

Godhana-giri—Same as *Garatha Hill* (Bâna Bhaṭṭa's *Bhâratavat*, North-Kanara, Karwar district, Gokarṇa—1. Gendia, a town in the province of It is a celebrated place of pilgrimage thirty miles from Goa between Karwar and Kumta. *Mbh.*, Bk. III, ch. 15). It contains the temple of Mahâdeva Mahâbâleśvara established by bold: *JASB.*, vol. XV (1846), p. 228]. Sadâsheogad which is three miles south of Goa [Newnâtha, a Śaiva (*Sankaravijaya*, ch. 15). Here, Saṅkarâchâryya defeated in controversy Nilkarmed austerities at Gokarṇa to bring 2. Bhâgîratha, king of Ayodhyâ, is said to have performed Nilkarmed austerities at Gokarṇa is evidently the modern down the Ganges (*Râmâyana*, Bala K., ch. 42). According to the *Varâha Purâṇa* (ch. 170), Gomukhî, two miles beyond Gaṅgotri. 3. According to the river Sarasvatî.

Gokarṇa is situated on the Sarasvatî-saṅgama or confluence of the rivers Sarasvatî and Alâ, ch. 40; *Ādi P.*, chs. 12, 15), or

Gokula—Same as Vraja or Mahâvana (*Padma P.*, Pâtñda, the foster-father of Kṛishṇa Purâṇa-Gokul where Kṛishṇa was reared up. Nestations from the myrmidons of removed from Gokula to Brîndâvana to escape molâla is six miles from Mathurâ, and Kamsa (*Ādi P.*, ch. 3). Mahâvana or Purâṇa-Gokul. Vallabhâchâryya, who was a contains places associated with the early life of Kṛishṇa of Vallabha Bhaṭṭa of Āmbalî—contemporary of Chaitanya and known also by the name of Vaishṇavas, built new Gokula grama (q. v.), and who founded the Ballabhâchârya sedyâma Lâla, Yaśodâ, wife of Nanda, in imitation of Mahâvana, where, in the temple of Sire Nanda's palace was converted is said to have given birth to Mâyâ Devî, and *Uttharitâmrita*, II, 19; also Growse's into a mosque at the time of Aurangzeb (*Chaitanya* one mile to the south of Mahâvana Mathurâ): see Braja. The village of new Gokula is *Chaitanyamangala* (Atul Gosvâmî's on the eastern bank of the Jamuna [Lochana Dâs's ed.] III, p. 181].

stern Ghats, where Kṛishṇa and

Gomanta-giri—1. An isolated mountain in the West where is a Tîrtha called Goraksha on Balarâma defeated Jarâsindhu (*Harivâṇī*, ch. 42). In the country about Goa i.e., the the top of Gomanta-giri. The mountain is situated *Ādi Kh.*, ch. 6). The *Harivâṇī* Konkan, called the country of Gomanta (*Padma P.*, North Kanara. 2. The Raivata (chs. 98 and 99) locates a mountain Gomanta-giri in, ch. 14).

hill in Gujarat was also called Gomanta (*Mbh.*, Sabhâdhîyâ, ch. 49). Lucknow stands

Gomatî—1. The river Gumti in Oudh (*Râmâyana*, Ayodhyâ, where the temple of Tryamvaka is on this river. 2. The river Godâvarî near its source in, from Rishi Gautama who had situated (*Śiva P.*, Bk. I, ch. 54). It is also called Gote in Gujarat on which Dvârakâ is his hermitage at this place (*Ibid.*, ch. 54). 3. A river of the Chambal in Malwa on situated (*Skanda P.*, Avantî Kh., ch. 60). 4. A branch. 47). 5. The Gomal river in which Rintambur is situated (*Meghadîtu*, Pt. I, *Ind. Alt.*). It falls into the Indus Arachosia of Afghanistan (*Rig Veda*, X, 75 and Lassen in the Kamgra district, Punjab between Dera Ismael Khan and Pâhâdpur. 6. A riv (Ind. Ant., XXII, p. 178).

**Gomukhi**—According to Capt. Raper (*Asiatic Researches*, vol. XI, p. 506) and Major Thorn (*Memoir of the War in India*, p. 504), it is situated two miles beyond Gaṅgotri. It is a large rock called Cow's Mouth by the Hindus from its resemblance to the head and body of that animal. But see Fraser's *Himala Mountains*, p. 473. Go-mukhi is perhaps the Go-karṇa of the *Rāmāyaṇa*, I, 42.

**Gonanda**—Same as Gonardda (2). (*Brahmāṇḍa P.*, ch. 49; cf. *Matsya P.*, ch. 113.)

**Gonardda**—1. The Punjab, so called from Gonardda, king of Kāśmīra, who conquered it. 2. Gonda in Oudh is a corruption of Gonardda, the birth-place of Patañjali the celebrated author of the *Mahābhāshya*: hence he was called Gonarddiya. See *Gauda*. He lived in the middle of the second century before the Christian era, and was a contemporary of Pushpamitra, king of Magadha, and wrote his *Mahābhāshya* between 140 and 120 B.C. During his time, Menander, the Greek king of Sākala in the Punjab, invaded Ayodhyā (Goldstücker's *Pāṇini*, pp. 234, 235; *Matsya P.*, ch. 113; Bhandarkar, *Ind. Ant.*, II, 70). 3. A town situated between Ujjayinī and Vidisa or Bhilsa (*Sutta-nipāta*: *Vatthugāthā*).

**Gopāchala**—1. The Rohtas hill [*JASB.* (1839), p. 696]. 2. Same as **Gopadri** (2) [*JASB.* (1862), p. 409]. Gwalior.

**Gopādri**—1. Takht-i-Sulaiman mountain near Srinagar in Kāśmir (Dr. Stein's *Rājataranginī*, I, p. 51 note). See *Saṅkarāchārya*. 2. Gwalior (Dr. Kielhorn, *Ep. Ind.*, vol. I, pp. 124, 154; *Devī P.*, ch. 75). 3. The Rohtas hill: same as **Gopāchala**.

**Gopakavana**—Goa. It was also called Gopakapattana or Gopakapura. It was ruled by the Kadamba dynasty (Dr. Bühler's *Introduction to the Vikramāñikadeva-charita*, p. 34 note).

**Goparāshtra**—Same as **Govarāshṭra**. The Igatpur sub-division of the district of Nasik (*Mbh.*, Bhishma, ch. 9; *Ind. Ant.*, vol. IX). According to Garrett it is the same as **Kuva**: Southern Koikana (Garrett's *Class. Dic.*).

**Gopratāra**—Guptāra, a place of pilgrimage on the bank of the Sarājū at Fyzabad in Oudh, where Rāmachandra is said to have died (*Rāmāyaṇa*, Uttara K., ch. 110). Near the temple of Guptāra Mahādeva, a place is pointed out where Rāmachandra is said to have breathed his last.

**Goratha Hill**—Bāthāni-kā-pāhād, a small isolated hill about five or six miles to the west of the valley of old Rājagṛīha, appearing from a distance to have three peaks, from which Bhīma, Arjuna, and Krīṣṇa reconnoitred the beautiful capital of Magadha (*Mbh.*, Śabhā P., ch. 20). It is on the north of Sandol hill which is larger than the Bāthāni-kā-pāhād.

**Gosrīgā parvata**—1. A mountain near Nishadhabhūmi (Narwar) in Central India (*Mahābhārata*, Sabhā, 31). Same as **Gopadri** (2). 2. Kohmari Spur, near Ujat in Eastern Turkestan, visited by Hiuen Tsien, 13 miles from Khotan. It was a celebrated place of pilgrimage in Khotan, which contained a monastery and a cave where an Arhat resided (Dr. Stein's *Sandburied Ruins of Khotan*). 3. The Gopuchchha mountain in Nepal near Katmandu upon which the temple of Svayambhunātha is situated (*Svayambhu Purāṇa*, ch. I).

**Govarāshtra**—Govarāshtra is evidently a corruption of Goparāshṭra of the *Mahābhārata* (*Bhishma P.*, ch. IX). It is the Kauba (Gova) of Ptolemy. See **Goparashtra**. The

shrine of *Sapta-Kotisvara Mahâdeva* was established by the *Sapta Rishis* at Narvem in the island of Divar (*Dipavati*) on the north of Goa Island proper (*Ind. Ant.*, III, 194).

**Govarddhana**—1. Mount Govarddhana, eighteen miles from Brindâvan in the district of Mathurâ. In the village called Paitho, Kriñña is said to have taken up the mount on his little finger and held it as an umbrella over the heads of his cattle and his townsmen to protect them from the deluge of rain poured upon them by Indra (*Mbh.*, *Udyoga*, ch. 129). See *Vraja-mandala*. 2. The district of Nasik in the Bombay Presidency (*Bhandarkar's Early History of the Dekkan*; *Mahâvastuavadâna* in Dr. R. L. Mitra's *Sanskrit Literature of Nepal*, p. 160). See *Govardhanapura*.

**Govarddhana-mâtha**—One of the four Mâthas established by Śaṅkarâchâryya at Jagannâtha in Orissa (see *Śringagiri*).

**Govardhanapura**—Govardhan, a village near Nasik in the Bombay Presidency (*Mârkaṇdeya P.*, ch. 57; Dr. Bhandarkar's *Early History of the Dekkan*, p. 3).

**Govâsana**—It is evidently the Kiu-pi-shwong-na of Hiuen Tsiang, which has been restored by Julien to Govisana: it is 400 li to the south-east of Matipura or the present Mundore, a town in Western Rohilkhand near Bignor (*Mbh.*, *Bhîshma P.*, ch. 17).

**Grîdhrakûta-parvata**—According to General Cunningham it is a part of the Sâila-giri, the Vulture-peak of Fa Hian and Indrasilâ-guhâ of Hiuen Tsiang (see *Indrasila-guhâ*). It lies two miles and a half to the south-east of new Rajgir. Sailagiri is evidently a spur of the Ratnakûta or Ratnagiri, but the name of Sailagiri is not known to the inhabitants of this place. Buddha performed austerities here for some time after leaving the Pândava-giri cave, and in his subsequent sojourn, he delivered here many of his excellent Sûtras. Devadatta hurled a block of stone from the top of this hill to kill Buddha while he was walking below (*Chullavagga*, Pt. vii, ch. 3, but see *Girivrajapura*). Buddha resided in the garden of Jivaka, the physician, at the foot of the mountain and here he was visited by the king Ajâtasâtru and by his minister Varshâkâra, which led to the foundation of Pâtaliputra (Cunningham's *Stupa of Bharhut*, p. 89 and *Mahâparinibbâna Sutta*). It is also called Giriyek hill.

**Guhyesvari**—The temple of Guhyesvarî, which is claimed both by the Hindus and Northern Buddhists as their own deity, is situated on the left bank of the Bagmati, about a quarter of a mile above the temple of Paśupatinâtha and three miles north-east of Kâtmânâdu (Wright's *Hist. of Nepal*, p. 79; *Devî-Bhâdgavata* vii, 38). See *Nepâla*.

**Gunamati-vihâra**—The Gunamati monastery, which was visited by Hiuen Tsiang, was situated on the Kunva hill at Dharawat in the sub-division of Jahanabad in the District of Gayâ. The twelve-armed statue of Bhairava at that place is really an ancient Buddhist statue of Avalokiteswara (Grierson, *Notes on the District of Gayâ*).

**Guptahari**—Same as Gopratâra (*Skinda P.*, *Ayodhyâ-Mâhat.*, ch. vi).

**Gupta-kâsi**—1. Bhuvaneśvara in Orissa. 2. In Sonitapura (see *Sonitapura*).

**Gurjjara**—Gujarat and the greater part of Khandesh and Malwa (Conder's *Modern Traveller*, vol. x, p. 130). In the seventh century, at the time of Hiuen Tsiang, the name was not extended to the peninsula of Gujarat, which was then known only by the name of Saurâshtra. The modern district of Marwar was then known by the name of Gurjjara. It appears from the *Periplus* that the south-eastern portion of Gujarat about the mouth of the Nerbudda was called Âbhîra, the Aberia of the Greeks. Gujarat was

called " Cambay " by the early English travellers. For further particulars, see Guzerat in Pt. II of this work. For the Chalukya kings of Gujarat from Mularāja to Kumārapāla, see the Bañagar Inscription in *Ep. Ind.*, Vol. I, p. 203.

**Gurupāda-giri**—Gurpa hill in the district of Gaya, about 100 miles from Bodh-Gaya, where Mahākāśyapa attained Nirvāna (Legge's *Fa Hain*, ch. xxxiii). It is also called Kukkuṭapāda-giri [see *An account of the Gurpa Hill* in *JASB.* (1906), p. 77]. By "Mahā-Kāśyapa" is meant not the celebrated disciple of Buddha who presided over the first Buddhist synod after Buddha's death, but Kāśyapa Buddha who preceded Śākyasimha (Legge's *Fa Hian*, ch. xxxiii). But see Kukkuṭapāda-giri. This hill is called Gurupādaka hill in the *Divyāvadānamālā* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 308; *Divyāvadāna*, Cowell's ed., p. 61) where Maitroya, the future Buddha, would preach the religion.

## H

**Halhaya**—Khandesh, parts of Aurangabad and South Malwa. It was the kingdom of Kārttavīryārjuna, who was killed by Paraśurāma (see Tamasa). Its capital was Māhiṣmati, now called Maheśvara or Chuli-Maheśvara (*Rāmāyaṇa*, Uttara, ch. 36). Same as Anupadeśa (Mbh., Vana, 114, *Skanda P.*, Nāgara kh., ch. 68), Mahesa and Mahishaka.

**Haimavata-varsha**—The name of India before it was called Bhāratavarsha (*Līṅga P.*, Pt. I, ch. 45). See Bhāratavarsha.

**Haimavati**—1. Same as Rishikulyā (*Hemakosha*). 2. The river Ravi in the Panjab (*Matsya P.*, ch. 115). 3. The original name of the river Sutlej, which flew in a hundred streams at the sight of Vaśiṣṭha, and since then it is called Śatadru (Mbh., Ādi P., ch. 179). 4. The river Airāvati (*Irawadi*) in the Panjab (*Matsya P.*, chs. 115, 116).

**Hamsavati**—Pegu, built by the two brothers Samala and Bimola [*JASB.*, (1859), p. 478.]

**Hamsadvāra**—Same as Krauñcha-randhra (*Meghadūta*, pt. I, v. 58).

**Hamsa-sopa**—Jārlāndhu-kā-Baiṣhak in Giriyeck near Rajgir in Bihar, visited by Hiuen Tsiang. It is a dagoba [*Dehagopa* or *Dhātugarbha* or tope (*stūpa*)] erected, according to him, in honour of a Hamsa (goose) which sacrificed itself to relieve the wants of a starving community of Buddhist Bhikshus of the Hinayāna school. There was formerly an excellant road which led up to the mountain-top. This road was constructed by Bimbisāra when he visited Buddha at this place ; the remains of the road still exist.

**Haradvāra**—Same as Haridvāra.

**Hārahaura**—The tract of country lying between the Indus and the Jhelum, and the Gandgarh mountain and the Salt range (*Arch. S. Rep.*, vol. v, p. 79, and *Bṛihat-saṃhitā*, xiv, 33).

**Harakela**—Baṅga or East Bengal (Hemachandra's *Abhidhāna-chintāmaṇi*).

**Harksheira**—Bhuvanēśvara in Orissa. It was the site of a capital city founded by Rājā Yayāti Keśari, who reigned in Orissa in the latter part of the fifth century. Same as Ekāmrakānana.

**Haramukta**—The mount Haramuk in Kāśmīra, twenty miles to the north of Śrinagar (Dr. Stein's *Rājatarangīni*, II, p. 407).

**Hārdapīṭha**—Baidyanātha in the Santal Parganas in Bengal. It is one of the fifty-two Piṭhas where Sati's heart is said to have fallen, though there is no momento

of any kind associated with the occurrence [Dr. R. L. Mitra, *On the Temples of Deoghar in JASB.* (1883), p. 172; *Tantra-chudāmani*].

**Haridvāra**—See **Kanakhaṭa**. It stands on the right bank of the Ganges, at the very point where it bursts through the Siwalik hills and debouches upon the plains nearly two hundred miles from its source. It is in the district of Shahranpur and was situated on the eastern confines of the kingdom of Śrughna. It is also called Gaṅgadvāra which contains the shrine of Nakuleśvara Mahādeva (*Kūrma P.*, II., ch. 42).

**Hariharakshetra**—1. Hariharachhatra or Sonepur at the junction of the Gaṇḍak and the Ganges (*Vardha P.*, ch. 144). See **Bisālā-chhatra**. 2. Harihara at the junction of the rivers Tuṅgabhadrā and Haridrā in Mysore (Rice's *Mysore Inscriptions*, p. 71). See **Hariharanāthapura**.

**Hariharanātha-pura**—Harihara or Kudalur at the junction of the river Haridrā with the Tuṅgabhadrā; a celebrated place of pilgrimage (*Padma P.*, *Uttara*, ch. 62; Rice's *Mysore Inscript.*, Intro.). It was visited by Nityānanda, the celebrated disciple of Chaitanya.

**Harikshetra**—Harikāntam Sellar on the river Pennar, a place of pilgrimage visited by Chaitanya (*Chaitanya-Bhāgavata*, ch. 6).

**Hārita-āśrama**—Ekaliṅga, situated in a defile about six miles of Udaipur in Rajputana. It was the hermitage of Rishi Hārita, the author of one of the Samhitās.

**Haritakīvana**—A part of Baidyanātha in the Santal Parganas in Bengal now called Harlā-judi (*Baidyanāthamāhātmya*); see **Chitābhūmi**.

**Harivarsha**—It included the western portion of Thibet (*Kālikā P.*, ch. 82; *Mbh.*, *Sabhā P.*, ch. 51). Same as **Uttara-kuru** (*Mbh.*, *Sabhā*, ch. 28).

**Haryo**—Hassan-Abdul in the Punjab; it was also called Haro.

**Hastaka-vapra**—Hāthab, near Bhaonagar in Gujarat: it is the “Ashtacampra” of the *Periplus of the Erythræan Sea*, and Astakapra of Ptolemy (see *Bomb. Gaz.*, vol. I, pt. I, p. 539).

**Hastimati**—The river Hautmati, a tributary of the Sabarmati in Gujarat (*Padma P.*, *Uttara*, ch. 55).

**Hastināpura**—The capital of the Kurus, north-east of Delhi, entirely diluviated by the Ganges. It was situated twenty-two miles north-east of Mirat and south-west of Bijnor on the right bank of the Ganges. Nichakshu, the grandson of Janamejaya of the *Mahābhārata*, removed his capital to Kauśāmbī after the destruction of Hastināpura (*Vishṇu P.*, pt. IV, ch. 21). Gaḍmukteśvar, containing the temple of Mukteśvara. Mahādeva was a quarter of ancient Hastināpura. See **Gaṇamukteśvara**.

**Hastisomā**—The river Hastu, a tributary of the Mahānadī [*Padma P.*, *Svarga* (Ādi), ch. 3].

**Hātaka**—1. Undes or Hūṇadeśa where the lake Mānasasarovara is situated (*Mbh.*, *Sabhā P.*, ch. 27). The Guhyakas (perhaps the ancestors of the Gurkhās) lived at this place. 2. A *Kṣetra* or sacred area in the district of Ahmedabad in which was situated Chamatkārapura, once the capital of Anartta-deśa, seventy miles to the south-east of Sidhpur (*Skanda P.*, *Nagara kh*). See **Chamatkārapura**.

Hatyaharana—Hattiharan, twenty eight miles south east of Hardoi in Oudh Rīmāchandra is said to have expiated his sin for killing Rāvana, who was a Brahman's son, by bathing at this place

Hayamukha—Cunningham has identified this with Daundiakhera on the northern bank of the Ganges, about 104 miles north west of Allahabad (*Jaimini Bhārata*, ch 22, Cunningham's *Anc. Geo.*, p 387) Beal considers that the identification is not satisfactory (*Records of Western Countries*, I, 220) It was visited by Hiuen Tsang

- Hemakūta—1 Called also Hemaparvata It is another name for the Kailāsa mountain which is the abode of Kuvera, the King of the Yakshas (*Mbh*, Bhishma P, ch 8, *Kurma P*, I, 48) This appears to be confirmed by Kalidasa (*Vākuntali*, Act vii) 2 The Bāndarpuchchha range of the Himalaya in which the rivers Alakānandā, Ganges and Yamunā have got their source (*Varāha P*, ch 82) It should be observed that the Kailāsa, and Bandarpuchchha ranges were called by the general name of Kailāsa See Kailāsa

Hidamba—Cachar, named after a Raja of Kāmerupa in Assam who built a palace at Khaspur at the foot of the northern range of hills [Bengal and Agra Guide and Gazetteer (1841), vol 11, p 97]

Himadri—The Himalaya mountain

Himalaya—The Himalaya mountain (see Himavan)

Himavān—Same as Himalaya (*Mārkandeya P*, chs 54, 55) According to the Purāṇas Himavan or the Himalaya range is to the south of Mānasā-sarovara (*Varāha P*, ch 78)

Himavanta—Mahimā, Kassapagotta, and Dundubhi-sara were sent as missionaries to Himavanta by Asoka (*Mahātama*, ch xii) Their ashes were found in a topo at Sanchi (Cunningham, *Bhilsa Tope*, p 287) By some, it has been identified with Tibet, but Fergusson identifies it with Nepal (Fergusson's *Cave Temples of India*, p 17)

Hingula—Hinglaj (*Devī-Bhagavata*, vii, 38), situated at the extremity of the range of mountains in Beluchistān called by the name of Hingula about twenty miles or a day's journey from the sea coast on the bank of the Aghor or Hingula or Hingol river (the Tomeros of Alexander's historians) near its mouth It is one of the fifty two pīṭhas or places celebrated as the spots on which fell Sati's dissevered limbs Sati's *brahmaṇḍra* is said to have fallen at this place (*Tantra Chudāmanī*) The goddess Durgā is known here by the name of Mahāmāyā or Kotārī According to Captain Hart, who visited the temple, it is situated in a narrow gorge the mountains on each side of which rise perpendicularly to nearly a thousand feet It is a low mud edifice, built at one end of a natural cave of small dimensions, and contains only a tomb shaped stone, called the goddess Māta or Mahāmāyā [Account of a Journey from Karachi to Hinglaj in *JASB*, IX (1840), p 134, Brief History of Kalat by Major Robert Leech in *JASB*, (1843), p 473] Sir T Holdich considers that the shrine had been in existence before the days of Alexander, "for the shrine is sacred to the goddess Nūna (now identified with Siva by the Hindus)" which, Assurbanipal (Sardanapalus of the Greeks) king of Assyria, removed from Susa in 645 B.C. to the original sanctuary at Urakh (now Warka in Mesopotamia), the goddess being Assyrian (The Greek Retreat from India in the *Journal of the Society of Arts*, vol XLIX,

Rawlinson's *Five Great Monarchies*, IV, p. 344). The temple is said to be a low mud edifice, containing a shapeless stone situated in a cavern (*Asiatic Researches*, vol. XVII). The *ziarat* is so ancient that both Hindus and Muhammadans claim it without recognising its prehistoric origin. The goddess is known to the Muhammadans by the name of Nani (*Imperial Gazetteer*, vol. xiii, p. 142). The Aghor river is the boundary between the territory of the Yam of Beila and that of the Khan of Khelat. The name given to the stream above the peak in the Hara mountains is Hingool. It is called Aghor from the mountains to the sea. On the way from Karachi, between the port of Soumeanee and the Aghor river, there are three hills which throw up jets of liquid mud called Chandra-kūpa. The village nearest to Hinglaj is Urmura or Hurmura, situated on the coast at a distance of two days' march (*JASB.*, IX, p. 134).

**Hiranvati**—1. A river in Kośala, probably at its western extremity (*Vāmana P.*, ch. 64). 2. A river in Kurukshetra (*Mbh.*, Udyoga, ch. 158).

**Hiranyavāhu**—The river Sona, the Erannoboas of the Greeks (*Amarakosha*). See Sona. The modern Chāndan was erroneously identified by Major Franklin with Erreen Bhowah; it runs south of Bhagalpur and joins the Ganges to the west of Champānagar. Chāndan was also called Chandrāvatī (see Franklin's *Site of Ancient Palibothra*, p. 20, and *Uttara Purāṇa* quoted by him). The name of Chāndan however has some connection with Chānd Sadāgar (see Champapuri).

**Hiranyavindu**—1. A celebrated place of pilgrimage at Kalinjar (*Mbh.*, Vana, ch. 87). 2. A place of pilgrimage in the Himālaya (*Ibid.* Ādi, ch. 217).

**Hiranya-parvata**—Monghir (see Mudgala-girj).

**Hiranyakapura**—Herdoun or Hindau in the Jeypur state, seventy-one miles to the south-west of Agra, where Vishṇu is said to have incarnated as Nṛsiṁha Dev and killed Hiranyakasipu, the father of Prahlāda (*Padma P.*, Srishti, ch. 6). But see Mulasthānapura.

**Hiranyavatī**—The Little (Chhoṭa) Gaṇḍak, same as Ajitavatī near Kuśinārā or Kuśinagara (*Mahāparinirvāṇa Sūtra*). It flows through the district of Gorakhpur about eight miles west of the Great Gaṇḍak and falls into the Gogrā (Sarayū).

**Hisadrus**—The river Sutlej in the Punjab.

**Hladini**—The river Brahmaputra (Wilford, *Asiatic Researches*, vol. XIV, p. 444). But this identification does not appear to be correct. It is described as situated between Kekaya on the west and the river Satadru (Sutlej) on the east. Bharata crossed this river on his way to Oudh from Kekaya (*Rāmdyaṇa*, Ayodh., ch. 71).

**Hrishikesa**—Rishikes, a mountain twenty-four miles to the north of Hardwar, which was the hermitage of Devadatta (*Vardha P.*, ch. 146). It is situated on the bank of the Bhāgirathī on the road from Haridwar to Badrināth.

**Hūṇa-desa**—1. The country round Sākela or Sealkot in the Punjab, as Mihirakula, a Hun, made it his capital. 2. The country round Mānasa-sarovara.

**Hupian**—The capital of Parsusthāna, the country of the Parsus, a warlike tribe mentioned by Pāṇini. Hupian is the present Opian, a little to the north of Charikar at the entrance of a path over the north-east of the Pagman or Pamghan range (Cunningham's *Anc. Geog.*, p. 20). It was the site of Alexandria, a town founded by Alexander

the Great, the Alasanda of the Mahāvamsa and the birth-place of Menander (the Milinda of the Buddhist writers), the celebrated Bactrian king (McCredie's *Invasion of India*, p. 332). Opian is perhaps a corruption of Upaniveśa or properly Kshatriya-Upaniveśa, a country situated on the north of India (*Matsya P.*, 113).

Hushkāpura—Uskur on the left bank of the Vitastā opposite to Bāramūla in Kāsmīra. It was founded by king Hushka, the brother of Kanishka. Uskur is also called Uskara (Cunningham's *Anc. Geog.*, p. 89).

Hydaspos—The Greek name of the river Jhelum in the Punjab.

Hydroates—The Greek name of the river Ravi in the Punjab.

Hypanis—The Greek name of the river Bias in the Punjab.

Hypsias—The Greek name of the river Bias in the Punjab.

## I.

Ikshu—1. The river Oxus; it flowed through Śākadvīpa [*Vishṇu P.*, II, ch. 4; *JASB.*, (1902), p. 154]. 2. An affluent of the Nerbuda (*Kurma P.*, pt. II, ch. 39).

Ikshumat—The river Kālinadi (East) which flows through Kumaun, Rohilkhand, and the district of Kanauj (*Rāmdyaṇa*, Ayodhyā, ch. 68).

Ilvalapura—Ellora, seven miles from Daulatabad in the Nizam's Dominions and 44 miles from Nandgaon on the G. I. P. Railway. It is said to have been the residence of the Daitya Ilvala whose brother Bātāpi was killed by Rishi Agastya at Bātāpipura while on his way to the south. It is the same as Elapura, which is evidently a corruption of Ilvalapura. See Elapura. The Viṣvakarmā Cave (Chaitya) at Ellora, and the vihāras attached to it are supposed by Fergusson to belong to a period from 600 to 750 A. D. when the last trace of Buddhism disappeared from Western India. The Kailāsa temple which is the "chief glory" of Ellora, was caused to be carved by Krishṇa I, king of Bādāmi, on the model of the Virūpāksha temple at Pattadakal to celebrate his conquests in the 8th century A. D. (Havell's *Ancient and Medieval Architecture*, p. 193). It is the same as Deva-Parvata (or giri), and Sivālaya of the *Siva P.* (I, ch. 58). For its sanctity, see Śivalaya.

Indrapī—Near Katwa, district Burdwan, Bengal, on the river Ajaya (*K. ch. 195*).

Indraprastha—Old Delhi. It is also called Brīhasthala in the *Mahābhārata*. The city of Indraprastha was built on the banks of the Jamuna, between the more modern Kotila of Firoz Shah, and Humayun's tomb, about two miles south of modern Delhi. The river has now shifted its course more than a mile eastwards. The Nigambod Ghat on the banks of the Jamuna near the Nigambod gate of Shah-jahan's Delhi, just outside the fort close to Solimqad, and the temple of Nilachatri said to have been erected by Yudhishṭhira on the occasion of performing a *homa*, are believed to have formed part of the ancient capital. It was also called Khāṇḍava-prastha, and formed part of Khāṇḍava-vana (see Khāṇḍava-vana). The name Indraprastha is preserved in that of Indrapat, one of the popular names of the fort *Purāṇa Kīlā*, which is still pointed out as the fort of Yudhishṭhira and his brothers. The fort was repaired or built on the original Hindu foundations by Humayun and was called Dinpānnā (*Arch. S. Rep.*, vol. IV). It now contains the Keelā Koni

mosque the building of which was commenced by Humayun and completed by Sher Shah, and also the Sher Manjil or the palace of Sher Shah, which was used as a library by Humayun on his re-accession to the throne, and in which he met with his death by an accidental fall. Indraprastha was the capital of Yudhishtira, who became king in the year 653 of the Kali era, called also the Yudhishtira era. According to Aryabhata and Varahamihira, the Kali age began in 3101 B.C. A large extent of land between the Delhi and Ajmer gates of modern or Shahjahan's Delhi and about sixteen miles in length contained at different periods the site of old Delhi which was shifted from time to time according to the whims and caprices of different monarchs. Just after leaving the Delhi gate, there is Firoz Shah's Kotila containing a pillar of Asoka [for the inscription on the pillar see *JASB.* (1837), p. 577], which is one of the few remnants of Firoz Shah's capital Firuzabad. Another Asoka pillar is on the ridge in a broken condition. The next place is Indrapat or Yudhishtira's Indraprastha. Just outside the fort is a gate called Lal Darwaza, the ancient Kabuli Darwaza of Sher Shah's Delhi, which now gives entrance to an ancient mosque. At some distance is Humayun's tomb built by Akbar, containing also the tomb of Hamida Banu Begum, and also those of Jahandar Shah, Farrukhsiyar, Alamgir II, Raffi-ud-Daula, Raffi-ud-Dijarat, and Dara. Beyond it is a village called Nizamuddin Aulia after the name of a saint who flourished at the time of Ghiasuddin Tughlak. The village contains a baoli (well); the beautiful marble tombs of Nizamuddin Aulia, Mahomed Shah, Jahanara Begum, the poet Khusrav and Prince Mirza Jahangir, son of Akbar II. These tombs are enclosed with beautiful marble fret-work screens, one of which is provided with a marble door. There is also a mosque called Jumat Khana built by the Emperor Alauddin. Beyond Nizamuddin Aulia is Chausath Khamba containing the tomb of Akbar's foster brother and General Mobarak called Aziz Khan. The Mausoleum of Safdar Jung, the son of Sadat Khan, Nawab of Oudh and Vizir of Ahmad Shah, was erected by his son Shuja-ud-Daula. Tughlakabad contains the ruins of a big fort built by Ghiasuddin Tughlak whose tomb was raised by his crazy son Muhammad Tugulak just outside the southern wall of the city. Besides, there is the Kutub Minar, the tower of victory, with Prithvi-Raj's Yajnasala in the neighbourhood converted into a mosque, in the courtyard of which stands the celebrated Iron Pillar. This and the Lal Kot with Yogamaya's temple, the Butkhana and Altamash's tomb are within the Delhi of Prithvi-Raj. Close to the Kutub Minar is the Alai Darwaza or the gateway of Alauddin, perhaps, of his capital, and near it is the marble tomb of Imam Zemin, the spiritual guide of Humayun. Near the Ajmer gate is the Yantar-Mantar or the Observatory of Jai Singh of Jaipur. Within Shahjahanabad or modern Delhi is the fort with its celebrated Dewan-i-Am Rang-Mahal, Mamta-Mahal, Shahpur palace, and the Pearl Mosque. The Jumma Masjid was constructed by Shahjahan. The Sonari Mosque (Mosque of Raushan-ud-Daula) is situated immediately to the west of the Kotwali from which Nadir Shah ordered the massacre of Delhi. For further particulars, see *Delhi* in Pt. II, of this work.

Indrapura—Indore, five miles to the north-west of Dibhai in the Anupashahar subdivision of the Bulandshahr district, United Provinces. It is mentioned in an inscription of the time of Skandagupta, the date being 465 A.D. (*Corp. Ins. Ind.*, III, p. 70). Perhaps this Indrapura is mentioned in the *Sankaravijaya* of Ananda Giri by the name of Indraprasthapura.

**Ndrasila-guha**—Mr. Laidlay has identified it with the Giriyek hill, six miles from Rājgir, which is evidently a corruption of Gairik-giri, a large portion of the stones of this hill being of red (*ga'rik*) colour. It is a spur of the Bipula range. It is the most easterly of the range of hills in which Rājgir was situated (*JASB.*, XVII, p. 500). The Panchān or Pañchān river flows by its side, and just across the river is situated the ancient Buddhist village called Giriyek. It has two peaks ; on the lower peak on the east is situated the celebrated brick-tower called Jarāsandha-kā-Baiṭhak which was the Hamsa-stūpa of the Buddhists. In some portions the moulding of sand and plaster in niches are well preserved. It is said to be the only building in India that has any pretension to be dated before Asoka's reign (Fergusson's *Cave Temples of India*, p. 33). In front of it there are the remains of a monastery (*Saṅghārāma*), a dry well, two tanks and a garden. The western peak which is connected with the Hamsa-stūpa by a pavement is the higher of two ; to this peak the name of Giriyek properly belongs ; it contains the remains of a vihāra. It is the "Hill of the isolated rock" of Fa Hian. It was on this hill that Indra brought the heavenly musician Pañcha Śikhā to play on his lute before Buddha, and questioned the latter on forty-two points, which questions he traced with his finger on the ground (Legge's *Fa Hian*, p. 80). According to the Buddhist account, the cave was situated in the rock Vedi, at the north side of the Brāhmaṇa village Ambasanda, on the east of Rājagṛīha (Spence Hardy's *Manual of Buddhism*, p. 298).

**Iran**—Persia, which was so-called from its colonisation by the ancient Aryans, the ancestors of the modern Parsis, who settled there after they left the Punjab ; see Arlana (*JASB.*, 1838, p. 420).

**Iraṇa**—The Runn of Cutch, the word Runn or Ran is evidently a corruption of Iraṇa, which means a salt land (*Amara-kosha*). It is the Eirinon of the *Periplus of the Erythraean Sea*.

**Iravati**—1. The Ravi (Hydraotes of the Greeks). 2. The Rapti in Oudh (*Garuda P.*, ch. 81). Rapti is also said to be a corruption of Revati.

**Isalla**—Kesariya, in the district of Champārap, where Buddha in a former birth appeared as a Chakravarti monarch. A stūpa was raised at this place to commemorate the gift of the alms-bowl by Buddha to the Licchhavis when he parted with them (*Fa Hian*, and *Arch. S. Rep.*, XVI, p. 16). The ruins of this stūpa are known to the people by the name of Rājā Ben-kā-deorā, Rājā Bena being one of the Chakravarti kings of ancient time.

## J

**Jahnavi**—Same as Gaṅgā (*Harivamśa*, I, ch. 27). See Jahnu-ārama.

**Jahnu-ārama**—The hermitage of Jahnu Muni is at Sultanganj (E. I. Railway) on the west of Bhagalpur. The temple of Gaibinātha Mahādeva, which is on the site of the hermitage of Jahnu Muni, is situated on a rock which comes out from the bed of the Ganges in front of Sultanganj. The river Ganges (Gaṅgā) on her way to the ocean, was quaffed down in a draught by the Muni when interrupted in his meditation by the rush of the water, and was let out by an incision on his thigh at the intercession by Bhagiratha, hence the Ganges is called Jāhnavi or the daughter of Jahnu Rishi. It is the Zanghera of Martin (*Indian Empire*, vol. III, p. 37 and *Eastern India*, vol. II, p. 37), or Jahngira which is a contraction of Jahnu-giri according to Dr. R. L. Mitra (*JASB.*, vol. XXXIII, p. 360), and of Jahnu-grīha according to General Cunningham (*Arch. S. Rep.*, vol. XV, p. 21). The Pāṇḍas of Gaibinātha Mahādeva live in the village of Jahngira which is at a short distance from the temple. The hermitage of Jahnu Muni is

also pointed out at Bhairavaghâṭî below Gaṅgotri in Garwal at the junction of the Bhagirathi and the Jahnâvî, where the Ganges is said to have been quaffed by the rishi (Fraser's *Himala Mountains*, p. 476). For other places which are pointed out as the hermitage of Jahnu [see Gaṅgâ and my *Notes on Ancient Āṅga* in *JASB.*, vol. X (1914), p. 310]. There was a Buddhist Monastery at Sultanganj itself which contained a colossal copper statue of Buddha constructed in the 5th century A.D.

Jajahuti—Same as Jejabhuktî. Its capital was Kajurâha at the time of Alberuni in the eleventh century (Alberuni's *India*, vol. I, p. 202).

Jajatipura—Jājpur (see Yajñapura and Yayâtipura).

Jalandhara—Jalandhar, a town near the western bank of the Sutlej in the Punjab; same as Trigartta. (*Hemakosha*). The name is derived from its founder, the Asura Jalandhara, the son of the Ganges by the Ocean (*Padma P.*, Uttara, ch. 51). It is the head-quarters of the district called Jalandhara Doab or Jalandharapîṭha lying between the Bias and the Sutlej. It is the Kulindrina of Ptolemy; but see *Kulinda-deśa*.

Jalpiṭa—See Japyeśvara. It is situated on the west of the river Tista in the district of Jalpaiguri in Bengal (*Kâlikâ P.*, 77). The name of Jalpaiguri is evidently derived from this Tîrtha.

Jamadagni-āśrama—1. Zamânia, in the district of Ghazipur, the hermitage of Rishi Jamadagni. Zamânia is a corruption of Jamadagnîya. 2. The hermitage of the Rishi is also pointed out at Khaira Dih in the Ghazipur district opposite to Bhagalpur. 3. At Mahasthânagad, seven miles north of Bogra in Bengal (*Kathâ-sarit-sâgara*, II, 1; *Skanda P.*, Brahma Kh., ch. 5, vs. 147, 150). It is also called Paraśurâma-āśrama.

Jambudvîpa—India. The ancient name of India as known to the Chinese was Shin-tup or Sindhu (Legge's *Fa Hian*, p. 26). See Sindhu and Bharatavarsha.

Jambukesvara.—Tiruvanaikâval between Trichinopoly and Śrîraṅgam (Devi P., ch. 102) see Śrîraṅgam.

Jambumârga—Kalinjar (Prof. H. Wilson's *Vishnu P.*, Bk. II, ch. XIII note). But this identification does not appear to be correct (see *Mbh.*, Vana, chs. 87 and 89). The *Agni P.*, (ch. 109) places Jambumârga between Pushkara and Mount Abu, and mentions Kâlañjara separately as a place of pilgrimage in the same chapter. Jambu is placed in Mount Abu (*Skanda P.*, Arbuda Kh., ch. 60).

Jāpyeśvara.—Jāpyeśvara of the *Linga P.* (pt I, ch 43) and Jāpyeśvara of the *Śiva P.*, (pt IV, ch 47) are the *Jalpiśa* (q.v.) of the *Kālikā P.*, (ch 77). Nandi, the principal attendant of Śiva performed asceticism at this place. In the *Kālikā P.* (ch. 77), it has been placed to the north west of Kāmarūpa in Assam with the five rivers called Pañcānada (q.v.) in the *Linga P.* (pt I, ch 43). But the *Kārma P.* (Uttara, ch. 42) places it near the Ocean (sagara). See, however, Shadaranya and Nandigiri. The *Varāha P.*, ch 214 appears to place Jāpyeśvara near Sleshmitaka or Gokarna.

Jasnaul—Bara-Banki in Oudh. Jas, a Raja of the Bhar tribe is said to have founded it in the tenth century (Tubner's *MAI*)

Jāṭa parvata.—The Jāṭaphatkā mountain in Dandakaranya, in which the Godāvari has its source. See *Godāvari* (*Devī P.*, ch 43)

Jatodbhava.—The river Jatoda, a tributary of the Brahmaputra, which flows through the district of Jalpaiguri and Kuch Bihar (*Kālikā P.*, ch 77)

Jaugada.—The fort of Jaugada, eighteen miles to the north west of Ganjam, contains an edict of Asoka inscribed upon a rock (*Arch S Rep.*, vol XIII *Corpus Inscriptionum Indicarum*, vol I). The rock which bears the edict of Asoka (dating about 250 B.C.), is four miles to the west of Parushottamapur in the district of Ganjam, Madras Presidency, on the north bank of the Rishikulya (*Ind Ant.*, I, 219).

Jāvali-pura.—Jabbalpur (Bhagavanji's *Early History of Gujarat*, p 203, *Prabandha chintāmani*, Tawney's Trans., p 161)

Jayanti.—1. Jyntia in Assam (*Tantrachudamani*). 2. Same as Baijayanti (*JRAS*, 1911, p 810). See *Baijantī*.

Jajabhukti.—The ancient name of Bundelkhand, the kingdom of the Chandrātreyas or the Chandels. Its capitals were Mahoba and Kharjurāha (*Ep Ind.*, vol I, p 218). Kalinjar was the capital of the Chandels after it had been conquered by Yashovarman. The name was corrupted into Jajbhuti (Alberuni's *India*, vol I, p 202) and Jajhoti (Cunningham's *Anc Geo.*, p 481).

Jetavana-vihāra.—Jogimbhariya mound, one mile to the south of Sravasti. Buddha resided and preached here for some time. The Vihāra was erected in a garden by Sudatta, a rich merchant of Sravasti, who for his charity was called Anāthapindika. He gave it to Buddha and his disciples for their residence. It was a favourite residence of Buddha (*Chullavagga*, pt VI, chs 4 and 9). The garden formerly belonged to Jeta, son of king Prasenajit, who sold it to Anāthapindika for gold *masurans* sufficient to cover the whole area (amounting to 18 lots of *masurans*). It contained two temples called Gandhakuti and Kosamba kuti and a sacred mango tree planted by Ānanda at the request of Buddha (Cunningham's *Stūpa of Bharahut*, p 86). See Sravasti.

Jetuttara.—Nagari, 11 miles north of Chitore. It was the capital of Sīyi or Mewar (*Jālakas*, vi, 246, *Arch S Rep.*, vi, 196). Jetuttara is evidently the Jattaraur of Alberuni, the capital of Mewar (Alberuni's *India*, I, p 202). See Sīyi.

Jhārakhanda.—Chota or Chutia Nagpur, Kokra of the Muhammadan historians. Madhu Sing, Rāja of Chutia Nagpur, was conquered, and the country was annexed to the Mughal dominion by Akbar in A.D. 1585. According to Dr Buchanan, all the hilly region between Birbhum (anciently called Vira-desa the capital of which was Nagarā) and Benares was called Jhārakhanda (Martin's *Eastern India*, I, p 32). It also included the

Santal Pargana (*Mahâ-Lingesvara Tantra*). Chutia, now an insignificant village two miles to the east of Ranchi, was, according to tradition, the earliest capital of the Nâgavamîsi Râjâs of Chota Nagpur, the descendants of the Nâga (snake) Pundarika (Bradley-Birt's *Chota Nagpur*, chs. I, III).

Jirnanagara—Juner in the district of Poona. According to Dr. Bhandarkar (*Hist. of the Dekkan*, sec. viii), it was the capital of the Kshatrapa king Nahapâna whose dynasty was subverted by Pulamayî, king of Paithân.

Jushkapura—Zukur in Kâśmîra.

Jvâlâmukhî—A celebrated place of pilgrimage (*Devî-Bhâgavata*, vii, 38), 22 miles south of Kangra and 10 miles north-west of Nadaun in the Kohistan of the Jalandhara Doab in the Dehra sub-division of the Kangra district, being one of the Pîthas where Satî's tongue is said to have fallen *Tantra-chudâmani*. The town is thus described by W. H. Parish in *JASB.*, vol. XVIII : “The town of Jvâlâmukhî is large and straggling, and is built at the base of the western slope of the Jvâlâmukhî or Chungar-ki-dhar. The town with the wooded slopes of Chungar forming the background, and the valley spread out before it, has a very picturesque appearance from a distance.” The celebrated temple has been cut out of the volcanic rock. It possesses no architectural beauty, nor anything worthy of notice except natural jets of gas which are ten in number, five being within the temple and five on its walls. The temple contains the image of Ambikâ or Maṭeśvarî, but General Cunningham says that there is no idol of any kind, the flaming fissure being considered as the fiery mouth of the goddess whose headless body is in the temple of Bhawan (*Arch. S. Rep.*, vol. V, p. 171). According to an ancient tradition, the flame issued from the mouth of the Daitya Jalandhara. It is evidently the Bâdavâ of the *Mahâbhârata* (Vana. ch. 82). The Jvâlâmukhî mountain is 3,284 feet high, the temple being at a height of 1,882 feet.

Jyotirathâ—A tributary of the river Sona (*Mbh.*, Vana P., ch. 85). It has been identified with the Johila, the southern of the two sources of the Sona. (Pargiter's *Markandeya P.*, p. 296)

Jyotirlingas—For the twelve Jyotir-liṅgas of Mahâdeva, see Amareśvara.

Jyotirmaṭha—One of the four Maṭhas established by Śaṅkarâchârya, at Badrinâth (see Śringagiri). It is now called Joshimâth on the Alakânandâ in Kumaun.

Jyotishâ—Same as Jyotirathâ (*Vishnu Samhitâ*, ch. 85).

## K

Kabandha—The territory of Sarik-kul and its capital Taskhurghan in the Tagdumbash Pamir. It is the Kie-pan-to of Hiuen Tsang (Sir Henry Yule's *Marco Polo*, vol. I, pp. 154, 163, 166; Dr. Stein's *Sand-buried Ruins of Khotan*, p. 72). See Kupatha.

Kachchha.—1. Cutch ; it was called Marukachchha (*Brihat-samhitâ*, ch. XIV) in contradistinction to Kauśikî-kachchha. 2. Kaira (Kheda) in Gujarat, a large town between Ahmedabad and Cambay (Kambay), on the river Betravati (present Batrak). 3. Perhaps Uch (see Śûdraka). 4. Kachar in Assam.

Kailâsa—The Kailâsa mountain ; it is the Kangrinpoche of the Tibetans, situated about 25 miles to the north of Mânas-sorovara beyond Gangri which is also called Darchin, and to the east of the Nîti Pass. Batten's *Nîti Pass* in *JASB.*, 1838, p. 314.) It is a spur of the Gangri range, and is said to be the abode of Mahâdeva and Pârvati. “In picturesque beauty” says H. Strachy in *JASB.*, 1848, p. 158, “Kailâsa far surpasses the big Gurla or any other of the Indian Himalaya that I have ever seen ; it is full of majesty—a king of mountains.” Through the ravines on either side of the mountain is the passage

by which the pilgrims perform their perambulation in two days. The identification of the Kunlun range with Kailāsa is a mistake (see Map of Tibet in Dr Waddell's *Lhasa and its Mysteries*, p 40) *The Mahābhārata*, Vana (chs 144, 156) and the *Brahmānda P.* (ch 51) include the mountains of the Kumān and Garwal in the Kailāsa range (see *Vitramorasi*, Act IV, Fraser's *Himala Mountains*, p 470) Bṛdrīkā āśrama is said to be situated on the Kailāsa mountain (*Mbh*, Vana P., ch 157) The Kailāsa mountain is also called Hemakūta (*Mbh*, Bhishma P., ch 6) Four rivers are said to rise from Gangri, from the mountain or the lakes, the Indus on the north is fabled to spring from the mouth of the Lion, the Śatadru on the west from the Ox, the Karnali on the south from the Peacock, and the Brahmaputra on the east from the Horse [JASB (1848), p 320] Sven Hedin says, "The spring at Dolchu is called Langchenkabat, or the mouth out of which the Elephant river (i.e., the river Sutlej as called by the Tibetans) comes, just as Brahma putra's source is the Singi kabab, or the mouth from which the Lion river issues. The fourth in the series is the Mapcha kamba, the Peacock river or Karnali (Sven Hedin's *Trans Himalaya*, vol II, p 103) For the description of the Kailāsa mountain [see Sven Hedin's *Trans Himalaya*, vol II, ch 51, and H Strachey's *Narrative of a Journey to Cho Lagan* (Rākhas Tul) in JASB, 1848, pp 157, 158] Kailāsa mountain is the Ashtāpada mountain of the Jainas According to Mr Sherring, the actual circuit round the holy mountain occupies, on an average, three days, the distance being about 25 miles The water of the Gauri-kūḍa, a sacred lake that remains frozen all the year round, has to be touched during the circuit Darchan is the spot where the circuit usually begins and ends (Sherring's *Western Tibet*, p 270) But it is strange that none of the travellers mention anything about the temple of Hara and Pārvati who are said to reside in the mountain

Kairamāli—The Kaimur range, which is situated in the ancient Kaira dēśa, māli being the name of a mountain [JASB (1877), p 16] Same as Kimmṛitya Kaimur is evidently a corruption of Kairamāli

Kajughara—Same as Kajughira.

Kajughira—Kajeri, ninety two miles from Champā (Beals' RWC, vol II, p 193 n) Cunningham identifies it with Kanljol, sixty seven miles to the east of Champā or Bhagalpur Kajughira is a contraction of Kubjāgrīha It may be identified with Kajra, one of the stations of E I Railway in the district of Monghyr Three miles to the south there are many remains of the Buddhist period, and many hot springs

Kākānāda—Sāñchi in the Bhopal territory, celebrated for its Buddhist stupas Bhagavanlal Indrajī first pointed out that the ancient name of Sāñchi was Kākānāda (Corp Ins Ind, vol III, p 31)

Kakauthā—The small stream Barhi which falls into the Chhotā Gandak, eight miles below Kasia (Cunningham's Anc Geo, p 435) Carlleyle has identified it with the river Ghāgi, one and half miles to the west of Chitiyaon in the Gorakhpur district See Kalushī (Mahāparinibbāna Sutta, ch IV and Arch S Rep, vol XXII) Lassen identifies Kakauthis of Arrian with the Bāgnatis of Nepal (McCrindle's *Megasthenes and Arrian*, p 189 n)

Kālachampā—Same as Champāpuri (Mahā Janaka Jātaka in the Jātakas, vi, 20, 28, 127)

Kalādi—Kalādi or Kalati in Kerala, where, according to the Śāṅkaravijaya, Śāṅkarāchāryya was born in the seventh century of the Christian era See Kerala His father's name was Śivāguru Guru Govinda Ganda Padyāchārya a Vedantist initiated him into Sannyāsihood on the banks of Nerbada Govindanātha was himself a disciple of Gāudapāda (Ibid, ch V, v 105)

Kalahagrāma—Kahalgāon or Colgong in the district of Bhagalpur in Bengal. The name is said to be derived from the pugnacious character of Rishi Durvāsā, who lived in the neighbouring hill called the Khalli-pāhād.

Kalahasti.—In the North Arcot district (*Ep. Ind.*, vol. I, p. 368; vol. III, pp. 116, 240) one mile from the Renugunta railway station. It was a celebrated place of pilgrimage (*Saṅkaravijaya*, ch. 14) on the river Suvarṇamukharī. The great temple contains the *Vāyu* (Wind) image of Mahādeva, which is one of the Bhautika or elementary images. The lamp over the head of this phallic image which is called Īrṇanābha Mahādeva is continually oscillating on account of the wind blowing from below, while the lamps in other parts of the temple do not oscillate at all. See Chidambaram.

Kālakavana.—The Rajmahal hills in the Province of Bihar (Patañjali's *Mahābhāshya*, II, 4, 10; *Baudhāyana*, I, 1, 2; Kunte's *Vicissitudes of Aryan Civilization*, p. 380). See Āryāvartta.

Kala-Kunḍa.—Golkanda in the Nizam's territory, formerly celebrated for its diamond mines. Gowāl-kunḍa is a corruption of Kalakunḍa. It was the birthplace of Mādhavā-chārya, the author of the *Sarvadarśanasāra-saṃgraha* and other works.

Kālañjara.—Kalinjar, in the Badausa sub-division of the Banda district in Bundelkhand (*Padma P.*, Svarga, ch. 19, v. 130 and *Śiva P.*, IV, ch. 16). It was the capital of Jejabhūkti (Bundelkhand) at the time of the Chandelas after it was conquered by Yaśovarman (*Ep. Ind.*, vol. I, p. 218). It contains the temple of Nilakanṭha Mahādeva (*Vāmana P.*, ch. 84) and also that celebrated place of pilgrimage called Koṭa-tīrtha within the fort, the erection of which is attributed to Chandra Barmmā, the traditional founder of the Chandel family, though the inscriptions mention Nannuka as the founder of the dynasty; see, however, *Mahotsavānagara*. There is also a colossal figure of Kāla Bhairava with eighteen arms and garlands of skull and snake armlets within the fort (*Arch. S. Rep.* vol. XXI). The tīrtha called Hiranya-vindu is also situated at this place (*Mbh.*, Vana, ch. 87). The hill of Kalinjar is also called Rabichitra [*JASB.*, XVII (1848), p. 171]. For the inscriptions of Kalinjar, see p. 313 of the *Journal*.

Kalāpa-grama.—A village where Maru and Devāpi, the last kings of the Solar and Lunar races respectively performed asceticism to re-appear again as kings of Ayodhyā and Hastināpura after the subversions of the Mlechchha kingdoms by Kalki, the tenth incarnation of Vishnu (*Kalki P.*, pt. III, ch. 4). According to the *Mahābhārata*, (Maushala, ch. 7), *Bhāgavata P.* (X, ch. 87, v. 7), and the *Bṛihat-Nāradīya P.* (Uttara, ch. 66), Kalāpa-grama appears to have been situated on the Himālaya near Badarikāśrama. In the *Vāyu P.* (ch. 91), Kalāpa is placed among the Himalayan countries where Urvaśi passed sometime with Pururavā. According to Capt. Raper, Kalāpa-grama is near the source of the Sarasvatī, a tributary of the Alakānandā, in Badrināth in Garwal (*Asia. Res.*, vol. XI, p. 524).

Kāli—The Kālf Nādī (west), a tributary of the Hindan; it flows through the Saharanpur and Muzaffarnagar districts, United Provinces (*Matsya P.*, ch. 22).

Kālighātā.—Near Calcutta. It is one of the Pīthas where the four toes of Satī's right foot are said to have fallen. The name of Calcutta is derived from Kālighāt. Golam Husain in his *Riyaz-us-Salālin* says that the name of Calcutta has been derived from Kāli-karttā, as the profit of the village was devoted to the worship of the goddess Kāli. In the *Mahāliṅgārchanā Tantra*, it is mentioned as *Kāli-pīṭha*, and as the pilgrims bathed in the Ghāt before worshipping the goddess, the place became celebrated by the name of Kālighāt. Some derive the name of Calcutta from Kilkilā of the Purāṇas. See Kilkilā.

**Kalika-Sangama**—The confluence of the Kauśiki and the Arunā (*Padma P.*, Svarga, ch 19)

**Kālī-Nadi (East)**—A river rising in Kumaun joins the Ganges (*Vāmana P.*, ch 13) The town of Sunkasya stood on the east bank of this river It is also called Kālinī or Kālīndī Kanauj stands on the western bank of the eastern Kālī Nadi, 3 or 4 miles from its junction with the Ganges From its source to its junction with the Dhavalā gṅgā, Gaurī and Chāndrabhāgā, it is called Kālī gṅgā and after its junction it is known by the name of Kālī nadi

**Kalinda-Desa**—A mountainous country situated in the Bindarapuchchha range or the Himālaya, where the Yamunā has got its source , hence the river is called Kalindi Same as Kuhuda-desa The *Kalinda giri* is also called Yāmuna Parvata (*Rāmāyana*, Kishkindhā K, ch 40)

**Kālīndī**—The river Yamunā See Kalinda-Desa

**Kalinga**—The Northern Circars, a country lying on the south of Orissa and north of Drāvida on the border of the sea According to General Cunningham it was between the Godāvāri river on the south west and the Gāvhyā branch of the Indrāvati river on the north west (Cunningham's *Anc Geo* , p 510) It was between the Mahānādu and the Godāvāri (according to Rapson's *Ancient India*, p 164) Its chief towns were Manipura, Rājapura or Rājamahendri (*Mbh* , Ādi, ch 215, Śānti, ch 4) At the time of the *Mahābhārata* a large portion of Orissa was included in Kalinga, its northern boundary being the river Baitarani (Vana, ch 113) At the time of Kālidāsa however, Utkala (Orissa) and Kalinga were separate kingdoms (*Raghuvamsa*, IV) It became independent of Magadha shortly after the death of Aśoka in the third century B C , and retained its independence at least up to the time of Kanishka

**Kalinga-Nagara**—The ancient name of Bhuvaneśvara in Orissa The name was changed into Bhuvaneśvara at the time of Lalāṭendu Keśari in the seventh century A C It was the capital of Orissa from the sixth century B C to the middle of the fifth century A C (R L Mitra's *Antiquities of Orissa*, vol II, p 62 and *Dasakumāracharita*, ch 7) It has now been identified with Mukhalingam a place of pilgrimage, 20 miles from Parlakimedi in the Ganjam district (*Ep Ind* vol III, p 220) It contains many Bud dhist and Hindu remains The temple of Madhukēśvara Mahādeva is the oldest, and that of Someśvara Mahādeva the prettiest These old temples still bear numerous inscriptions and excellent sculptures The adjoining Nagarakaṭalam also contains some interesting remains and a statue of Buddha But according to the Parlakimedi inscriptions of Indravarman king of Kalinga, Kalinga nagara is Kalingāptam at the mouth of the Bam sadhāra river in the Ganjam district (*Ind Ant* XVI, 1887, p 132) The *K Ch* (composed in 1577 A D ) places it on the river Kāmā which is different from the Kasai Kalinga nagara, however, appears to have been the general name of the capitals of Kalinga which were different at different periods, as Manipura, Rajapura, Bhuvaneśvara, Pishtapura, Jayantapura, Simhapura, Mukhalinga etc

**Kaliñjara**—Kalinjar in Bundelkhand The fort was built by the Chandel king Kirāt Brahma , it contains the shrine of Mahādeva Nilakantha and the Tīrtha called Koṭa tīrtha (*Matsya P.*, ch 180, Lieut Maisoy's *Description of the Antiquities of Kalinjar in JASB* , XVII, p 171) See Kālañjara.

**Kāli-Pitha**—Same as *Kālgṛhīta* (*Tantrachudāmani*)

Kamarupa—Assam, on the north it included Bhutan, on the south it was bounded by the confluence of the Brahmaputra and the Lîkhyâ and Bauga, and included Manipur, Jayantiya, Kachhar, and parts of Mymensingh and Sylhet (Buchanan's Account of Rangpur in *JASB*, 1838, p 1) It included also Rangpur which contained the country residence of Bhagadatta, king of Kamarupa (*Ibid*, p 2) The modern district of Kamrup extends from Goalpara to Gauhati Its capital is called in the Puranas Pragjyotisha (*Kalid P.*, ch 33) which has been identified with Kâmakhya, or Guhati (*JRAS*, 1900, p 23) Kâmakhya is one of the Pithas, containing the temple of the celebrated Kâmakhya Devi on the Nila hill or Nilakuta parvata (*Kalid P.*, ch 62), it is two miles from Gauhati Raja Niladhvaja founded another capital Komotâpura (the modern Kamatapur in Cooch Behar, *Imp Gaz*, s v Rangpur District) On the opposite or north side of the river Brahmaputra is situated a hill called Asva kranta parvata where Krishnâ is said to have fought with Naraka (Brihat Dharma *P*, Madhya Kh, ch 10 and Brahma *P*, ch 51, *JRAS*, 1900, p 25) Bhagadatta son of Naraka, was an ally of Duryodhana (*Mahabhrata*, Udyoga, ch 1) The Yogini Tantra (*Pûrva Kh*, ch 12) has preserved some legends about the successors of Naraka For the stories of Mayanavati's son Gopichandra and his son Gavachandra, see *JASB*, 1838, p 5 The Ahom kings came into Assam from the east at the beginning of the thirteenth century The immediate cause of their emigration was the breaking up of the Chinese Empire by the Moguls, for at the time when Chukapha fixed himself in Assam, Kublai had just established himself in China (*JASB*, 1837, p 17) The word "Ahom" is perhaps a corruption of Bhauma, as the descendants of Narakasura were called (*Kalid P.*, ch 39) For the later history of Kamarupa under the Muhammadans, see *Asiatic Researches*, vol II The temple of Tîmresvarî Devi or the copper temple, called by Buchanan the eastern Kâmakhya, on the river Dalpani, is situated near the north eastern boundary of the ancient Kamarupa (*JASB*, XVII, p 462)

Kamberikhon—According to Ptolemy, it is the third mouth of the Ganges, it is a transcription of Kumbhirakhatam or the Crocodile channel It is now represented by the Bangara estuary in the district of Khulna in Bengal (see my *Early Course of the Ganges in the Indian Antiquary*, 1921)

Kamboja—Afghanistan, at least its northern part (*Mârkandeya P*, ch 57 and *Manu*, ch X). According to Dr Stein (*Râjatarangini*, vol I, p 130), the eastern part of Afghanistan was called Kamboja The name of "Afghan," however, has evidently been derived from Asyakan, the Assakenoi of Arrian (McCrinde's *Megasthenes and Arrian*, p 180) It was celebrated for its horses (*Mbh*, Sabhâ *P*, chs 26 and 51) Its capital was Dwarakâ, which should not be confounded with Dwarka in Gujarat (Dr Rhys Davids' *Buddhist India*, p 28) See Loha The Shuaposh tribe, which now resides on the Hindukush mountain is said to have descended from the Kambojas In the Girnar and Dhauli inscriptions of Asoka, Kamboja is mentioned as Kambocha, and according to Wilford, Kamboja was classed with the mountain of Ghazni (*JASB*, 1838, pp 252, 207)

Kambyon—According to Ptolemy, it is the name of the westernmost mouth of the Ganges It is evidently a corruption of Kapilasrama (see my *Early Course of the Ganges in Ind Ant*, 1921)

Kankali—1 One of the fifty two Pithas situated on a burning ground near the river Kopai, where it takes a northerly course, in the district of Birbhum in Bengal The name of the goddess is Kankali 2 For Kankali Tilâ, see Mathura

Kampilya—Kampil, twenty-eight miles north-east of Fathgaḍ in the Farrakhabad district, United Provinces. It is situated on the old Ganges, between Budaon and Farrakhabad. It was the capital of Rājā Drupada, who was king of South Pañchāla, and was the scene of Draupadi's svayamvara (*Mbh.*, Ādi P., ch. 138; *Rāmāyaṇa*, Ādi, ch. 23). Drupada's palace is pointed out as the most easterly of the isolated mounds on the bank of the Buda-Gaṅgā. Its identification with Kampil by General Cunningham (*Arch. S. Rep.*, I, p. 255) and by Führer (*MAI.*) appears to be correct and reasonable.

Kamśavatī—The river Kasāi in Bengal. But see Kapiṣa (river). It is perhaps the Koṣā of the *Mahābhārata* (Bhīshma, ch. 9). Kamśavatī and Kasāi are separately mentioned in *K.Ch.*, p. 197.

Kāmyaka-vana—The Kāmyaka-vana of the *Mahābhārata* was situated on the bank of the Sarasvatī (Vana P., ch. 5; *Vāmana P.*, ch. 34), and is not identical with Kāmyavana in the district of Mathurā. Kāmyaka-vana was then a romantic wilderness in Kurukshetra (*Vāmana P.*, ch. 34, v. 4), where at Kāmoda, six miles to the south-east of Thanesvar, Draupadī-kā-bhāṇḍār is pointed out as the place where Draupadī cooked food for her husbands, the Pāṇḍavas, during their sojourn at that place after Yudhishṭhīra lost his kingdom by gambling with the Kurus (*Arch. S. Rep.*, vol. XIV).

Kanaka—Travancore. Same as *Mushika* (*Padma P.*, Svarga, Ādi, ch. 3; Garrett's *Class. Dic.*).

Kanakavatī—Kaṅkoṭah or Kanak-kot, sixteen miles west of Kosam on the southern bank of the Yamunā near its junction with the river Paisuni. (Dr. Hoey's *Identification of Kusināra, &c.* in *JASB.*, 1900, p. 85; *Ava: Kalp.*, ch. 106).

Kanakhāla—It is now a small village two miles to the east of Hardwar at the junction of the Ganges and Niladhārā. It was the scene of *Daksha-yajña* of the *Purdṇas* (*Kūrma P.*, Uparibhāga, ch. 36; *Vāmana P.*, chs. 4 and 34). The *Mahābhārata* (Vana P., ch. 84) describes it as a place of pilgrimage, but states that the sacrifice was performed at Haridvāra (*Mbh.*, Śalya, ch. 281). The *Liṅga P.*, says that Kanakhala is near Gaṅgādvāra, and Daksha performed his sacrifice at this place (*Liṅga P.*, pt. I, ch. 100).

Kāñchipura—Conjeveram (*Mbh.*, Bhīshma, ch. IX), the capital of Drāviḍa or Chola (*Padma P.*, Uttara, ch. 74), on the river Palar, forty-three miles south-west of Madras. The portion of Drāviḍa, in which it is situated, was called Toṇḍa-maṇḍala. The eastern portion of the town is called Vishṇu-Kāñchī and the western portion Śiva-Kāñchī, inhabited by the worshippers of Vishṇu Varadā Rāja and Śiva called Ekāmranātha (with his consort Kāmākshī Devī) respectively (*Padma P.*, Uttara, ch. 70; Wilson's *Mackenzie Collection*, pp. 146, 191). See Chidambaram. Śaikarāchārya constructed the temple of Vishṇu called Vishṇu-Kāñchī at Kāñchī (Ānanda Giri's *Śaṅkaravijaya*, ch. 67). At Śiva-Kāñchī exists his tomb or Samādhi with his statue upon it within the precincts of the temple of Kāmākshī Devī. The town contains the celebrated Tīrtha called Śiva-Gaṅgā. It possessed a University (see Nālandā). The Pallava dynasty reigned at Conjeveram from the fifth to the ninth century of the Christian era, when they were overthrown by the Chola kings of Tanjore, which was also the capital of Chola or Drāviḍa. Kāñchipura is said to have been founded by Kulottunga Chola on the site of a forest called Kurumbar-bhūmi (*Mackenzie Manuscripts* in *JASB.*, vii, pt. I, pp. 399, 403), which was afterwards called Toṇḍa-maṇḍala.

Kanhagiri—Kanheri in the Province of Bombay It is the Krishna sula of the Kanheri inscription (Rapson's *Catalogue of Coins of the Andhra Dynasty*, Intro, p xxxiii)

Kanishkapura—Kanikhpur or Kāmpur, ten miles to the south of Sringeri It was founded by Kanishka, who in 78 A.D., convened the last Buddhist synod, which gave rise to the Saka era

Kaṇṭaka-Dvīpa—See Kaṭadvipa.

Kanjaka-Nagara—Katwa in the district of Burdwan in Bengal It was visited by Chaitanya (*Chaitanya Bhāgavata*, Madhya, ch. 26) See Kaṭadvipa.

Kantaraka—See Āranyakā

Kāntipuri—1 Identified by Cunningham with Kotwal, twenty miles north of Gwalior (*Sbznd P*, Nigara Kh, ch 47, *Arch S Rep*, vol II, p 309) 2 According to Wright (*Hist of Nepal*, pp 9, 151), Kāntipura or Kāntipuri is one of the ancient names of Katmandu in Nepal 3 The *Vishnu P* (pt IV, ch 24) places it on the Ganges near Allahabad

Kaṇva-Āśrama—1 On the bank of the river Mālinī (the river Chukā) which flows through the districts of Shaharanpur and Oudh, it was the hermitage of Kaṇva Muni who adopted the celebrated Śakuntalā as his daughter (Kalidasa's *Śakuntalā*) The hermitage of Kaṇva Muni was situated 30 miles to the west of Hardwar, which is called Nādapit in the *Śatapatha Brāhmaṇa*, xiii, 5, 4 13 (*SBD*, xliv, p 309) 2 On the river Chambal, four miles to the south east of Kota in Rajputana (*Mbh*, Vana, ch 82; *Agni P*, ch 109) This Kaṇva āśrama was also called Dharmāraṇya 3 On the banks of the Ner буда (*Padma P*, Uttara, ch 94)

Kānyakubja—1 Kanauj, on the west bank of the Kalinadi about six miles above its junction with the Ganges in the Farrakhabad district, United Provinces It was the capital of the second or Southern Pañchāla during the Buddhist period (Dr Rhys Davids' *Buddhist India*, p 27) and also in the tenth century (Rājāśekhara's *Karpūramāñjari*, Act III) It was the capital of Gādhi Rājā and birth place of Viśvāmitra (*Rāmāyana*, Bāla K.) Buddha preached here on the instability of human existence It was visited by Fa Hian and Huen Tsang in the beginning of the fifth and the middle of the seventh centuries respectively Harshavardhana or Śilāditya II was the reigning sovereign, when it was visited by Huen Tsang in 636 A.D., he inaugurated the Varsha era in 606 A.D., but according to Max Muller, Harshavardhana reigned from 610 to 650 A.D. He was the contemporary of Muhammad, whose flight from Medina in 622 A.D. gave rise to the Hijra era In his court flourished Banabhatta, the author of the *Kādambarī* and *Harshacharita*, Dhāvaka, the real author of the *Ndgānanda*, and Chūṇraditya, the versifier of the *Vessantara Jītaka* The celebrated Bhavabuti was in the court of Yaśovarman of Kanauj (Stein's *Rājatarangini*, I, p 134), he went to Kāśmīra with Lalitāditya (672 to 728 A.D.) after the conquest of Kanauj by the latter Sriharsha wrote the *Naisha-dha-charita* at the request of Jayachandra For the ancestors of Jayachandra, see copperplate grant in *JASB*, 1841, p 98 Kanauj had been the capital of the Maukhari kings before Harshavardhana transferred his seat of government from Thāneśvara to this place The three great monasteries, in one of the chapels of which was enshrined a tooth relic of Buddha were situated to the south west of the town in what is now called Lalā Misar Tolā (Cunningham *Arch S Rep* I p 292) A celebrated temple of Vamana existed at Kānyakubja (*Padma P*, Śrīṣṭi ch 35, Uttara, ch 53) The Rang mahal of the ancient Hindu palace is situated in the south west angle of the triangular shaped

fort, the remains of which still exist ; the palace is said to have been built by Ajaya Pâla who was killed in 1021 A.D., and it was perhaps from this palace that Prithvî Râj carried off Sanyuktâ (*Bhavishya P.*, *Pratisarga P.*, pt. III, ch. 6). 2. That part of the Kâverî, on which Uragapura (Uraiyyur), the capital of Pândya, was situated (see Mallinâtha's commentary on *Raghuvanśa*, canto vi, v. 59) was called Kânyakubja-nâdî.

Kâiyâ-Tirtha—1. In Kurukshetra. 2. On the Kâverî. 3. Same as Kumârî.

Kapâla-Mochana-Tirtha.—1. In Bârânaśî or Benares (*Śiva P.*, I, ch. 49). 2. In Mâyâ-pura (*Padma P.*, *Uttara*, ch. 51). 3. In Tâmralipta or Tamluk. 4. On the river Sabarmati in Gujarât (*Padma P.*, *Uttara*, ch. 53). 5. On the river Sarasvatî called also Auśanasa Tirtha in Kurukshetra (*Mbh.*, *Śalya*, ch. 40). General Cunningham places the holy tank of Kapâla-Mochana on the east bank of the Sarasvatî river, ten miles to the south-east of Sadhora (*Arch. S. Rep.*, vol. XIV, pp. 75, 77).

Kapila—1. The portion of the river Narbada near its source which issues from the western portion of the sacred *Kunda*, and running for about two miles falls over the descent of seventy feet into what is known as the Kapiladhârâ (*Cousen's Archæological Survey List of the Central Provinces*, p. 59; *Padma P.*, *Svarga*, ch. 22). 2. A river in Mysore (*Matsya P.*, ch. 22, v. 27).

Kapiladhâra—1. Twenty-four miles to the south-west of Nasik ; it was the hermitage of Kapila. 2. The first fall of the river Narbada from the Amarakanṭaka mountains. The Kapilâ-saṅgama is near the shrine of Amareśvara on the south bank of the Narbada. See Kapila.

Kapillasrama—1. The hermitage of Kapila Rishi in the island of Sâgara near the mouth of the Ganges (*Brihat-Dharma P.*, *Madhya Kh.*, ch. 22). The ruins of a temple dedicated to him are situated on the south-east corner of one of the minor islands into which the island of Sâgara is divided by creeks and rivers. See Sâgara-saṅgama. 2. Same as Siddhapura (2).

quarters of the provincial government of the Tarai, and three and half miles to the southwest of Nigliva. The town of Kapilavastu comprised the present villages of Chitra dei Ramghat, Sandwa and Tilaura, of which the last mentioned place contained the fort and the palace within it. It is situated on the east bank of the Banganga, which has been identified with the Bhagirathi, on the bank of which, according to some authorities, Kapilavastu was situated. He has identified Lumbini vana with Rummin dei which is a corruption of Luminini devi, ten miles to the east of Kapilavastu and two miles north of Bhagabanpur, and about a mile to the north of Paderia. The inscription found there on the pillar of Asoka leaves no doubt as to the accuracy of the identification. It distinctly mentions the name as "Luminini gāma" and contains a temple of Mayā Devi. He has identified also Sarakūpa (Arrow well) with Piprava, which also contains the stupa in which the Śākyas of Kapilavastu enshrined the one-eighth share of Buddha's relics obtained by them after his death. He identifies Kanaka muni or Kanagamana Buddha's birth place Sobhavatnagara with Araura, a yojana to the east of Tilaura, and Kraku chandra's birth place Khemavatnagara with Gutiva, four miles to the south of Tilaura. He has identified the Nyagrodha monastery with the largest mound to the south of Lori-Kudan, which is one mile to the east of Gutiva and one and a half miles west of Tauliva, and has also identified the place of massacre of the Śākyas by Virudhala with Sagarwā, two miles to the north of Tilaury. (Mukherji's *Antiquities in the Terai, Nepal*, ch 6) Buddha, when he revisited Kapilavastu at the request of his father Suddhodana who had sent Udaya (called also Kaludā) to invite him, dwelt in the Nyagrodha garden, where he converted his son Rāhula and his step brother Nanda. It was also in this Nyagrodhārāma Vihāra that he refused to ordain his step mother Prajāpati and other Śākyā princesses, though at the request of Ānanda, he ordained them afterwards in Vaisālī. The names of the twenty four Buddhas who preceded Gautama Buddha are to be found in the Introduction to the *Mahāvamsa* by Turnour. The Śākyas, including the Kohyans, had republican form of government like the Vajjians and Licchhavians of Vaisālī and the Mallas of Kusināra and Pava. They elected a chief who was called Rāja and who presided over the State. They carried on their business, in a public hall called the Moto Hall (Santhāgāra). Suddhodana, Buddha's father was an elected president (Dr Rhys Davids' *Buddhist India* p 19). The contemporaries of Buddha outside India were the prophet Ezekiel and king Josiah in Jerusalem, Croesus in Lydia, Cyrus in Persia, Anacreon, Sappho, Simonides, Epimenides, Draco, Solon, Aesop, Pythagoras, Anaximander, Anaximenes, and Pisistratus in Greece, Psammetichus in Egypt and Servius Tullius in Rome. Ahasuerus reigned thirty years after Buddha's death (Spence Hardy's *Legends and Theories of the Buddhists*, Introduction, p xxx).

Kapisā—1 Kushan, ten miles west of Opian, on the declivity of the Hindu kush in short, the country to the north of the Kabul river was Kapisā, the Kipin of the Chinese travellers. Julien supposes the district to have occupied the Panjshur and Tagao valleys in the north border of Kohnstan (Beal's *R W C*, I, p 55 n). It is the Kāpisi of Pāṇini. Ptolemy places Kapisā two and half degrees northwards from Kabura or Kabul (*JASB*, 1840, p 484). According to Sir R G Bhandarkar, Kapisā was North Afghanistan—the country to the north of the Kabul river (*Ind Ant*, I, 22). According to Prof Lassen, Kapisā is the valley of the Gurbad river (*JASB*, 1839, p 146). The town of Kapisā was once the capital of Gandhāra (Rapson's *Anc Ind*, p 141). It has been identified with Afghanistan (*Ind Ant*, I, 1872, p 22). 2 The river Subarnarekha in Orissa



Karaskara—The country of the Kāraskaras is in the south of India (*Mbh*, Karna, 44, *Baudhyanā*, I, 1, 2, *Matsya P*, 113) Perhaps it is Karikal in South Kanara, Madras Presidency, famous for the Jaina and Buddhist pilgrims, which accounts for its being condemned as a place of pilgrimage

Karatoya—1 A sacred river which flows through the districts of Rangpur, Dinajpur, and Bogra It formed the boundary between the kingdoms of Bengal and Kamarūpa at the time of the *Mahabharata* (Vana, ch 83) see *Sadaniira* It flowed through the ancient Pundra (*Skanda P*) It is called Karatoya and Kurati 2 A river near the Gandhamadana mountain (*Mbh Anus*, ch 25)

Kārvana—Karvan in the territory of the Gaikwar, 15 miles south of Baroda and 8 miles north east of Miyagam railway station Nakulsa, the founder of the Paśupata sect of Saivism, flourished between the 2nd and 5th century AD His chief shrine of Śiva called Nakulśa or Nakulesvara (see *Devi P*, ch 63) was at Karvan The special holiness attached to the Narbada and its pebbles as Liugas is probably due to the contiguity of this shrine of Karvan (Bhagavantal Indrajī's *Early History of Gujarat*, pp 83, 84) Same as *Kayavarohana*.

Karavirapura—1 It has been identified with Kolhapur in the Province of Bombay (Madhura Kavisarma's *Archāvatārashthala taibhava darpanam*, *Padma P*, Uttara Kh, ch 74, Rāmdas Sen's *Autihsika Rahasya*, 3rd ed, pt II, p 276) It is locally called Kārvir Kṛishna met here Paraśurama and killed its king named Sṛigula Same as *Padmāvati* on the river Venva, a branch of the Krishnā (*Harivamśa*, ch 9) The temple of Maha Lakshmi is situated at this place (*Devi Bhagavata*, vii, chs 30, 38, *Matsya P* ch 13) In the eleventh century it was the capital of the Silahara chiefs For the genealogy of the Silahāra dynasty of Kolhapur, see *Ep Ind*, vol III, pp 208, 211, 213 It appears from an inscription that Kshullakapura is another name for Kolhapur (*Ep Ind*, vol III, p 209) 2 The capital of Brahmapurti, it was situated on the river Dṛishadvati (*Kalikā P*, chs 48, 49)

Karddama-āsrama.—Sitpur or Siddhpur (Siddhpura) in Gujarat, the hermitage of Rishi Karddama and birth place of Kapila The hermitage of the Rishi was situated on the bank of the Bindusarovara caused by the tears of Vishṇu (*Bhāgavata P*, bk III, ch 21) The town itself is situated on the north bank of the river Sarasvati in the Kadi district of the Baroda State, sixty four miles north of Ahmedabad

Karkotaka-Nagara—1 Karra, forty one miles north west of Allahabad It is one of the Pithas where Sati's hand is said to have fallen (Fuhrer's *MAI*) 2 Perhaps Arakan (Rakia) on the "opposite side of Tāmirahpta across the eastern sea," i.e., the Bay of Bengal (*Kathā sarit sāgara*, pt I, ch 18, Tawney's trans, vol I, p 136)

Karmanāsā—1 The cursed river, the water of which is considered by the Hindus to be polluted, being associated with the sins of Trisūku, the *protégé* of Rishi Visvāmitra (*Vdyu P*, ch 88, v 113) The river is on the western limit of the district of Shahabad in the former province of Bengal and forms the boundary of Bihar and the United Provinces It issues from a spring situated in a village called Sarodak (Martin's *Eastern India*, vol I p 400) 2 A small rill in Baidyanatha (see *Chitabhumi*)

Karmamanta—Kanita, near Comilla, in the district of Tipāra, Bengal It was the capital of Samataṭa at the time of the Khadga kings (*JASB*, 1914, p 87)

Karpa-Gangā.—The river Pendar, a tributary of the Alakanandā in Garwal

**Karṇaki**—A town on the Narbada. It is mentioned as Karṇikā in the *Bṛihat-Śiva P.*, I, ch. 75. It is perhaps the modern Karnali near the junction of the Narbada and the Uri; see *Eraṇḍī* and *Bhadrakarṇa* (I).

**Karṇakubja**—Junāgad in Kāthiawād; it is situated in Antargra-kshetra (*Skanda P.*, Prabhāsa Kh).

**Karṇapura**—Near Bhagalpur, now called Karnagad (see *Champāpuri*). According to Yule, Karnagad is the Kartinagar of Ptolemy (*JASB.*, vol. XVIII, p. 395).

**Karna-Suvarṇa**—Kānsonā, now called Rāṅgāmāṭi in the district of Murshidabad, on the right bank of the Bhāgirathī, six miles south of Berhampur, in Bengal (*Kubjikā Tantra*, ch. 7; *JASB.*, XXII, 281). It was the former capital of Bengal at the time of Ādisura. It was at the request of Ādisura that Bīra Simha, king of Kanauj, sent five Brāhmaṇas, Bhaṭṭanārāyaṇa, Daksha, Śrīharsha (the author of the *Naishadha-charita*), Chhāndāda, and Vedagarbha, to Bengal to perform his sacrifice according to the Vedas. Bhaṭṭanārāyaṇa, the author of the drama *Venī-samhāra*, is considered by some to have flourished at the court of Dharmā Pāla of the Pala dynasty. Even the name of Kānsonā has become antiquated, and the town is now known by the name of Rāṅgāmāṭi. Captain Layard says that Rāṅgāmāṭi was anciently called Kānsonāpurī, and the remains of the greater part of the palace with its gate and towers are distinctly traceable, although the site is now under cultivation (*JASB.*, vol. XXII, 1853, p. 281). Karṇa-suvarṇa was also the capital of Saśāuka or Narendra, the last of the Gupta kings and the great persecutor of the Buddhists, who reigned in Bengal in the latter part of the sixth century and it was he who treacherously killed Rājyavarddhana, elder brother of Harsha Deva or Śilāditya II of Kanauj, as related in the *Harsha-charita*. The kingdom of Karṇa-suvarṇa was situated to the west of the Bhāgirathi and included Murshidabad, Bankura, Burdwan, and Hugli. The earth of Rāṅgāmāṭi is red, and the tradition is that Bibhīṣhaṇa, brother of Rāvaṇa, being invited to a feast by a poor Brahman at Rāṅgāmāṭi, rained down gold on the ground as a token of gratitude and hence the earth is red (*On the Banks of the Bhagirathi* by Rev. J. Long in *Col. Review*, vol. VI). This is a figurative way of stating the immense profit which Bengal derived from its trade with Ceylon in precious stones, pearls, etc. (*K. Ch.*, pp. 189, 223). Dr. Waddell identifies Karṇa-suvarṇa with Kāñchannagar (Kānson-nagara) near Burdwan in Bengal (Dr. Waddell's *Discovery of the Exact Site of Asoka's Classic Capital of Pataliputra*, p. 27).

**Karnāṭa**—Part of the Carnatic between Ramnad and Seringapatam. It is another name for Kuntaladeśa, the capital of which Kalyānapura; see *Kūntala-deśa*. According to the *Tārd Tantra*, it was the same as Mahārāshṭra, and extended from Bāmanātha to Śrīraṅgam. Dvāra-samudra was the capital of Karnāṭa. The kingdom of Vijayanagar was also called Karnāṭa (*Imperial Gazetteer of India*, vol. IV). But see *Imperial Gazetteer*, vol. VII, p. 377 (1886), in which Kanara is said to be Karnāṭa-deśa, including Mysore, Coorg, and part of the Ceded Districts. The Mysore State was called Karnāṭaka (*JRAS.*, 1912, p. 482).

**Karṇāvatī**—1. The river Kane in Bundelkhand (*Arch. S. Rep.*, vols. II and XXI). But this name does not appear in any *Purāṇa*. See Śyenī and Śuktimatī. 2. Ahmedabad in Gujarāt. It was built by Rājā Karṇa Deva of the Solanki race of Anahillapattana or Pattana in Gujarāt in the eleventh century (Tawney: Merutunga's *Prabandhachintāmaṇi*, pp. 80, 97n.). Ahmad Shah made it his capital after conquering it. It was also called Srinagar. It is the Rājanagara of the Jainas (*Antiquities of Kathiawad and Kachh* by Burgess; H. Cousen's *Revised Lists of Antiquarian Remains in the Bombay Presidency*, vol. III).

Karṇikā—The Coleroon, a branch of the Kāverī. Both these rivers surround Śiraṅgam (*Padma P.*, *Uttara*, ch. 62).

Kartṛipura—The kingdom of Kartṛipura included Kumaun, Almorah, Garwal and Kangra (*JRAS.*, 1898, p. 198). It was conquered by Samudra Gupta. Mr. Prinsep supposes it to be Tripura or Tippera (*JASB.*, 1837, p. 973). Same as Katṛipura.

Kartikasvāmi—See Kumarasvami.

Karttikēya-Pura—Baijnāth or Baidyanāth, in the district of Kumaun, about 80 miles from Almora. It is also called Kārttikapura (*Devi P.*, ch. 9; also Dr. Führer's *Monumental Antiquities and Inscriptions*).

Karupatha—Same as Kārapatha.

Karura—See Korura.

Karusha—Two countries by the name of Karusha are mentioned, one in the east and the other in the west. 1. Same as *Adhirdja*, the kingdom of Dantavakra (*Harivansha*, ch. 106). In the *Mahābhārata* it has been named between Matsya and Bhoja (*Bhishma P.*, ch. 9). In the *Purāṇas*, it is mentioned as a country on the back of the Vindhya range. According to Mr. Pargiter, Karusha lay to the south of Kāśī and Vatsa between Chedi on the west and Magadha on the east, enclosing the Kaimur hills, in short, the country of Rewā (*JASB.*, 1895, p. 255; *JRAS.*, 1914, p. 271; Pāṇini's *Sūtra*, IV, I, 178). Same as Karusha. 2. A portion of the district of Shahabad in Bihar (*Rāmāyaṇa*, I, ch. 21) According to tradition, the southern portion of the district of Shahabad between the river Śoṇa and Karmanāṭā was called Karukh-deśa or Karushadeśa (Martin's *Eastern India*, vol. I, p. 405). Vedagarbhapurī or modern Buxar was situated in Karusha (*Brahmāṇḍa P.*, *Pūrvā Kh.*, ch. 5). 3. It was another name for Pundra (*Bhāgavata*, X, ch. 66).

Karusha—Same as Karusha; Rewā.

Kashṭha-Mandapa—Kātmāṇḍu, the capital of Nepal, founded by Rājā Guṇakāmadeva in 723 A.D. at the junction of the Bagmati and Vishṇumati rivers. It was anciently called Mañju-Patan (see *Mañjupatan*), after Mañjuśrī, who is said to have founded it. Mañjuśrī was esteemed by the northern Buddhists as their Viśvakarmā or celestial architect (Hodgson's *Literature and Religion of the Buddhists*, p. 62). According to the *Svayambhu Purāṇa*, he was an historical personage who introduced Buddhism into Nepal. Kātmāṇḍu is also called Kāntepura (Wright's *History of Nepal*, p. 9).

Kāśī—Benares. Kāśī was properly the name of the country, of which Benares was the capital (*Fa Hian*; also *Apannaka Jātaka* in the *Jātakas* (Fausboll's ed.), p. 98; *Mbh.*, *Bhishma*, ch. 9; *Rāmāyaṇa*, *Uttara*, ch. 48). At the time of Buddha, the kingdom of Kāśī was incorporated with the kingdom of Kośala (Lohichcha Sutta in the *Dialogues of the Buddha*, pp. 291, 292). See Barāpāśi.

Kāśmīra—Kāśmīr (*Brahma P.*, ch. 54). It is said to have been originally colonised by Kāśyapa, and the hermitage of the Rishi is still pointed out in the Hari mountain near Śrinagar. But see Kāśyapapura. He gave his name to Kasgar and Kasmir, and to the people originally called Kāsas or Kassias. Viṣṇu is said to have incarnated in Kāśmīra as the fish (*Matyea-avatāra*), and bound the ship (Nau) (into which form Durga had converted herself to save the creatures from destruction in the great deluge) to the westernmost and highest peak of the three snowy peaks situated on the west of Banhal Pass in the eastern portion of the Pir Panti range: hence this peak is called Naubandhana-Rūpa. It is the Nāvaprabhramāṇa of the Atharva-Veda and the Mānoramāṇa-

of the *Śatapatha-Brāhmaṇa* (Macdonell's *Hist. of Sanskrit Literature*, p. 144). At the foot of this peak is the Kramasara lake (now called Konsarnâg) which marks a foot-step (Krama) of Vishṇu (*Śatapatha-Brāhmaṇa* in *SBE.*, XII; *Mbh.*, Vana, ch. 186; Dr. Stein's *Rājatarangiṇī*, II, p. 392). Vishṇu is also said to have incarnated as the boar (*Vṛḍha-avatāra*) at Baramula, thirty-two miles from Srinagar on the right bank of the Vitastā (see *Śākara-kshetra*). Asoka sent here a Buddhist missionary named Majjhantika in 245 B.C. (*Mahāvaṃsa*, ch. XII). For the history of Kāśmīr, see Kalhaṇa's *Rājatarangiṇī*. It appears from the Jātaka stories that Kāśmīr once formed a part of the kingdom of Gandhāra (*Jātakas*, Cam. Ed., vol. III, pp. 222, 229).

**Kāsyapapura**—Wilson supposes that the name of Kāśmīr is derived from Kāsyapapura, the town of Rishi Kāsyapa, the Kaspapyros of Herodotus. Dr. Stein, however, is of opinion that Kāśmīr was never called Kāsyapapura, but it was always called Kāśmīra (Dr. Stein's *Ancient Geography of Kashmir*, pp. 11, 62). Kaspairia of Ptolemy has been identified with Multan. For the legend how the lake Satisara was desecrated and Kāśmīra was created by Kāsyapa, see *Rājatarangiṇī* (Dr. Stein's *Rājatarangiṇī*, vol. I, p. 5). 1. The hermitage of Rishi Kāsyapa was on the Hari mountain, three miles from Srinagar. 2. Multan was also called Kāsyapapura, the Kaspeira of Ptolemy, being founded by Kāsyapa, the father of Hiranyaśaśipu (Alberuni's *India*, I, p. 298).

**Kāsyapi-Gaṅga**—The river Sabarmati in Guzerat (*Padma Purāṇa*, Uttara, ch. 52).

**Kāṭadvīpa**—Kāṭwa in the district of Burdwan in Bengal (McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 187; Wilford in *Asia. Rev.*, V, p. 278). It is a sacred place of pilgrimage to the Vaishṇavas, where Chaitanya at the age of 24 embraced Dāṇḍism after leaving his father's home, being initiated into its rites by a Gossain named Keśava Bhāratī. The hairs cut off from his head on the occasion have been preserved in a little temple. Kāṭwa was called Murshidganj after the name of Murshid Kuli Khan, Nawab of Murshidabad. The old fort of Katwa where Ali Verdi Khan defeated the Mahrattas, was situated on a tongue of land between the Ajai and the Bhāgirathī (Bholanauth Chunder's *Travels of a Hindoo*, vol. I; *Chaitanya-Bhāgavata*, Madhya Kh.). Chaitanya's autograph is preserved in a village called Dadur, 14 miles to the south of Katwa. Same as *Kāñṭakanagara* and *Kāñṭaka-drīpa*, the gradual corruptions of which are Kāṭa-dvīpa, Kāṭādia, and Kāṭwā. Krishnādās Kavirāj, the author of the *Chaitanya-charitāmṛita* lived at Jhāmatpur, 4 miles to the north of Kāṭwā; Nānnur, 16 miles to the south-west of Kāṭwā in the district of Birbhum, was the birth-place of the Vaishṇava poet Chāṇḍidās.

**Katripura**—Tripura or Tipara (Allahabad Inscription); but Mr. Oldham supposes that the kingdom of Katripura included Kumaun, Almora, Garwal, and Kangra (*JRAS.*, 1898, p. 198). Same as Kartṛipura.

**Kaulam**—Quilon in Travancore, once a great port on the Malabar coast (Yule's *Marco Polo*, vol. II, p. 313 note).

**Kauninda**—See Kuninda.

**Kauśambi**—Kosambi-nagar or Kosam, an old village on the left bank of the Jamuna, about thirty miles to the west of Allahabad. It was the capital of Vamsadeśa or Vatsyadeśa, the kingdom of Udayana, whose life is given in the *Bijāt-Kathā* and *Kathā-sarit-sāgara*, II, ch. I. The *Ratnākūra*, a drama by Harsha Deva, places its scene at Kauśambi (see Hastinapura). Buddha dwelt in the Ghṛṣita-ārāma of Kauśambi (*Chullavagga*, pt. I, ch. 25). Udayana or Udena, as he was called by the Buddhists, was the son of King Parantapa; he married Vāsuladattī or Vāsava-datta, daughter of Chāṇḍa Prajjota

called also Mahāsena (Śriharsha's *Priyadarśikā*, Acts I, III), king of Ujjayinī He was converted to Buddhism by Pindola (Dr Rhys Davids' *Buddhist India*, p 7), and it was Udayana who first made an image of Buddha who was his contemporary The image was of sandal-wood, five feet in height The second image was made by Prasenajit, king of Kośala, who was also a contemporary of Buddha It was made of gold (Dr Edkins' *Chinese Buddhism*, p 49), but according to Fa Hian, Prasenajit's image was also made of Goarsha Chandana (sandal wood) The *Vāsavadattā* by Subandhu, probably written at the beginning of the 9th century A.D., relates the story of Vāsavadattā and Udayana Vararuchi, called also Kātyāyana, the author of the *Vṛttilakas*, is said to have been born at Kausāmbī and became the minister of Nanda, king of Pāṭaliputra (*Kathā sārīrakā*, I, ch 3)

**Kausiki**—1 The river Kusi (Rāmāyaṇa, Adi, ch 34, *Bardha P.*, ch 140) According to tradition, the Kusi in remote ages passed south east by the place where Tāppur is now situated, and thence towards the east until it joined the Brahmaputra, having no communication with the Ganges When the Kusi joined the Ganges, the united mass of water opened the passage now called the Padmā, and the old channel of the Bhāgirathi from Songli (Suti) to Nadia was then left comparatively dry (Martin's *Eastern India*, III, p 15). This junction must have taken place at some period between the third century A.D., when the Sultanganj Jahnu was established, and the 7th century A.D. At Jotnarahari, the Kusi joins the Ganges, and the junction is a place of pilgrimage (Martin's *Eastern India*, III, p 84) 2 A branch of the Dṛishadvatī (Chitang) in Kurukshetra (*Vāmana P.*, ch 34).

**Kausiki Kachchha**—The district of Purnea

**Kausiki Saugama**—1 The confluence of the Kusi and the Ganges on the opposite side of Kahalgaon and to the north of Pāṭharghāṭā in the district of Bhagalpur in Bengal 2 The confluence of the rivers Dṛishadvatī and the Kausiki (*Padma P.*, Svarga Kh, ch 12) The confluence is near the village of Balu on the Rakṣī river 17 miles to the south of Thanesvar (Arch S Rep., vol XIV, p 88)

**Kuntalakapura**—Same as Kuntalakapura (*Jaimini Bhārata*, ch 53)

**Kaverī**—1 The Kaverī, a river in southern India which rises from a spring called Chandra tīrtha (*Kūrma P.*, II, ch 37) in the Brahmagiri mountain in Coorg (*Skanda P.* Kāverī Māhāt, chs 11-14, Rice's Mysore and Coorg, III, pp 8 and 85) The Kaverī fall at Śivasamudra is one of the most picturesque sights in southern India 2 The northern branch of the Nerbuda near Māndhāṭā (Omkaranātha) mentioned in the *Purdnas* (*Padma P.*, Svarga Kh, ch 8, *Matsya P.*, ch 188) The junction of the Nerbuda and the Kaverī is considered to be a sacred place

**Kayabarohana**—Same as Kārvāna (*Skanda P.*, Prabhāsa Kh, I, ch 79)

**Kedara**—Kedāranātha, situated on the southern side of the junction of the Mandākī and the Dudhgangā The temple of the Kedāranātha, one of the twelve great Liṅgas of Mahādeva, is built on a ridge jutting out at right angle from the snowy range of the Rudra Himalaya below the peak of the Mahāpanthā in the district of Garwal, United Provinces (see Amareavarā) A sacred stream called Mandākī or the Kali gangā has its rise about two days' journey from Kedarnātha from a lake which is said to produce blue lotus, and it joins the Alakānandā at Rudraprayāga It requires eight days to go from Kedāra to Badrināth, although the distance along a straight line between them is short It is 15 or 16 days' journey from Haridvāra to Kedāranātha

The peak of Kedâranâtha is said in the *Sîva Purâna* (Pt. I, ch. 47) to be situated at Badarikâ-âsrama. The worship of Kedâranâtha is said to have been established by the Pâñdavas (see *Pâñcha-kedâra*). Close to the temple is a precipice called Bhairab Jhâmp, where devotees committed suicide by flinging themselves from the summit. (Dr. Führer's *MAI*; *Imperial Gazetteer*, vol. VIII, s.v. *Kedarnath*). Śaṅkarâchârya died at this place (Mâdhavâchârya's *Śaṅkaravijaya*, ch. 16). Near the temple is a Kunda called Reta-Kuṇḍa where Kârttika is said to have been born. (*Skanda P.*, Maheśvara Kh., I, 27; II, 29). Ushi-mâṭh is 32 miles lower; it contains the images of Mândhâtâ and the five Pâñdavas.

**Kekaya**—A country between the Bias and the Sutlej. It was the kingdom of the father of Kaikeyî, one of the wives of Daśaratha, king of Ayodhyâ (*Râmâyana*, Ayodhyâ, ch. 68). See **Girivrajapura** (II).

**Kerala**—The Malabar coast (Wilson's *Malatî and Mâdhava*). It comprised Malabar, Travancore, and Kanara (*Râmâyana*, Kishk., ch. 41) terminating at Cape Comorin on the south and Goa on the north. It is the country of the Nairs. It is sometimes used as synonymous with Chera (Rapson's *Ancient India*, p. 164 and *Indian Coins*, p. 36; Dr. Bhandarkar's *Hist. of the Dekkan*, sec. III). In fact Kerala is the Kanarese dialectal form of the more ancient name of Chera (Hunter's *Imperial Gazetteer of India*, s.v. *Chera*). Śaṅkarâchârya, the celebrated reformer, was born at Kâladi on the bank of the river Purṇâ at the foot of the mountain called Brîsha in Kanara (Kerala); his father was Śivaguru and his grandfather was Vidyâdirâja. See **Chittambalam**. In the Mackenzie Manuscripts, the capital of Keraladeśa is said to be Ananta-sayanam. Parasurâma is said to have caused Brâhmaṇas to inhabit this country (*JASB.*, 1838, pp. 183, 128). Gibbon says "Every year about the summer solstice, a fleet of 120 vessels sailed from Myas Hormas, a port of Egypt on the Red Sea. The coast of Malabar or the island of Ceylon was the usual term of their navigation, and it was in those markets, that the merchants from the more remote parts of Asia expected their arrival. This fleet traversed the ocean in about forty days by the periodical assistance of the monsoons." The Kollam era which is in use in Travancore and Malabar, and which commenced in 824 A.D., is a modification of the Saptarshi era (*Ind. Ant.*, vol. XXVI, p. 118).

**Keralaputra**—See **Ketâlaputra**.

**Kesavatî**—The Vishṇumatî river in Nepal, a tributary of the Bâgmatî (Wright's *Hist. of Nepal*, pp. 81, 89). It forms four out of the fourteen great Tîrthas of Nepal by its junction with four rivers. The names of the four Tîrthas are Kâma, Nirmala, Akara, and Jugana. But according to the *Svayambhu Purâna* (ch. iv), its junction with the rivers Bimalâvatî, Bhadrânadî, Svarṇavatî, Pâpanâśini, and Kanakavatî form the sacred Tîrthas called Manoratha, Nirmala (or Trivenî), Nidhana, Jñâna and Chintâmani respectively.

**Ketâkivana**—Baidyanâth in the Santal Parganas (Dr. R. L. Mitra's *On the Temples of Deoghar* in *JASB.*, 1883, p. 172).

**Ketâlaputra**—Same as *Kerala* or *Chera* (Asoka's Girnar Inscription; Bhandarkar's *Early History of the Dekkan*, sec. III, p. 10). It comprised the Malabar Coast, south of the Chandragiri river (V. A. Smith's *Early History of India*, p. 164); it was also called *Keralaputra*.

Ketumala Varsha—Turkestan and the lands watered by the river Chaksu or Oxus (*Vishru P*, ch 2, *Märkandeya P*, ch 59) In oriental history, Turkestan is called Dcshti Kiptchal, from the Kiptchaks who are the primitive Turkish race. It comprises Kharezm (called also Urgendj) as the Khanat of Khiva is called, the Khanat of Bokhara, and the Khanat of Khokand called also Fergana Up to the time of Zenghis Khan's conquest in 1223, Bokhara, Samarkhand, Merv, Karshi (Nakshib), and Balkh (Um-ul Bilad, the mother of cities) were regarded as belonging to Persia, although the government of Khorasan (the district of the sun as it was then called) was under Bagdad (Vambery's *Travels in Central Asia* ch XII, and pp 339, 367)

**Khajjurapura**—Khajraha, the capital of the Chandels, in Bundelkhand

**Khalatika Parvata**—The Barabar hill in the Jahanabad sub-division of the district of Gaya, containing the Sātgharā and Nāgārjunī caves of the time of Asoka and his grandson Dasaratha. It is about 7 miles east of the Bela station of the Patna Gaya Railway Khalatika is evidently a corruption of Skhlatika or Slippery (*Corpus Inscriptionum Indicarum*, vol I, p 32) Some of the inscriptions on the cave show that Dasaratha gave certain cave hermitages to the Ajivikas (a sect of naked ascetics) The Ajivikas are also mentioned in the seventh pillar edict of Asoka issued in the twenty ninth year of his reign (Buhler's *Indian Sect of the Jainas*, p 39) For a description of the Barabar Hill Caves, see *JASB*, 1847, pp 401 and 594 (Nāgārjunī cave) To the south and near the foot of the hill are the seven rock cut caves called the Sātgharā Out of these seven caves, three are on the Nāgārjunī hill There is also a sacred spring called Pāṭalagangā

Not far from it, is the Kawadol hill (see Śilabhadra Monastery)

**Khāṇḍava Prastha**—Same as *Indraprastha*, old Delhi (*Mbh*, Ādi P, ch 207)

**Khāṇḍava Vana**—Mozaffarnagar, at a short distance to the north of Mirat included in ancient Kurukshetra It is one of the stations of the North Western Railway Arjuna one of the Pandavas, appeased the hunger of Agni the god of Fire, at this place (*Mbh* Ādi, ch 225) The name was applied to a great portion of the Mirat division from Bulandshahar to Saharanpur (*Hardwar in the Cal Review* of 1877, p 67) Khāṇḍava vana was situated on a river called Aśvarathā (*Mbh*, Vana, ch 160) According to the *Padma P*, (Uttara, ch 64), Khāṇḍava vana was situated on the Jamuna, and Indra prastha, called also Khāṇḍava prastha, was a part of it

**Kharki**—Aurangabad

**Kharosthra**—Kashgar (Dr Stein's *Sand buried Ruins of Khotan*, p 404) The ancient alphabets called Kharosthi were introduced from this country into India It is situated in that part of Turkestan which is called Lesser Bucharia It was conquered by Jengiz Khan, and upon the division of his empire, it fell to the share of his son Jagatai, it was then conquered by Tamerlane, and in 1718 by the Chinese (Wright's *Marco Polo*)

**Khasa**—The country of the Khasas was on the south of Kāsmīr, and extended from 'Kastvar in the south east to the Vitastā in the west', and it included the hill states of Rajapuri and Lohara The Khasas are identical with the present Khakha (Dr Stein's *Rājatarangini*, vol II, *Ancient Geography of Kasmir*, p 430, and *Märkandeya P*, ch 57)

**Khaṭṭanga Prapata**—The celebrated water fall of the river Sarasvati in Kanara near Hunabar, not far from Mangalore The sound of the fall is terrible

**Khemavatinagara**—The birth place of the Buddha Krakuchchhanda or Krakuchandra (*Svayambhū P*, ch 4) It was also called Kheina (*Dipavasa* in *JASB*, 1838, p 793) It has been identified with Gutiva, four miles to the south of Tilaura in the Nepalese Terai (P C Mukherji's *Antiquities of Terai, Nepal*, pp 49, 55) According to Fa-Hian, Krakuchandra's birth place was Napeikea or Nabhiqa

Kheṭaka—Kaira, 20 miles south of Ahmedabad, on the river Vetravati (present Vatrak) in Guzerat, described in the *Padma P.*, (Uttara Kh., ch. 51; *Dajakumāracharita*, ch. 6 and Cunningham's *Anc. Geo.*, p. 492). See Kachchha. For a description of the town, see Bishop Heber's *Narrative of a Journey*, vol. II, p. 156. It contains a Jaina temple.

Khṛagrama—Twenty miles north of Burdwan in Bengal. It is one of the Piṭhas, where a toe of Sati's right foot is said to have fallen. The name of the goddess is Jogādhya.

Khurasan—Khorasan in Central Asia; it was celebrated for its fine breed of horses (*Avachikitsitam* by Nakula ch. 2; see also Ward's *History of the Hindoos*, 2nd ed., vol. I, p. 558).

Kikāṭa—Magadha (*Vāyu P.*, ch. 105; *Rig-Veda*, III, 53, 14). According to the *Tārā Tantra*, the name of Kikāṭa was applied to the southern part of Magadha from Mount Varāṇa to Gṛidhrakuṭa (Ward's *History of the Hindoos*, vol. I, p. 558).

Kilkīla—Kilagila, the capital of Konkana (Garrett's *Classical Dictionary* s. v. *Kailakila*). See Bakataka and Kalighaṭa.

Kimmṛitya—The Kaimur range, between the rivers Sone and Tons. This range is part of the Vindhya hills (Hooker's *Himalayan Journals*, vol. I, p. 28). It commences near Kaṭāṅgi in the Jubbulpore district and runs through the state of Rewa and the district of Shahabad in Bihar. Same as Kairā-mallī. Perhaps the names of Kimmṛitya and Kaimur are derived from Kumāra-rājya, a kingdom which was close to Chedi (*Mbh.*, *Sabhā*, ch. 30).

Kimpurusha-Deśa—Nepal.

Klṛagrama—Baijnath in the Punjab; it contains the temple of Baidyanātha, a celebrated place of pilgrimage (*Śiva P.* cited in the *Arch. S. Rep.*, vol. V, pp. 178, 180) 30 miles to the east of Kot Kangra (*Ep. Ind.*, I, p. 97). Twelve miles to the south-west of Baijnath is the temple of Āśāpurī Devī, situated on the top of a lofty hill.

Krāta-Deśa—Tipārā. The temple of Tripureśvarī at Udaipur in Hill Tipārā is one of the Piṭhas (*Mbh.*, Bhishma, ch. 9; *Brahma P.*, ch. 27; *Vishṇu P.*, pt. 2, ch. 3). It was the Kirrhadia of Ptolemy, and included Sylhet and Assam (see *Rājāmāla or Chronicles of Tripura* in *JASB.*, XIX, 1850, p. 536, which contains the history of the Tipārā Rāj). The title of Mānikya was conferred upon the Rājā named Ratnāfah by the king of Gaud, shortly after 1297 A.D., which title they have retained ever since. The Krātas also lived in the Morung, west of Sikkim (Schoff, *Periplus of the Erythraean Sea*, p. 213). They lived in the region from Nepal to the extreme east (*JRAS.*, 1908, p. 326).

Kriṭakona—One of the Piṭhas, situated four miles from Dāhāpādā in the district of Murshidabad. Sati's crown (*kirīṭa*) is said to have fallen at this place (*Tantrachuddmaṇi*; P. C. Mazumdar's *Musnud of Murshidabad*). Mr. Beveridge says that it is three miles from Murshidabad (*Old Places in Murshidabad* in the *Calcutta Review*, 1892, p. 208).

Kishkindha—"About a mile easterly from Nimbapur, a small hamlet in the suburb of Bijanagger, lies an oval-shaped heap of calcareous scoria, partially covered by grass and other vegetation. The Brahmins aver it to be the ashes of the bones of giant Walli or Balli, an impious tyrant slain here by Rāma on his expedition to Laṅkā (Ceylon)."—*JASB.*, vol. XIV, p. 519. It appears from the accounts of pilgrims that the ancient Kishkindha is still called by that name and also by the name of Anagandi. It is a small hamlet situated in Dhurwad on the south bank of the river Tuṅgabhadrā near Anagandi,

three miles from Bijayanagara (Sewell's *Arch Surv of Southern India*, I, p 322) and close to Bellary (*JRAS*, 1894, p 257) About two miles to the south west of Kishkindhā is the Pampā sarovara, and to the north west of Pampā sarovara is the Afjana hill, where Hanumāna was born, Savari's hermitage was 60 miles to the west of Kishkindhā Rāma killed Bāli, the brother of Sugrīva, and gave the kingdom of Kishkindhā to the latter (*Rāmāyaṇa*, Kishk., ch 28) Kishkindhā comprises the hills on the opposite side of the valley that separates it from Humpi, which are wild congeries of fantastic naked granite rocks with narrow valleys between In one of these is shown the place where the body of Rāja Bāli was burnt, it is a bed of very white carbonate of lime (Meadows Taylor's *Architecture in Dharwar and Mysore*, p 70)

Kiyāna—The river Kane or Ken in Bundelkhand (Lassen) It runs through the country held by the Chandela kings from south to north dividing it into two nearly equal portions with the capital cities Mahoba and Khajuraha in the western half and the great forts of Kalinjar and Ajayagadh in the eastern half (*Arch S Rep*, vol XXI, p 78) See Syeni, Karṇāvati and Suktimali. The name of Kiyāna is not mentioned in any of the *Purāṇas*

Klisoboras (of the Greeks)—Growse identifies it with Mahāvana, six miles to the south of Mathurā on the opposite bank of the Yamunā (Growse's *Mathurā*, p 279) General Cunningham identifies it with Bṛindāvana (Cunningham's *Anc Geo*, p 375) Vajra founded many towns after the name of his grandfather Kṛishna, e.g., Kṛishnapura Wilkins restores the name to Kalisapura, now called Muġgū nagar by the Musalmans (*Asia Res.*, vol V, p 270) See *Ind Ant*, VI, p 240 note It is the Caresobara of Megasthenes

Kodagu—Coorg, a country on the Malabar Coast (Caldwell's *Drav Comp Gram*, p 32)  
Same as Kolagiri [Koragiri] of the *Vishnu P*, (ch 57)]

Kodaungalura—Cranganore, a town of Malabar, it is practically identical with Mouziris of Marco Polo, once a seaport of Malabar

Koll—Aligarh in the United Provinces Balarāma is said to have killed here the demon Kol  
Kokākshetra—The tract of land to the west of the river Kausikī, or Kusi, including the western portion of the district of Purnea in Bengal (*Vardha P*, ch 140, vs 53 and 72) It included the Barāha kshetra at Nāthpur below the Triveni formed by the junction of the three rivers Tāmbar, Aruna, and Suna Kusi

Kokamukha—Barāha kshetra in the district of Purnea in Bengal on the Triveni above Nāthpur, where the united Kosis (the Tāmbar, the Aruna, and Suna) issue into the plains See Mahākausika and Barahakshetra (*Vardha P*, ch 140, *Nrisimha P*, ch 65)

Kokilā—The river Koil which rises in Chota Nagpur and flows through the district of Shahabad in Bihar (*As Res*, XIV, p 405)

Kolāchala—It has been identified with the Brahmayoni hill in Gaya It is considered to be the same as Kolahala-parvata. But it appears that Kolāchala and Kolahala are two distinct mountains, and Kolāchala may be identified with the Kaluhā-pāhād (see Makula-parvata).

Kolagiri—Same as Kodagu (*Mbh*, *Sabhā*, ch 30, Pargiter's *Mārkand P*, p 364)

Kolahala-Parvata—1 The Brahmayoni hill in Gaya (*Vāyu P*, I, ch 45, Dr R L Mitra's *Buddha Gayā*, pp 14, 15), including the hill called Munda pūshṭha which contains the impression of Gadādhara's feet (*Ibid*, II, ch 50, v 24) 2 A range of hill in Chedi (*Mbh* Ādi, ch 63). It has been identified by Mi Beglar with the Kawā kol range in Bihar

(*Arch. S. Rep.*, vol. VIII, p. 124). But this identification does not appear to be correct ; it is the Bandair range on the south-west of Bundelkhand in which the river Ken (the ancient Śuktimatī) has its source (*Mbh.*, Ādi, ch. 63).

**Kolāhalapura**—Kolar, in the east of Mysore where Kārtiyavīryārjuna was killed by Paraśūrāma. It was also called Kolālapura, evidently a contraction of Kolāhalapura (Rice's *Mysore Inscriptions*, Intro. xxviii).

**Kola-parvatapura**—Its contraction is Kolapura, at present called Kulia-Pāhāḍapura or simply Pāhāḍapura (*Kavikāṅkaṇa Chāndī*, p. 228) in the district of Nadia in Bengal. It is the Poloura of Ptolemy situated near the Kambyson mouth of the Ganges. It is not far from Samudragari (ancient Samudragati or ' Entrance into the Sea '), which according to tradition as preserved in the *Navadvīpa-Parikramā* (p. 40) of the Vaishnava poet Narahari Chakravarṭī, was the place where Gaṅgā (the Ganges) united with Samudra (the Ocean) in ancient time.

**Kolāpura**—See **Karavīrapura** (*Chaitanya-charitāmṛita*, II, ch. 9).

**Kolhāpura**—Same as **Kolāpura** (*Padma P.*, Uttara, ch. 62).

**Koli**—The country of Koli was situated on the opposite side of Kapilavastu across the river Rohinī ; its capital was Devadaha. Koli was the kingdom of Suprabuddha or Añjanarāja, whose two daughters Mâyâ Devî and Prajāpatî alias Gautamî were married to Buddha's father Suddhodana. It was also the kingdom of Daṇḍapâni, the brother of Buddha's mother Mâyâ Devî, whose daughter Gopâ or Yaśodharâ was married by Buddha. The kingdom of Koli has been identified with a portion of the district of Basti in Oudh, comprising a sacred place called *Barāhachhatra* (Upham's *Mahāvamsa*, ch. I). P. C. Mukherji has identified the Rohinî with the rivulet Rohin between Rummindie and Koli in the Nepalese Terai (*The Antiquities in the Terai, Nepal*, p. 48). Same as **Vyāghrapura**.

**Kolkai**—The capital of Pāṇḍya at the mouth of the river Tamraparnî in Tinnevelly, now five miles inland ; it is the Kael of Marco Polo. It is identified also with Tuticorin (see **Kalki**). It is evidently the Kara of the Buddhist Birth-Story *Agastya Jataka*. It is the Kolkhoi Ptolemy. For an account of Kolkhoi (see Yule's *Marco Polo*, vol. II, p. 309 n., and Dr. Caldwell's *Dravidian Comparative Grammar*, 3rd ed., p. 12).

**Kollāga**—A suburb of Vaiśālî (Besar) in the district of Mozaffarpur (Tirhut) in which the Nāya-kula Kshatriyas resided. Mahāvīra, the Jaina Tīrthankara, belonged to this class of Kshatriyas. See **Kuṇḍagāma**.

**Koluka**—Same as **Kulûta**.

**Kolvagiri**—Same as **Kolagiri** (*Agni P.*, ch. 109) : Coorg.

**Komalā**—Same as **Kamlāṅka** (*Vāyu P.*, II, 37, v. 369).

**Koṇāditya**—Kanarak (Koṇarka) or Chandrabhāgâ in Orissa (*Brahma P.*, ch. 27). See **Padmakshetra**. Same as **Koṇārka**.

**Koṇārka**—Same as **Padmakshetra** and **Koṇāditya**.

**Koṅga-dēṣā**—The modern Coimbatore and Salem (*Mackenzie Manuscripts* in *JASB.*, 1838, p. 105 ; Rice's *Mysore Inscriptions*, Intro., p. xli) with some parts of Tinnevelly and Travancore (Wilson's *Mackenzie Collection*, p. 209).

**Koṅgama-dēṣā**—Koṅkan (*JASB.*, 1838, p. 187).

**Koṅgu-dēṣā**—Same as **Koṅga-dēṣā**.

Koukana—Same as Parasurama-kshetra (*Brihat-samhita*, ch 14) Its capital was Tâna (Alberuni's *India*, vol I, p 203) It denotes properly the whole strip of land between the Western Ghats and the Arabian Sea (*Bomb Gaz*, vol I, pt II, p 283 note)

Koukanapura—Anagandi on the northern bank of the Tungabhadra It was the capital of the Koukana (Cunningham's *Anc Geo*, p 552) Da Cunha identifies it with Bassein (Da Cunha's *Hist of Chaul and Bassein*, p 129)

Korl—Same as Uriyur (Caldwell's *Drav Comp Gram*, p 13)

Korkal—See Kolkal.

Korura—I Between Multan and Loni in the district of Multan, where the celebrated Vikramaditya, King of Ujjain completely defeated the Sakas in a decisive battle in 533 A.D. (the date of this battle is supposed to have given rise to the Samvat era, Alberuni's *India*, vol II, p 6) It is also written Karur According to Mr Vincent Smith, it was Chandra Gupta II of the Gupta dynasty who assumed the title of Vikramaditya and became king of Ujjain, but according to others, Yasodharman, the Gupta General usurped the sovereign power and assumed the title of Vikramaditya after defeating the Scythians at Karur 2 Karur, the ancient capital of Chera, in the Kumbatatur district situated near Cranganore on the left bank of the river Amarâvati, a tributary of the Kâveri (Caldwell's *Introduction to Drav Comp Grammar*) It is the Karoura of Ptolemy who says that it was the capital of Kerbothras (Keralaputra) It was also called Vañji, and it is the Tamra-chûḍa krora of the *Mallikâ märuta* of Dayî

Kosa—See Kaṇṭavati.

Kosala—Oudh (see *Ayodhyâ*), it was divided into two kingdoms called North Kosala (Bahrâich district) and Kosala (*Ramayana*, *Uttara* II, ch 107, *Padma P* *Uttara*, ch 68, *Avaddna Satala* in the *Sanskrit Buddhist Literature of Nepal* by Dr R L Mitra) The capital of the latter was Kuśâvatî founded by Kusa, and the capital of the former was Śravasti At the time of Buddha, that is, in the fifth and sixth centuries B.C. Kosala was a powerful kingdom which included Benares and Kapilavastu, its capital was then Śravasti But about 300 B.C. it was absorbed into the Magadha Kingdom, the capital of which was Pâtaliputra (Patna)

Kosala (Dakshina)—Gondwana, including the eastern portion of the Central Provinces (*Brahma P*, ch 27) Same as Maha-Kosala. At times, its boundaries extended much to the south and west Its capital was Ratanapura in the eleventh or twelfth century Its former capital was Chirayu [see *Katha'saritsâgara* (Fawney's trans., vol I, p 376) in which the story of Nâgarjuna and King Sadvaha, called also Chirayu, is given, cf. Bals' *R W G*, II, p 210] Nâgarjuna's *Suhrllekha* (letter to a friend) was dedicated to his old friend Danapati named Jin in ta ka (Jetaka), a king in a great country in southern India, who was styled Sadvahana or Sâtavâhana (I tsing's *Record of the Buddhist Religion*, p 159, translated by Takakusu) As the Sâtavâhanas were the Andhrabhritya kings of Dhanakaṭaka, and as there was no particular person by the name of Sâtavâhana the king referred to must be a king of Dhanakaṭaka (Jin in ta ka), the name of the capital was perhaps mistaken for the name of the king, and the king must have been either Gotamiputra Sâtakarṇi or his son Pulamiyî, most probably the former, who reigned in the second century of the Christian era when Nâgarjuna is said to have flourished (see *Dhanakaṭaka*) It is, however, possible that Yajua Sâtakarni, was meant, as he made a gift of the Sriâila mountain to Nâgarjuna containing a Buddhist library Nâgarjuna was the founder of the Mahâyâna school and editor of the original *Sûrûpa* According to Prof Wilson, Sâtavahana is a synonym of Sâlivâhana The Śaka era, which

begins in 78 A.D. is also called the Śâlivâhana era, but this is a mistake (see Pañchanada). Bidarbha or Berar was called, in the Buddhist period, Dakshiṇa Kośala (Cunningham's *Arch. S. Rep.*, XVII, p. 68). Dakshiṇa Kośala is mentioned in the *Ratnâvalî* (Act IV) as having been conquered by Udayana, king of Vatsa. Gondwana is the Gaḍ Katāṅga of the Muhammadan historians; it was governed by Durgâvatî, the queen of Dalpat Shah, and heroine of Central India. Dakshiṇa-Kośala is the Tosalî of Asoka's Inscription at Dhauli (see *Tosali*). The ancient name of Lahnji was Champanattu, that of Ratanpur Maṇipur, that of Maṇdala Mahikamati. These towns were the capitals of the Haihayas of Gaḍa-Maṇdala. For the history of Gaḍa-Maṇdala, see the *History of the Garha-Maṇdala Râjâs* in *JASB.*, 1837, p. 621.

**Koṭesvara**—A celebrated place of pilgrimage near the mouth of the Kori river on the western shore of Cutch (*Bomb. Gaz.*, V, p. 229). It is the Kie-tsi-shi-fa-lo of Hiuen Tsiang.

**Kota-tîrtha**—A holy tank situated in the fort of Kalinjar (*Arch. S. Rep.*, vol. XXI, p. 32; Lieut. Maisey's *Description of the Antiquities of Kalinjar* in *JASB.*, 1848). It is now called Karod-tîrtha.

**Koṭigama**—Same as Kuṇḍagama (*Mahâ-parinibbânasutta*, ch. II, 5).

**Koṭî-tîrtha**—1. In Mathurâ. 2. A sacred tank in Gokarṇa. 3. In Kurukshetra (*Vâmana P.*, ch. 36). 4. A sacred Kuṇḍa in the court-yard of Mahâkâla at Ujjayini [*Skanda P.*, Avantî Kh., ch. 22; *Padma P.*, Swarga (Ādi), ch. 6]. 5. Same as Dhanushkoṭî-tîrtha (*Skanda P.*, Brahma Kh., Setu-mâhât., ch. 27). 6. On the Narmadâ (*Matsya P.*, ch. 190).

**Krathakaisika**—Same as Payoshnî; the river Pûrṇâ in Berar. 2. Same as Bîdarbha, from Kratha and Kaisika, two sons of king Vidarbha (*Mbh.*, Sabhâ, ch. 13).

**Krauñcha-Parvata**—That part of the Kailâsa mountain on which the lake Mânasa-sarovara is situated (*Râmâyana*, Kishk., ch. 44). It included Krauñcha-randhra.

**Krauñchapura**—Same as Banavasi (*Harivamsha*, ch. 94), which has been placed by Dr. Burnell in his Map in the *South Indian Palaeography* in North Kanara on the river Baradâ, an affluent of the Tuṅgabhadrâ. It was founded by Râjâ Sârasa. See Baijayanti.

**Krauñcha-randhra**—The Niti Pass in the district of Kumaun, which affords a passage to Tibet from India (*Meghadûta*, pt. I, v. 58). The passage is said to have been opened with an arrow by Paraśurâma in the Krauñcha Mountain.

**Krishnâ**—See Krishnâvenî (*Padma P.*, Svarga Kh., ch. 3, v. 29).

**Krishnâ-giri**—The Karakorum mountain or the Black Mountain (*Vâyu P.*, ch. 36; Breit-  
chneider's *Mediaeval Researches*, vol. I, p. 256). It is also called Mus-tagh.

**Krishnâvenî**—1. The united stream of the Krishnâ and Venâ rivers. Bilvamaṅgala, the author of the *Krishnakarnâmrîta*, lived on the western bank of this river (Krishnâ Das's *Sâraṅga-raṅgaddâ*, a commentary on the work, MS., Sansk. Col., Calcutta). 2. The river Krishnâ (*Agni P.*, ch. 118; *Râmâyana*, Kishk., ch. 4). It rises at Mahabalesvara in the Western Ghats, and its source, which is enclosed within a temple of Mahâdeva, is considered to be a sacred spot visited by numerous pilgrims. It falls into the Bay of Bengal at Sippelar, a little to the south of Masulipatam.

**Kṛltamala**—The river Vaiga, on which Madura (Dakshiṇa Mathurâ) is situated; it has its source in the Malaya mountain (*Chaitanya Charitâmrîta*; *Mârkandeya P.*, ch. 57; *Vishnu P.*, pt. II, ch. 3).

**Kṛltavatî**—The river Sabarmati in Gujarât (*Padma P.*, Uttara, ch. 52).

**Kṛivi**—The old name of Pañchâla (*Mbh.*, Ādi P., ch. 138).

**Kroda-deśa**—Coorg; same as Kodagu (*Skanda P.*, Kâverî Mâhât., ch. 11; Rice's *Mysore and Coorg*, vol. III, pp. 88, 91, 92).

Krokala—Same as Karakalla.

Krumu—The river Kunar or the Choaspes of the Greeks, which joins the Kabul river at some distance below Jalalabad (*Rig Veda*, X, 75—*Nadistuti*); it is also called the Kamah river. It has been identified also with the Koram river (McCrindle's *Ptolemy*, p. 95). See Kuramu. According to Drs. Macdonell and Keith, it is the river Kurum (*Vedic Index*, vol. II) which joins the Indus near Isakhel.

Kshatrl—The country of the Kathaidi who lived between the Hydراotes (Ravi) and the Hyphasis (Bias), their capital being Saṅgala (McCrindle's *Ptolemy*, p. 157).

Kshatrya-Kuṇḍa—Same as Kundapura (*Śabdakalpadruma*, s. v. *Tirthāṅkara*).

Kshemavati—The birth place of Krakuchandra, a former Buddha. It has been identified by P. C. Mukherji with Guṭīva in the Nepalese Terai (P. C. Mukherji's *Antiquities in the Terai, Nepal*, p. 53). See Kapilavastu.

Kshetra-Upaniveśa—Its contracted form is Upaniveśa. See Huplān.

Kshipra—Same as Śipra (*Brahma P.*, ch. 43; *Vdmāna P.*, ch. 83, v. 19).

Kshīra-Bhavani—12 miles from Srinagar in Kasmir. The goddess is within a Kuṇḍa or reservoir of water which assumes different colours in different parts of the day.

Kshiragrāma—See Khiragrāma.

Kshudraka—Same as Śadraka; called also Kshudra (*Padma P.*, *Svarga Kh.*, ch. 3) and Kshaudraka (Pāṇini's *Aṣṭādhyāyī*).

Kubha—1. The Kabul river, the Kophen or Kophes of the Greeks, which rises at the foot of the Kohi Baba from a spring called Sir-i-Chusma, 37 miles to the east of Kabul, and flowing through Kabul falls into the Indus just above Attock (*Rig Veda*, X, 75). It is the Nilah of the Muhammadan historian Abdul Qadir (*JASB.*, 1842, p. 125). 2. The district through which the Kophes (Kophen) or the Kabul river flows. The name of Kabul is derived from the Vedic name of Kubhā. It is the Koa of Ptolemy (McCrindle's *Ptolemy*, VII, ch. I, sec. 27) and Kophen of Arrian (McCrindle's *Megasthenes and Arrian*, p. 191). The valley of the Kabul river is generally called Ningrahar or Nungnihar, the former being the corruption of the latter word which signifies nine rivers and they are the Surkhrud, the Gandamak, the Kurrussa, the Chiprial, the Hisaruk, the Kote, the Momundurrah, the Koshkote, and the Kabul river (*JASB.*, 1842, p. 117).

Kubja—A tributary of the Narbadā (*Padma P.*, *Bhūmi*, ch. 63).

Kubjagṛīha—Same as Kajughīra.

Kubjāmraka—It has been identified by some with Hrishikeśa but the identification is not correct. It is a celebrated place of pilgrimage at some distance to the north of Hrishikeśa, sacred to Vishnu. The *Māhātmya* of Kubjāmraka and Hrishikeśa has been treated separately in the *Vardha P.*, chs. 126 and 146 (*Archāvalāra-sīhala-vaibhava-darpanam*, p. 108). It was the hermitage of Raibhya Rishi. It is also called Kubjāmra. According to the *Kurma P.*, Kubjārama or Kubjāmra is identical with Kanakhala (cf. *Kurma P.*, Upari, ch. 34, v. 34, and ch. 36, v. 10).

Kuhu—The Kabul river. The Vedic Kubhā appears to have been corrupted into Kuhu during the Pauranic period. The river Sindhu (Indus) is said to pass through the country of the Kuhus, who are mentioned just after the people of Gāndhāra and Urasā in the *Matsya P.* (ch. CXX, v. 46 and ch. CXIII, v. 21). It is evidently the Koa of Ptolemy which has been identified by McCrindle with Kophen (McCrindle's *Invasion of India by Alexander*, p. 61). But according to Prof. Lassen, Koa or Koas of Ptolemy is not the Kophen or Kabul river. Ptolemy says that Koas is the most western river of India, but the westernmost part of India was the country of the Lampakas, who lived near the sources at the Koas. (*JASB.*, 1840, p. 474).

**Kukkuṭapada-Giri**—Kurkihar, about three miles north-east of Wazirganj, which is fifteen miles east of Gaya (Grierson's *Notes on the District of Gaya* and Cunningham's *Anc. Geo.*, p. 461). Dr. Stein has identified it with Sobhnâth Peak, the highest point of the Moher Hill in Hasra Kol (*Ind. Ant.*, 1901, p. 88). The three peaks situated about a mile to the north of Kurkihar are said to have been the scene of some of the miracles of the Buddhist saint Mahâ Kâsyapa, the celebrated disciple of Buddha, and eventually of his death, and not of Kâsyapa Buddha who preceded Buddha Śâkyasimha (Rockhill's *Life of Buddha*, p. 161). But Gurupâda-giri of Fa Hian has been considered to be the same as Kukkuṭapâda-giri, so called from its three peaks resembling the foot of a chicken (Legge's *Travels of Fa Hian*, ch. XXXIII; *JASB.*, 1906, p. 77). Hence Kukkuṭapâda-giri is not Kurkihar but Gurpâ hill (see **Gurupada-giri**; for a description of the place, see *JASB.*, XVII, 235).

**Kukubha**—A mountain in Orissa (*Devî-Bhâgavata*, VIII, ch. 11; Garrett's *Class. Dic.*, s.v. *Kukubha*).

**Kukura**—A portion of Rajputana, of which the capital was Balmer, the Pi-lo-mi-lo of Hiuen Tsiang. Kukura is the Kiu-chi-lo of the Chinese traveller (*Bṛihat-samhitâ*, ch. xiv, v. 4; Burgess' *Antiquities of Kathiawad and Kachh*, p. 131; Dr. Bhandarkar's *Early History of the Dekkan*, p. 14 n.). East Rajputana (*Bomb. Gaz.*, vol. I, pt. I, p. 36, note; *Padma P. Svarga*, ch. 3). Same as **Daśârha** (*Trikâñdaśesa*, II): The Kukuras were a tribe of Yâdavas (Visvanath Deva-Varma's *Rukmiṇipariṇaya*, VI, 30).

**Kukushta**—Same as *Kakauthâ* or *Kakuṭhâ* of the *Mahâparinibbâna Sutta*. Buddha crossed this river on his way from Pava to Kuśinagara (*Mahâparinibbâna Sutta* in *SBE.*, XI, p. 74). Kukushta has been identified with a small stream called Barhi, which flows to the Chhoṭa-Gandak, 8 miles below Kasia (see Cunningham's *Anc. Geo.*, p. 435).

**Kulinda-deśa**—Garwal including the district of Shaharanpur, north of Delhi (*Mahâbhârata*, *Sabhâ*, ch. 26). The entire tract of land lying between the upper portion of the Ganges and the Sutlej was called Kulinda, the Kulindrini of Ptolemy. Cunningham places Kulinda-deśa between the Bias and the Tons, including Kulu, the Kuninda of the coins (Cunningham's *Arch. S. Rep.*, vol. XIV). Same as **Kalinda-deśa**. According to McCrindle, the region of lofty mountains, wherein the Vipâśâ, the Satadru, the Yamunâ, and the Ganges have their sources, was the Kylindrine of Ptolemy (p. 109). The Kulindas lived on the southern slope of the Himalaya from Kulu eastward to Nepal (*JRAS.*, 1908, p. 326).

**Kulûta**—The sub-division of Kulu in the Kangra district in the upper valley of the Bias river, Punjab, to the north-east of Kangra (*Bṛihat-samhitâ*, ch. XIV; *Arch. S. Rep.*, 1907-8, p. 260). It formed a part of Kulinda-deśa. Its capital was Nagarkot. Its present head-quarters is Sultanpur called also Stanpur and Raghunathpur from the chief temple dedicated to Raghunath, situated at the confluence of the Serbulli or Serbari, a small stream, with the Bias river (*JASB.*, 1841, p. 3; Fraser's *Himala Mountains*, p. 291). There is a celebrated place of pilgrimage in this sub-division called Trilokanâth (Trailokyauñâth), situated on a hill in the village of Tûnda on the left bank of the Chandra-bhâgâ (Chenab) river, some 32 miles below the junction of the rivers Chandra and Bhâgâ. It contains an image of Avalokiteśvara with six hands, worshipped as an image of Mahâdeva (*JASB.*, 1841, p. 105; 1902, p. 35).

**Kumara**—Perhaps the corruption of Kumâra is Kaira (see *Kâtra-mall*) which was situated very close to Rewa (*Mbh.*, *Sabhâ*, ch. 29).

**Kumarasvami**—1 This is a celebrated place of pilgrimage in Tuluva, 26 miles from Hospet, S M Railway, on the river Kumāradhārā which rises in the Bishī Ghāṭ below the Pushpagiri or Subiahmanya range of the Western Ghats 2 The temple of Kumārasvāmi or Kārtikasvāmi is situated about a mile from Tiruttani, a station of the Madras and S M Railway, on a hill called Krauñcha parvata See Subrahmanya. It was visited by Sankarāchārya (Ānanda Giri's *Śāṅkaravijaya*, ch II, p 67, *Skanda P*, Kumārikā Kh, Kumārasvāmi māhāt, ch 14) It is briefly called Svāmī-tīrtha

**Kumārvana**—Same as *Kūrmavana* or *Kūrmāchala*, Kumaun (*Vikramorvastī*, Act IV) See Kedāra.

**Kumāri**—1 Cape Comorin (*Mbh*, Vana, ch 88) It contains the celebrated temple of Kumāri Devi (Ziegenbalg's *Genealogy of South-Indian Gods*, Rev Metzger's trans., p 39, note) 2 The river Kaorhari which rises in the Suktimat range in the Bihar subdivision near Rajgir (*Vishnu P*, II, ch 3, and *Arch S Rep*, Vol VIII, p 125) 3 The Kuāri nādi of Tavernier (*Travels in India*, Ball's Ed, p 64) which joins the river Sindh, a tributary of the river Yamunā, 12 miles from Dholpur Same as *Sukumāri*

**Kumbaghona**—Kumbhaconum in the Tanjore district It was one of the capitals of the Chola kingdom and was a celebrated place of learning The temple of Śiva in Kumbhaconum is one of the most celebrated temples in the Presidency There is a sacred tank called Kumbhakarna kapāla in the *Chaitanya charitāmrta* (II, ch 9) or Mahā māgam, where pilgrims from all parts of southern India go to bathe in Māgh of every twelfth year

**Kumbhakarṇa**—Same as Kumbaghona (*Chaitanya charitāmrta*, II, 9)

**Kumbhakona**—Same as Kumbaghona.

**Kundagāma**—It is another name for Vaisālī (modern Besarh) in the district of Mozaffarpur (Tirhut), in fact, Kundagāma (Kundagrāma) now called Basukunda was a part of the suburb of the ancient town of Vaisālī, the latter comprising three districts or quarters: Vaisālī proper (Besarh), Kundapura (Basukund), and Vānuagāma (Bania), inhabited by the Brahman, Kshatriya, and Bania castes respectively Under the name of Kundagāma, the city of Vaisālī is mentioned as the birth place of Mahāvira, the Jaina Tīrthakara, who was also called Vesali or the man of Vesali It is the Kotigāma of the Buddhists (Prof Jacobi's *Jaina Sutras*, Introduction in *SBE*, XXII, p xi) It is also said that he was born at Kollaga, a suburb of Vaisālī, where the Nāya or Nāta clan of Kshatriyas resided, and in which was a temple called Chaitya Duipalāsa (Dr Hoernle, *Uvasagadasa*, p 4, and his *Jainism and Buddhism*) Mahāvira is said to have been conceived at first in the womb of the Brāhmaṇī Devanandā, but Indra caused the embryo to be transferred to the womb of the Kshatriyā Trīśalā who was also with child, through the agency of his deer headed general Harneyameshi, who is no doubt the same as Naigamesha or goat-headed god of the Brāhmaṇas (*Ep Ind*, vol II, pp 316, 317, *Kalpasūtra* in *SBE*, vol XXII, p 227) Mahāvira or Vardhamāna was the son of Siddhārtha, a chief or "king" of Kundapura, by his wife Trīśalā who was a sister of Chetaka, king of Vaisālī, Chetaka's daughter, Chellanā, or the Videha Devī as she was called, was married to Bimbisāra, king of Magadha, and she was the mother of Ajātasatru or Kunika, who married Vajirā, the daughter of king Prasenajit of Srāvasti, the brother of his step mother, the Kosalā Devī, but according to other accounts Ajatasatru was the son of Kosalā Devī Mahāvira died at Pāpā (Pāvāpuri) at the age of 72 in B C 527, or according to Mr Prinsep in 569 B C, at the age of 70 (Prinsep's *Useful Tables*, pt II, p 33), i.e., 26 years

before the death of Buddha (see *Papa*). According to Dr. Hoernle, Mahâvîra was born in 599 B.C. and died in 527 B.C. at the age of seventy-two (*Jainism and Buddhism*). Mahâvîra had a daughter named Anojjâ or Priyadarśanâ by his wife Yaśodâ (Jacobi's *Jaina Sûtras* in *SBE.*, XXII, p. 193 ; Dr. Bühler's *Indian Sect of the Jainas*, pp. 25-29). Nigrantha Jñâtiputra or Jñâtaputra or Nâtaputta, one of the celebrated sages who lived at Rajagriha at the time of Buddha, has been identified with Mahâvîra of the Jainas ; he also resided at Śrâvasti when Buddha lived there (see *Mahâvagga*, VI, 31). Hence Buddhism and Jainism were two contemporary systems. Mahâvîra wandered more than 12 years in Lâda in Vajjabhumi and Subhabhumi, the Râdha of to-day in Bengal. In the thirteenth year of his wandering life, he attained Jinahood and taught the Nigrantha doctrines, a modification of the religion of Pârvanâtha (Bühler's *Indian Sect of the Jainas*, p. 26). The Nigranthas are mentioned in a pillar edict of Asoka issued in the 29th year of his reign. During the famine which lasted for twelve years in the reign of Chandragupta, king of Magadha, Bhadrabâhu, who was then at the head of the Jaina Community, emigrated into Karnâta (or Canarese) country with a portion of the people, and Sthûlabhadra became the head of the portion that remained in Magadha. At the council held at Pâtaliputra towards the end of the famine, the Jaina books consisting of eleven *Āngas* and fourteen *Pûrvas* (which latter are collectively called the twelfth *Āṅga*) were collected. All the Jainas wore no clothes before, but during the famine, the Pâtaliputra Jainas commenced wearing clothes. Hence Bhadrabâhu's followers after their return refused to hold fellowship with them and to acknowledge as sacred the books collected by them, that is the *Āngas* and the *Pûrvas*. The final separation between the two sects as Śvetâmbara and Digambara took place in 79 or 82 A.D. At a council held at Valabhi in Gujarât under the presidency of Devarddhi, the sacred books were again settled ; this took place in 154 A.D. (Hoernle's *Jainism and Buddhism*).

Kuṇḍapura—Same as Kuṇḍagama.

Kuṇḍilyapura—Same as Kuṇḍinapura.

Kuṇḍinapura—The ancient capital of Vidarbha. Dowson identifies it with Kuṇḍapura, about forty miles east of Amarâvatî (Dowson's *Classical Dic.*, 4th ed., p. 171 and Wilson's *Mâlatî Mâdhava*, Act I). It existed at the time of Bhavabhûti (*Mâlatî Mâdhava*, Act I). Devalavârâ, eleven miles south of Warrora, on the river Wardha (Vidarbha) in the district of Chanda in the Central Provinces, is traditionally known as the ancient Kuṇḍinapura (Cunningham's *Archaeological Survey Report*, IX, p. 133). A fair is held here every year near the temple of Rukmini. Ancient Kuṇḍinapura is said to have extended from the river Wardha to Amarâvatî (Amraoti) where the identical temple of Bhavânî, from which she was carried away by Krishnâ, is still said to exist. Kuṇḍinapura was the birth-place of Rukmini, the consort of Krishnâ. It has been identified with Koṇdâvir in Berar (Dr. Führer's *Monumental Antiquities and Inscriptions*). Kuṇḍinapura was also called Vidarbhapura (*Harivâṁsa*, II ; *Mbh.*, Vana, ch. 73). It appears, however, that Vidarbhapura or Kuṇḍinapura was on the site of Bidar (see *Bidarbha*). Rukmini was formerly married by Krishnâ, after she was carried away from Bidarbha, at Mâdhavapur, forty miles to the north-west of Prabhâsa or Somanâtha (*Archâvatâra*). The *Anargharâghavam* (Act VII, 101) places Kuṇḍinanagara in Mahârâshtra which, it says, included Bidarbha.

Kuninda—Same as Kullinda-deśa. It is the Kauninda of *Bṛihat-Samhitâ*, ch. XIV, v. 30,

Kuntala-desa—At the time of the Chalukyas, Kuntala desa was bounded on the north by the Narbada, on the south by the Tungabhadra on the west by the Arabian Sea, and on the east by the Godāvarī and the Eastern Ghats. Its capitals were Nasik and Kalyāna at different periods (*Ind Ant*, XXII, 1893, p 182 *Antiquities of Bidar and Aurangabad Districts*, by Burgess). In later times the Southern Mahratta country was called Kuntala (Dr Bhandarkar's *Hist of the Dekkan*, sec xii, *Vamana P*, ch 13). It included the north of the present Mysore country (*JRAS* 1911 p 812). In the *Dasakumāracharita* (ch 8), it is placed among the dependent kingdoms of Bidarbha. But in the tenth century, the town of Bidarbha is mentioned as being situated in Kuntala desa (Rājasekhara's *Karpura manjari*, Act I). The later inscriptions called it Karnātaka desa (*Literary Remains of Dr Bhau Daji*, by Ramchandra Gosh, Preface, p xxxiv). Kuntala was also called Karnātaka (see Buhler's note at pp 27, 28 of the *Introduction to the Viśramāladevacharita* by Bilhana). The *Tarā Tantra* also says that Karnātaka was the name of Mahārāshtra (see Ward's *History, Literature, and Religion of the Hindus*, vol I, p 558). The *Mārlandeya P*, ch 57, mentions two countries by the name of Kuntala, one in Madhyadesa and the other in Dōkshinātja, see Kuntalapura.

Kuntalakapura—Kubattur in Sorab in the Shimoga district of Mysore. It was the capital of Kuntaladesa. It was, according to tradition, the capital of king Chandrahāsa (*Jaimini Bhārata*, ch 53, Rice's *Mysore and Coorg*, vol II, p 351). It was situated in Kerala. Chandrāvatī was six yojanas or 42 miles from Kuntalakapura. Sarnal, in the Kaira District with which Kuntalakapura is identified (*Cousen's Antiquarian Remains in the Bombay Presidency*, VIII, p 94) is too far off from Kerala. It was also called Kautalakapura. See Surabhi.

Kuntalapura—1 Same as Kuntalakapura 2 General Cunningham places it in the Territory of Gwalior (*Cunningham's Arch S Rep*, LX, p 112) 3 Sarnal in the Kaira district is said to be Kuntalapura.

Kunti-Bhoja—It was also called Bhoja, an ancient town of Malwā where Kunti, the mother of Yudhiṣṭhīra and his brothers was brought up by her adoptive father Kunti Bhoja, king of Boja (*Mbh*, Adi, chs 111, 112). It was situated on the bank of a small river called Asvanadi or Aśvarathanadi which falls into the river Chambal (*Mbh*, Vana, ch 306, *Bṛhat Śamhitā*, ch 10, v 15). It was also called Kunti (*Mbh*, Bhishma P, ch 9, Virāṭa P, ch 1).

Kupatha—Hiuen Tsang's *Kie pan* to should perhaps be restored to *Kupatha*, mentioned among the mountainous countries in the north west of India (*Matsya P*, ch 113, v 55), and not to Kabandha (q v)

Kuramu—The river Koram, a tributary of the Indus (*Ṛig Veda*, X, 75) Same as Krumu

Kurangapura—Koringa, near the mouth of the Godavari

Kurmāchala—Kumaun [*JASB*, XVII, 580, quoting *Skanda P*, Manushkhanda (sic) for Māhesvarakhanda (Kedāra kh)] It was also called by the names of Kūrmavana and Kumāravana, the corruption of which is Kumaun. Its former capital was Champauti which was also called Kūrmāchala (Conder's *Modern Traveller*, X, 343), and its present capital is Almora. On the western border is the Trisūl Mountain as its peaks have the appearance of a trident. The celebrated temple of Pūrnā Devī or Annapūrṇā at Pūrnagiri, visited by pilgrims from all parts of the country, is situated in Kumaun (*JASB*, XVII, 573). Vishnu is said to have incarnated here near Lohāgāt as Kūrma to support the Mandāra mountain (*Ibid*, p 580); see Mandara-girl. The Doonagiri mountain is the

Dronâchala of the *Purâñas*; the Lodh Moona forest was the hermitage of Garga Rishi, and the Gagas river rises in the forest (p. 617) and falls into the Dhauli. The Kûrmâchali Brahmans who reside in Kumaun have evidently derived this name from the country (Sherring's *Hindu Tribes and Castes*, pp. 21, 106). See Kartripura, Karttikeyapura and Umâvana. For the five Prayâgas, see Pañcha-Prayâga. The province of Kumaun is situated in the tract of hills lying between the western branch of the Gagra known as Kâli-nâdi and the river Râm-Gaṅgâ which divides Garwal from Kumaun (Fraser's *Himala Mountains*, pp. 54, 537). For the history of the kings of Kumaun, see *JASB.*, 1844, p. 887.

Kûrmakshetra—Eight miles to the east of Chikakol on the sea-coast in the district of Ganjam. It was visited by Chaitanya (Shyamlal Goswami's *Gaurasundara*, p. 188). It is now called Śrikûrma.

Kûrmavana—Same as Kûrmâchala.

Kurujaṅgala—A forest country situated in Sirhind, north-west of Hastinâpura. It was called Śrikanṭhadesa during the Buddhist period; its capital was Bilâspur. It was included in Kurukshetra. In the sixth century, its capital was Thâneśvara. The seat of Government was removed by Harsha Deva (Siladitya II) to Kanauj (see Śrikanṭha). The entire Kurudeśa was called by this name in the *Mbh.* (Ādi P., ch. 201) and *Vâmana P.* (ch. 32). Hastinâpura, the capital of the Kurus, was situated in Kurujâṅgala (*Mbh.*, Ādi, ch. 126).

Kurukshetra—Thaneswar. The district formerly included Sonepat, Amin, Karnal, and Panipat, and was situated between the Sarasvatî on the north and the Drishadvatî on the south (*Mbh.*, Vana, ch. 83), but see Pratap Chandra Roy's edition of the *Mahâbhârata*. The war between the Kurus and the Pâṇḍavas took place not only at Thaneswar but also in the country around it. The Dvaipâyana Hrada is situated in Thaneswar. Vyâsasthali (Modern Basthali) is seventeen miles to the south-west of Thaneswar. At Amin, five miles south of Thaneswar, Abhimanyu, the son of Arjuna, was killed, and Asvatthâmâ was defeated by Arjuna, and his skull severed. Amin, according to Cunningham, is the contraction of Abhimanyukshetra. At Amin, Aditi gave birth to Sûrya; at Bhore, eight miles to the west of Thaneswar, Bhuriśravâ was killed; at Chakra-tîrtha, Kriṣṇa took up his discus to kill Bhîshma; at Nagdu, eleven miles to the south-west of Thâneswar, Bhîshma died; at Asthipura [*Padma P.*, Srishti (Ādi), ch. 13], on the west of Thâneswar and south of Aujas-ghât, the dead bodies of the warriors who were killed in the war, were collected and burned (*Arch. S. Rep.*, vol. XIV, pp. 86-106). Sonepat and Panipat are the corruptions of Sonaprastha and Pâṇiprastha, which were two of the five villages demanded by Yudhishthira from Duryodhana. Kûrukshetra was also called Sthânutîrtha and Sâmantapañchaka (*Mbh.*, Śalya, ch. 54; Vana, ch. 83); the temple of the Mahâdeva Sthânu was situated half a mile to the north of Thaneswar. It was visited by people as a place of pilgrimage at the time of Alberuni in the eleventh century A.D., especially at the time of eclipse (Alberuni's *India*, vol. II, p. 147; *Matsya P.*, ch. 191).

Kuśabhavanapura—Sultanpur on the Gumti in Oudh (*Thornton's Gazetteer*). It was visited by Hiuen Tsiang. Same as Kuśapura. It was the capital of Kuśa, son of Râma-chandra. It is called Kuśasthali in the *Vâyu P.* (Uttara, ch. 26). The capital was removed from Ayodhyâ by Kuśa when he succeeded his father Râma-chandra, king of Oudh (*Raghuvamîśa*, XV, v. 97; xvi, v. 25).

Kusagrapura—Rajgir, the ancient capital of Magadha Same as Girivrajapura (Beal's *R W C*, II, p 149)

Kusamapura—1 Properly Kusumapura which is the same as Pāṭaliputra (*Mahātama*, ch 5) Kumhrār, the southern quarter of Patna, is evidently a corruption of Kusamapura (Kusumapura), where the royal palace was situated It was part of Pāṭaliputra (Upham's *Mahātama* ch V, p 46) 2 Kānyakubja

Kusapura—Same as Kusabhavanapura (Cunningham's *Anc Geo*, p 398)

Kusasthala—Kṛṇouj (*Hemakosha*)

Kusasthala—1 Dwārakā, the capital of Ānartta, in Gujarat Dwārakā was founded on the deserted site of Kusasthala by Krishna (*Harīramā*, ch 112) 2 Ujjayini (*Sīlāda P*, Avanti Kh, chs 24, 31)

Kusavarta—1 A sacred tank in Tryambaka, twenty-one miles from Nasik, near the source of the Godāvarī 2 A sacred ghīṭ in Hardwar

Kusavati—1 Dwārakā in Gujarat (Nilakantha's commentary on v 54, ch 160, *Vana P* of the *Mbh*) It was founded by Ānartta, the nephew of Ikshāku It was also called Kusasthala and was the capital of Ānartta desa (*Śīra P*, pt vi, ch 60) 2 Kusavati, which was situated on the border of the Vindhya hills (*Rāmādya*, Uttara K, ch 121), was perhaps the ancient Darbhavati (modern Dabhoi) thirty eight miles north east of Broach in Gujarat It was the capital of Kusa, son of Rāmachandra 3 Kasur in the Panjab, thirty-two miles to the south east of Lahore 4 Same as Kusabhavanapura and Kuśapura, the capital of Kusa, son of Rāmachandra (*Raghuvam a*, c 15, v 97), Sultanpur in Oudh 5 Ancient name of Kusināra or Kuśinagara, where Buddha died (*Mahāparinibbāna Sutta* in *SBE*, XI, p 100, *Jātaka*, Cam Ed, vol V, p 141—*Kusa Jātaka*) 6 A place on the bank of the Venā or Wain Gaṅgā which was given by Āryaka, the founder of the Ābhira dynasty, to Chārudatta after killing Pālaka, the tyrant king of Ujjayini (*Māichchhalatika*, Act X, 51)

Kusinagara—The place where Buddha died in 477 B.C., according to Prof Max Müller, but according to the Ceylonese chronology and Prof Lassen, he died in 513 B.C., (see Goldstücker's *Pāṇini*, pp 231–233), at the age of eighty in the eighth year of the reign of Ajātaśatru It has been identified by Prof Wilson with the present village of Kasia, thirty seven miles to the east of Gorakhpur and to the north west of Bettia Buddha died in the upavattana of Kusināra in the Śīla grove of the Mallians, between the twin Śīla trees in the third watch of the night, resting on his right side with his head to the north (*Mahāparinibbāna Sutta* in *SBE*, vol XI, pp 103, 116) Asoka erected three stūpas on the scene of his death It was anciently called Kusavati (*Jātaka*, Cam Ed, V, 141—*Kusa Jātaka*) The charcoal ashes of Buddha's funeral pyre were enshrined in a stūpa at Barhi now called Moriyangara in the Nyagrodha forest, visited by Hiuen Tsiang The ruins of Aniruddha near Kasia in the district of Gorakhpur have been identified with the palaces of the Malla nobles of the Buddhist records The relics (bones) of Buddha were divided by the Brahmin Drona into eight parts among the Licchhvīs of Vaisīli, Sakyas of Kapilavastu, Bulayas of Allakappa, Koliyas of Rāmagrāma, Brāhmaṇas of Bethadvipa (perhaps Bethū), Mallas of Piṇvā, Mallas of Kusināra (Kusinagara), and Ajātaśatru, king of Pāṭaliputra, who all erected stūpas upon them The Brahmin Drona built a stūpa upon the pitcher with which he had measured the relics, and the Mauryas of Pippalavatī built another on the charcoal from Buddha's funeral pyre (*Mahāparinibbāna Sutta*, ch 6) Dr Hooy identifies Kasia with the place where Buddha

received the *kāshâya* or the mendicant robe after he had left his home (*JASB.*, vol. LXIX, p. 83). Though Mr. Vincent A. Smith doubts the identification of Kuśinagara with Kasia, yet the recent exploration by the Archæological Department has set the question at rest. The stûpa adjoining the main temple containing an image of the dying Buddha was opened and a copperplate was discovered showing the following words at the end "Copperplate in the Stûpa of Nirvâna."

**Kuśinâra**—Same as Kuśinagara.

**Kustana**—The kingdom of Khotan in Eastern or Chinese Turkestan, famous for the stone called Jade; hence it is called by the Chinese *Yu* (Jade)-*tien*. It was called by the Chinese Kü-sa-tan-na (Bretschneider's *Mediæval Researches*, II, p. 48). It was visited by Fa Hian and Hiuen Tsiang. Its old capital was Yotkan, a little to the west of the modern town of Khotan, which in the ancient manuscripts discovered by Dr. Stein is called Khotana and Kustanaka. The territory of Khotan was conquered and colonised by Indian immigrants from Takshasilâ (Taxila) about the second century before the Christian era. Dr. Stein identified the Buddhist stûpa and the Sa-mo-joh monastery of Hiuen Tsiang with the Döbe in the cemetery of Somiya, a mile to the west of Yotkan. Dr. Stein discovered many Buddhist shrines, stûpas, relieves and statues of Buddha and Bodhisattvas in stucco at Dandan-Ulig (ancient Li-sieh), Niya, Endere and Rawak buried in the sand of the desert of Taklamakan in the territory of Khotan, and exhumed from the ruins many painted panels and documents written in Brâhmi and Kharoshthî characters on wooden tablets (*Takhtâs*), and papers ranging from the third to the eighth century of the Christian era (Dr. Stein's *Sand-buried Ruins of Khotan*, p. 402). Fa Hian saw at Khotan in the fourth century the drawing of cars of the Buddhist *Tri-ratnas*, Buddha, Dharma, and Sangha, which are the prototypes of the modern Jagannâth, Balarâma, and Subhadrâ. At Ujjayinî, at the time of Samprati, Aśoka's successor, the Jainas used to draw a car on which Jivantaswâmi's image was placed (*Sthavirâvalî*, Jacobi's ed., XI). The name of Kustana has also been mentioned by It-sing (see *Records of the Buddhist Religion* by Takakusu, p. 20). Same as Stana.

**Kusumapura**—Same as Kusamapura (*Mudrârâkshasa*, Act II).

**Kuṭaka**—Gadak, an ancient town containing many old temples in Dharwar district, Bombay Presidency (*Bhâgavata P.*, V, ch. 6).

**Kuṭikâ**—The river Kosila, the eastern tributary of the Râmgaṅgâ in Rohilkhand and Oudh (Lassen's *Ind. Alt.*, II, p. 524, and *Râmâyana*, Ayodhyâ K., ch. 71).

**Kuṭilâ**—Same as Kuṭika.

**Kuṭikoshthîka**—The Koh, a small affluent of the Râmgaṅgâ in Oudh (Lassen's *Ind. Alt.* vol. II, p. 524 and *Râmâyana*, Ayodhyâ K., ch. 71).

**Kuva**—Same as Goparashtra and Govarashtra; Southern Koṅkâna.

## L

**Lâda**—Same as Lâṭa (Southern Gujarat) and Râḍha (a portion of Bengal).

**Lahâda**—It is the border-land between Kâsmîr and Dardistan (*Brihat-Samhitâ*, ch. XIV, v. 22; *Ind. Ant.*, XXII, 1893, p. 182—Topographical List of the *Brihat-Samhitâ* by Dr. Fleet).

**Lakragad**—The fort of Lakragad was situated on the Rajmahal hills in Bengal; it was an old fort. It is the Lakhnor of Menhajuddin and other Muhammadan historians (Beveridge's *Buchanan Records* in *C. R.*, 1894).

**Lakshmanavatî**—1. Lakhnauti is the corruption of Lakshmanâvatî. It was another name for Gaudâ (town), the ruins of which lie near Mâldâ. It was the capital of the

country of Gauda (Tawney Merutunga's *Prabandhachintamani*, p 181) It stood on the left bank of the Ganges It was the capital of Bengal in 730 A C (Rennell's *Memoir of a Map of Hindoostan* p 55), which date, however, does not appear to be correct Lakshmana Sena, the son and successor of Billula Sena and grandson of Vijaya Sena, and great grandson of Hemanta Sena the son of Samanta Sena (Deopara inscription, Ep Ind, I, 3), is said to have greatly embellished the city of Gaud with temples and other public buildings, and called it after his own name Lal nauti or Lakshmanavati (Martin's List Ind, III, p 68) He was a great patron of Sanskrit literature Jayadeva of Kenduli,—the author of the celebrated lyric *Gita Govinda* (*Bhāṭīṣyā P*, Pratisarga pt IV, ch IX) Umapatidhīra the commentator of the *Kalāpa* grammar and minister of Lakshmana Sena (*Prabandha chintamani* p 181), Govardhana Acharya, the spiritual guide of Lakshmana Sena and author of the *Iṛya-saptasati*, Sarana and Dhoyi (who is called Kavi lshamipati śrutiñdhīra by Jayadeva in his *Gita Govinda*) the author of the *Pāṇini-dīpa* were called the Prā�aratni or five gems of Lakshmana Sena's court in imitation of the Nava-ratna or nine gems of Vikramāditya (*Ind Ant*, vol XIV, p 183 n) Hallyudha the author of a dictionary and the spiritual adviser of the monarch, and Sridharadīsa the author of the *Sadulī Karmamīta* also flourished in his court Lakshmana Sena founded the Lakshmīya Samvat (era) in 1108 A D (Dr R L Mitra's *Buddha Gaya*, p 201) but according to Dr Bühler in 1110 A D (*Deopard Inscription of Vijayasena* in Ep Ind vol I p 307) Hunter considers that the name of Gauda was more applicable to the kingdom than to the city (Hunter's *Statistical Account of Bengal*, vol VII, p 51 *Bhāṭīṣyā P*, Pratisarga P, pt II ch 11) For the destruction of Gauda and the transfer of Muhammadan capital to Rūmāmahal in 1592 (see Bradley Birt's *Story of an Indian Upland* ch 2) 2 Lucknow in Oudh It is said to have been founded by Lakshmana, brother of Rāmchandra king of Oudh It was repopulated by Vikramāditya, king of Ujjayini The town was first made the seat of government by Asaf ud daulah in 1775 (Conder's *Modern Traveller*, vol IX p 296) See Lucknow in Pt II of this work

Lakulisa—See Nakulisa

Lampaka—Langhan on the northern bank of the Kabul river near Peshawar (*Hemakosa*, Lassen's *History traced from Bactrian and Indo-Scythian Coins* in *JASB* 1810 p 486, *Brahmaṇī P*, Pūrvā, ch 18) It is also called Muranī It is 20 miles north west of Jalalabad

Lampaka—Same as Lampaka (*Mārkandī P*, ch 57)

Languli—Same as Langulini (*Mbh Sabhā*, ch 9)

Langulini—The river Linguhya on which Chacaole is situated between Vizianagram and Kalingapatnam (Pargiter's *Mārlandeya P* ch 57, p 305) It is also called Naglandi river (Thornton's *Gazetteer*, s v Ganjam)

Lanka—1 Ceylon 2 The town of Lanka or Lankāpatanam is said to be a mountain on the south east corner of Ceylon, it is described as Trikūṭa or three-peaked in the *Rāmāyaṇa* (Sundara K, ch 1) and was the abode of Ravana (Lanka Kāṇḍa, ch 125). It is believed by some to be the present Mantotta in Ceylon others think it to be a town submerged (Mutu Coomara Swamy's *Dīthdevana* p 97) There is a place called Nikumbhūl, about 40 miles from Colombo where Indrapīṭa performed his sacrifice (Buddhist Text Society's *Journal* vol III pt I, appendix) There are some very good reasons to suppose that Lanka and Ceylon are not identical islands (1) the *Rāmāyaṇa* (Kishk K, ch 41) says that one must cross the river Tāmraparṇī and go to the south

of the Mahendra range which abuts into the ocean and cross it to reach Laṅkā, or in other words, the island of Laṅkā, according to the *Rāmāyaṇa*, was situated to the south of the Cardamum Mountains which form the southern portion of the Mahendra range, while if Ceylon be the ancient Laṅkā, one is not required to cross the Tāmraparṇī river to go to the southern extremity of the Mahendra Mountain in order to reach that island by the Adam's Bridge (or Setubandha Rāmeśvara); (2) Barāha-mihira, the celebrated astronomer, says that Ujjayinī and Laṅkā are situated on the same meridian, while Ceylon lies far to the east of this meridian; (3) Some of the works of the Pauranic times mention Laṅkā and Simhala (the corruption of which is Ceylon) as distinct islands (*Bṛihat-Saṃhitā*, ch. 14 and *Devi P.*, chs. 42, 46). On the other hand, the *Mahāvaṃśa*, the most ancient history of Ceylon composed in the 5th century A.D., distinctly mentions that the island of Laṅkā was called Siñhala by Vijaya after his conquest, and calls Duṭṭhagāmani and Parākramabāhu kings of Laṅkā or Simhala (Geiger's *Mahāvaṃśa*, chs. VII, XXXI). The *Rājāvalī* also mentions the tradition of the war of Rāvaṇa in the island of Ceylon (Upham's *Rājāvalī*, pt. I). Dhammadikti, the author of the *Dāthāvaṃśa*, who lived in the twelfth century A.D., in the reign of Parākramabāhu I, king of Ceylon, states that Simhala and Laṅkā are the same island. It is called Zeilan or Silan (Ceylon) by Marco Polo, who visited it in the thirteenth century A.D. (Wright's *Marco Polo*). For other derivations of the name of Silan, see Col. Yule's *Travels of Marco Polo*, vol. II, p. 254, note.

**Lāta**—1. Southern Gujarat including Khandesh situated between the river Mahi and the lower Tapti—the Larike of Ptolemy (*Garuda P.*, ch. 55; Dowson's *Classical Dictionary of Hindu Mythology*; Dr. Bhandarkar's *Hist. of the Dekkan*, sec. XI, p. 42). It is mentioned in the *Kāmasūtra* of Vātsyāyana. It comprised the collectorates of Surat, Bharoch, Kheda and parts of Baroda territory (*Antiquities of Kathiawad and Kachh* by Burgess). According to Col. Yule, Lāda was the ancient name of Gujarat and Northern Konkan (*Marco Polo*, vol. II, p. 302 n). It is the Lāthikā of the Dhauli inscription and Rāṣṭikā (Ristika) of the Girnar inscription of Asoka. According to Prof. Bühler, Lāta is Central Gujarat, the district between the Mahi and Kim rivers, and its chief city was Broach (see Additional Notes, It-sing's *Records of the Buddhist Religion*, by Takakusu, p. 217; Alberuni's *India*, I, p. 205). In the Copperplate Inscription found at Baroda, the capital of Lāta or the kingdom of Lāteśvara is said to be Elapur (v. II). The inscription also gives the genealogy of the kings of Lāteśvara (*JASB.*, vol. VIII, 1839, p. 292). But it is doubtful whether Lāta and Lāteśvara are identical kingdoms. Lāta was also called Lāḍa in the *Biddhasālabhañjikā*; Ollādeśa appears to be identical with Lāta (see Olla). The Nāgara Brahmins of Lāta (Gujarat) are said to have invented the Nagri character. The Devanāgarī character, however, is said to have been derived from the Brāhma alphabet. 2. Rāḍha—the Lāda of Upham's *Mahāvaṃśa* is a corruption of Rāḍha in Bengal (see Rāḍha).

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**Lohā**—Afghanistan (*Mbh*, Sabhā, ch 26) In the tenth century of the Christian era, the last Hindu king was defeated by the Muhammadans, and Afghanistan became a Muhammadan kingdom See Kamboja

**Lohārgala**—A sacred place in the Himalaya (*Vardha P*, ch 15) It is perhaps Lohāghāt in Kumaun, three miles to the north of Champāwat, on the river Lohā, as the place is sacred to Vishnu (see Kūrmachala)

**Lohita Sarovara**—The lake Rāwanhrad, which is the source of the river Lohitya or Brahmaputra (*Brahmānda P*, ch 51)

**Lohitya**—1 The river Brahmaputra (*Mbh*, Bhishma P, ch 9, *Raghuvamī*, c IV, v 81, *Medīnī*) For the birth of Lohitya, the son of Brahma, see *Kālidāsa P*, ch. S2 Paraśurāma's axe fell from his hand when he bathed in this river owing to the sin of killing his mother According to Kālidāsa, the river was the boundary of Prāgyotisha or Gauhati in Assam (*Raghuvamī*, IV, v 81) For a description of the source of the Brahmaputra, see Sven Hedin's *Trans Himalaya*, vol II, ch 43

**Lohitya Sarovara**—The source of the river Chandrabhāgā or Chinab in Lahoul or Middle Tibet (*Kālikā P*, ch 82) It is a small lake now called Chandrabhāgā

**Lokapura**—Chanda in the Central Provinces It contained the temples of Mahākālī and her son Achaleśvara who was formerly called Jharpateśvara (*Skanda P*)

**Lomasa Āsrama**—The Lomasgir hill, four miles north east of Rajauli in the sub division of Nowadah, in the district of Gaya, it was the hermitage of Lomasa Rishi (Grierson's *Notes on the District of Gaya*, p 27)

**Lonāra**—See Vishṇu Gaya (*Padma P*, Uttara, ch 62, Cousen's *Antiquarian Remains in the Central Provinces and Berar*, p 77)

**Lumbini-Vana**—Rummen dei in the Nepalese Terai, two miles to the north of Bhagavānpur and about a mile to the north of Paderia See Kapilavastu The eight Chaityas or sacred places which are visited by Buddhist pilgrims are (1) The Lumbini Garden in Kapilavastu where Buddha was born, (2) Bodhi tree in Bodh Gaya where he attained Buddhahood, (3) Mrigadāva in Benares where he preached his law for the first time; (4) Jetavana in Sravasti where he displayed miraculous powers, (5) Sankāsya in the district of Kanauj where he descended from the Trayastrīmī heaven, (6) Rājagrīha in Magadha where he taught his disciples, (7) Vaisālī where he spoke to Ānanda about the length of his life, (8) Kuśinagara where he died in a Śala grove (*Mahāparinibbāna Sutta*, VI, 51 62, in *SBE*, vol XI)

### M

**Machchha**—Same as *Matsya* (*Anguttara Nikāya*, Tika Nipāta, ch 70, para 17)

**Machheri**—Alwar, which formerly appertained to the territory of Jaipur (see *Matsya desa*)

**Madana Tapovana**—Same as Kamasrama (*Raghuvamī*, xi, 13)

**Madguraka**—Same as Modagiri (*Matsya P*, ch 113)

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identified by Growse with Maholi, five miles to the south-west of the present town of Mathura. In Maholi is situated Madhuvana (or forest of Madhu), a place of pilgrimage (Growse's *Mathurâ*, pp. 32, 54).

**Madhura**—Same as Mathurâ (see *Ghaṭa-Jâtaka* in the *Jâtakas* (Cam. ed.), IV, p. 50; it is a distortion of the story of Krishṇa).

**Madhuvana**—See Mathura.

**Madhyadeśa**—The country bounded by the river Sarasvatî in Kurukshetra, Allahabad, the Himâlaya, and the Vindhya ; the Antarveda was included in Madhyadeśa (*Manu Samhitâ*, ch. II, v. 21). The boundaries of Majjhimadeśa of the Buddhists are :—east the town Kajaṅgala and beyond it Mahâsâla ; south-east the river Salâvatî ; south the town Setakannika ; west the town and district Thuna ; north Usiradvaja Mountain (*Mahâvagga*, V, 12, 13). Kâmpilya was originally the eastern limit of Madhyadeśa (Weber's *History of Indian Literature*, p. 115, note). The countries of Pañchâla, Kuru, Matsya, Yaudheya, Pañcachara, Kunti and Sûrasena were included in Madhyadeśa (*Garuḍa P.*, I, ch. 55). Madhyadeśa includes Brahmarshi-deśa which again includes Brahmâvaratta (Max Müller's *Rig-Veda*, vol. I, 45).

**Madhyamarâshṭra**—Same as Mahâkośala or Dakṣiṇa-Kośala (Bhâṭṭa Svâmin's Commentary on Kauṭilya's *Arthaśâstra*, bk. II, Koshâdhyaksha).

**Madhyameśvara**—A place sacred to Śiva on the bank of the Mandâkinî (*Kûrma-P.*, Pûrva, ch. 33). See Pañcha-Kedara.

**Mâdhyamika**—Nâgari near Chitore in Rajputana, which was attacked by Menander ; he was defeated by Vasumitra, grandson of Pushyamitra and son of Agnimitra of the Suṅga dynasty, Agnimitra being the viceroy of Vidiṣâ (Kâlidâsa's *Mâlavikâgnimitra*, Act V ; Vincent A. Smith's *Early History of India*, p. 199). Same as Sibi. But according to the *Mahâbhârata* (Sabhâ P., ch. 32), Mâdhyamika and Sibi are two different countries, though their names are mentioned together.

**Madhyârjuna**—Tiruvidaimarudûr, six miles east of Kumbhaconum and 29 miles from Tanjore, Madras Presidency ; it was visited by Saṅkarâchârya (Ânanda Giri's *Saṅkaravijaya*, ch. 4, p. 16 ; *Arch. S. Rep.*, 1907-8, p. 231). It is celebrated for its temple.

**Madra**—A country in the Panjab between the Ravi and the Chinab. Its capital was Sâkala. Madra was the kingdom of Râjâ Śalya of the *Mahâbhârata* (*Udyoga*, ch. 8), and also of Râjâ Asvapati, father of the celebrated Sâvitri, the wife of Satyavâna (*Matsya P.*, ch. 206, v. 5 ; *Mbh.*, Vana P., ch. 292). Some suppose that Madra was also called Bâhika. Bâhika, however, appears to be a part of the kingdom of Madra (*Mbh.*, Karna P., ch., 45). Madra was also called Takkadeśa (Hemachandra's *Abhidhâna-chintâmaṇi*).

**Magadha**—The province of Bihar or properly South Bihar (*Râmâyana*, Âdi, ch. 32 ; *Mbh.*, Sabhâ P., ch. 24). Its western boundary was the river Sona. The name of Magadha first appears in the *Atharva-samhitâ*, v, 22, 14 ; xv, 2. The ancient capital of Magadha was Girivrajapura (modern Rajgir) at the time of Jarâsandha, who was killed by Bhîma, one of the five Pâṇḍavas. The capital was subsequently removed to Pâṭaliputra, which was formerly an insignificant village called by the name of Pâṭaligrâma, enlarged and strengthened by Ajâtaśatru, king of Magadha and contemporary of Buddha, to repel the advance of the Vrijjis of Vaisâlî. Udayâśva, the grandson of Ajâtaśatru, is said to have removed the capital from Râjagṛhi to Pâṭaliputra (*Vâyu P.*, II, ch. 37, 369). The country of Magadha extended once south of the Ganges from Benares to Monghyr, and southwards as far as Singhbhûm. The people of the neighbouring districts still call the districts

of Patna and Gaya by the name of Magī, which is a corruption of Magadha. In the *Lahitavistara* (ch. 17) Gayāśursha is placed in Magadha. It was originally inhabited by the Cheras and the Kols, who were considered Asuras by the Aryans. After the Andhra-blṛityas of Pataliputra (see Patna), the Guptas reigned in Magadha. According to Cunningham the Gupta era commenced in 319 A.D., when Mahārāja Gupta ascended the throne, whereas according to Dr Fleet (*Corp. Inscr. Ind.*, vol. III, p. 25), it commenced in 320 A.D., when Chandra Gupta I ascended the throne of Magadha. The Guptas were destroyed by the Ephthalites known in India as the Huns whose leader Lachik (Lakhan Udayidditya of the coins) had wrested Gāndhāra from the Kushans and established his capital at Sīhala. His descendants gradually conquered the Gupta territories and subverted their kingdom. The capital of the Guptas was at first Pataliputra, and though after Samudra Gupta's conquest it was still regarded officially as the capital, yet, in fact the seat of government was removed to different places at different times.

**Magādhi**—The river Sone (*Ram.*, I, 32). See **Sumagadhi**.

**Mahāballipura**—Same as **Banapura**.

**Mahābodhi**—See **Uravilva** (*Matsya P.*, ch. 22).

**Mahāchina**—China was so called during the mediæval period (see **China**).

**Mahā Ganga**—The river Alakānandā in the Himalayas (*Vishnu Samhita* ch. 85, *SBE*, vol. VII, p. 257 note).

**Mahakausika**—It is formed by the seven Kosis of Nepal, which are the Milamchi, the Sun Kosi (Sona Kosi) or the Bhotea Kosi, the Tamba Kosi, the Likhu Kosi, the Dudh Kosi, the Aruna (*Padma P.*, *Svarga*, ch. 10, *Mbh.*, *Vana*, ch. 84) and the Tamor (Tawra of the *Mbh.*, *Vana*, ch. 84). The union of the Tamor, the Aruna and the Sun Kosi forms the Triveni, a holy place of pilgrimage. The Triveni is immediately above Varāha kshetra in Purnea above Nathpur, at the point where or close to which the united Kosis issue into the plains (*JASB*, XVII, pp. 638, 647, map at p. 781). See **Barabha-kshetra**. Of the seven Kosis, the Tamba or Tamar, and Likhu are lost in the Sun Kosi and the Barun in the Aruna (*Ibid.*, p. 641 note).

**Mahā-Kośala**—Mahā Kośala comprised the whole country from the source of the Narbada at Amarakanṭaka on the north to the Mahānadi on the south, and from the river Wain Gangā on the west to the Harda and Jonk rivers on the east, and it comprised also the eastern portion of the Central Provinces including the districts of Chhattisgar and Rayapur (see Tivara Deva's Inscription found at Rajm in the *Asiatic Researches*, XV, 508). Same as **Dalshina Kośala** (*Cousen's Antiquarian Remains in the Central Provinces and Berar*, p. 59, Cunningham's *Arch. S. Rep.*, vol. XVII, p. 68). It was the kingdom of the Kalachuris (Rapson's *Indian Coins*, p. 33).

**Mahālāya**—1. Same as **Oḍikāranātha** or **Amaresvara** (*Kurma P.*, pt. II, ch. 3) 2. In Benares (*Agni P.*, ch. 112).

**Mahānadi**—1. The Phalgu river in the district of Gaya (*Mbh.*, *Ādi P.*, ch. 215, v. 7—Nila-kanṭha's commentary, *Vana*, chs. 87, 93) 2. A river in Orissa (*Padma P.*, *Svarga*, ch. 3).

**Mahānālī**—Same as **Mahānadi** (*K. Ch.*, p. 83, Vangavāsi ed.)

**Mahānandi**—A place of pilgrimage in the Karnal district (*Ep. Ind.*, vol. I, p. 368).

**Mahāpadma Saras**—Same as **Aravalo**, the lake derives its name from the Nāga Mahāpadma. The Wular or Valur lake in Kashmir (Dr Stein's *Rājataraṅgiṇī*, vol. I, p. 174, note).

Maharashtra—The Maratha country (*Vāmana P.*, ch. 13), the country watered by the Upper Godāvarī and that lying between that river and the Kṛiṣṇā. At one time it was synonymous with the Deccan. At the time of Asoka, the country was called Mahārat̄tha he sent here the Buddhist missionary named Mahādhammarakkhita in 245 B.C. (Dr. Geiger's *Mahāvansā*, ch. XII, p. 85 note). Its ancient name was Aśmaka or Assaka at the time of Buddha (see *Aśmaka*). Its ancient capital was Pratishṭhāna (Paiṭhān) on the Godāvarī. It was the capital of the junior princes of the Andhrabhritya dynasty of the Purāṇas, who were also called Śātakarnis or in the corrupted form of the word Śālivāhanas (see *Dhanakaṭaka*). The most powerful of the Andhrabhritya kings was Pulumāyi, who reigned from 130 to 154 A.C. He overthrew the dynasty of Nahapāna who probably reigned at Jīrṇanagara (Juner). After the Andhrabhrityas, the Kshatrapa dynasty was in possession of a portion of the Deccan from 218 to 232 A.D., and after them the Ābhīras reigned for 67 years, that is up to 399 A.D.; then the Rāshtrakūṭas (modern Rāthors) called also Rat̄his or Rāshṭrikas, from whom the names of Mahā-rat̄ṭis (Mahā-rat̄ṭā) and Mahā-rāshṭrika (Mahārāshṭra) are derived, reigned from the third to the sixth century A.D. Then the Chalukyas reigned from the beginning of the sixth century to 753 A.D. Pulakesi I, who performed the *asvamedha* sacrifice, removed his capital from Paiṭhān to Bātāpipura (now called Bādāmi). His grandson Pulakesi II was the most powerful king of this dynasty. He was the contemporary of Khusrau II of Persia. He defeated Harshavarddhana or Silāditya II of Kanauj. During his reign Hiuen Tsiang visited Mahārāshṭra (Mo-ho-la-cha). Dantidurga of the later Rāshtrakūṭa dynasty ascended the throne in 748 A.C., by defeating Kīrttivarman II of the Chalukya dynasty. Govinda III was the most powerful prince of the later Rāshtrakūṭa dynasty. His son Amoghavarsha or Sarva made Mānyakheta (modern Malkhed) his capital. The Rāshtrakūṭa dynasty was subverted in 973 A.C., by Tailapa of the later Chalukya dynasty. Āhavamalla or Someśvara I, who reigned from 1040 to 1069, removed his capital from Mānyakheta to Kalyāṇa in Kuntala-deśa. His son Tribhuvanamalla Vikramāditya II was the most powerful king who reigned from 1076 to 1126 A.C. In his court flourished Vijnāneśvara, the author of the *Mitāksharā*, and Bilhaṇa, the author of the *Vikramāñikadeva-charita*. The throne was usurped by Vijjala of the Kalachuri dynasty, who had been a minister of Tailapa II, in 1162 A.C., but the dynasty became extinct in 1192, and the Yādavas became the sovereigns of the Deccan. Bhillama of this dynasty founded the city of Devagiri, modern Daulatābad, and made it his capital in 1187 A.C. Siṅghana was the most powerful king of this dynasty. In his court flourished Chaṅgadeva, the grandson of Bhāshkarāchārya (born in Saka 1036=A.D. 1114), and son of Lakshmidhara, who was his chief astrologer. In the reign of Rāmachandra, Hemādri, who was probably called Hemadpant and who was the author of the *Chaturvarga-chintāmaṇi*, was his minister. He is said to have constructed in the Deccan most of the temples of a certain style called Hemadpanti temples. Vopadeva, the author of the *Mugdhabodha Vyākaraṇa*, flourished also in the court of Rāmachandra. Dr. Bhau Daji, however, is of opinion that there were many persons of the name of Vopadeva: one the author of the *Mugdhabodha*, another the author of the *Dhātupāṭha* or *Kavikalpadruma*, and a third the commentator of Bhāshkarāchārya's *Lilāvatī*, who was the son of Bhīmadēva, while Keśava was the father of the author of the grammatical treatise. According to Bhau Daji, the last flourished in the court of Rāmachandra (Rāmachandra Ghosha's *Literary Remains of Dr. Bhau Daji*, ch. viii, pp. 149, 150). Rāmachandra or Rāmadeva was the last of the independent Hindu sovereigns of the Deccan. Alāuddīn Khilji defeated Rāmachandra, killed his son Saikara and absorbed his dominions into the Muhammadan empire in 1318 A.C. (Dr. Bhandarkar's *Early History of the Dekkan*, sec. xv).

**Mahâsâla**—It is mentioned in the *Padma P.* (*Srishti Kh* ch 11), and *Matsya P.* (ch. 22), as a tirtha or a place of pilgrimage on the Godâvâri. Sâla is mentioned as a tributary of the Godâvâri (*Brahma P.*, ch 106, vs 20 22). It is the Maisolus of the Greeks. As Ptolemy places the mouth of the river Maisolus in the district called Maisolia, it may be identified with that portion of the Godâvâri which lies between the Pranahita or rather Wain Gaṅgâ and the ocean. See Maisolia. In the *Mahâvagga* (V, 13, 12 in *SBE*, XVII, 38) Mahâsâla is described as a border country on the east of South India.

**Mahâsâra**—Masâr, a village six miles to the west of Arrah in the district of Shahabad visited by Hiuen Tsiang in the seventh century.

**Mahâsthâna**—Mahâsthâna gâda in the district of Bogra in Bengal (*Devi Bhâgavata*, VII, ch 33). It contained the celebrated temple of Mahâdeva called Ugramâdhava at the time of Vallala Sena, king of Gauda (*Ananda Bhattî's Vallala charitam*, ch VI). It is seven miles to the north of Bogra (town). See Ballâlapuri. Its ancient name was Śila Dhâpa (Śila Dhâtugarbha) and contained four Buddhist stupas, but the name was changed into Sûlâ Dvipa after the revival of Hinduism (*List of Ancient Monuments of Bengal* in *JASB*, 1875, p 183).

**Mahi**—The river Mahi, a branch of the river Chambal in Malwa (*Vayu P.*, I, ch 45, v. 97)

**Mahatnu**—The river Argesan in Afghanistan which joins the Gomal river or Gomati (*Rig Veda*, X, 73) Same as Mehatnu.

**Mahâvana**—Same as Braja. See Gokula (*Chaitanya charitamrita*, II ch 18).

**Mahâvana Vihâra**—1. Pinjkotai, near Sunigram in Buner, about twenty six miles south of Manglaur or Mangalore, the old capital of Udyana (Dr Stein's *Archæological Tour with the Indian Field Force in the Indian Intinerary of 1899*). It was visited by Hiuen Tsiang. 2. Mahâvana Kûṭigâra was situated in the suburb of Vaisâli, it was also called Mahâvana-vihâra (Spence Hardy's *Manual of Buddhism*, p 313).

**Mahendra**—The whole range of hills extending from Orissa to the district of Madura was known by the name of Mahendra parvata. It included the Eastern Ghats and the range extending from the Northern Circars to Gondwana, part of which near Ganjam is still called Mahendra Malei or the hills of Mahendra (*Raghuvamsa*, IV, vs 39, 10). It joins the Malaya mountain (*Harshacharita*, ch VII). Parasurâma retired to this mountain after he was defeated by Rama-chandra. The *Râmâyana* (Kishk, ch 67, Lankâ, ch 4) and the *Chaitanya charitamrita* apply the name specially to the Eastern Ghats, and the hermitage of Parasurâma is placed by the *Chaitanya charitamrita* at the southern extremity of the range in the district of Madura. The *Raghuvamsa* (VI, v 51) places it in Kalinga, so also the *Uttara Naishadha Charita* (canto XII, v 24). The name is principally applied to the range of hills separating Ganjam from the valley of the Mahanâdi.

**Mahesmati-Mandala**—Mandala in Central India. It was also called Mahesamandala or

Mahesmati (*Arch S Rep*, vol XVII, p 51). Its capital was Mâhishmati (*JRAS*, 1910, p 425).

**Maheśvara**—Mahes or Chuli Maheśvara on the bank of the Nerbuda (*Matsya P.*, ch 189, *Sthâvirâvalîcharita*, XII), same as Mahishmati.

**Mâheya**—The country which lies between the rivers Mahi and Nerbuda. The Mâheyas lived on the bank of the Nerbuda (*Vâyû P.*, II, 45).

**Mâhi**—1. The river Mâhi in Malwa (*Mârlan leya P.*, ch 57). Near its mouth Andhaka, a daitya, was killed by Siva in a cavern (*Siva P.*, I, chs 38, 43). 2. The river Mâhi, a tributary of the Gandak (*Sutta nipâta*, I, 2; *Dhanîyasutta*, Treneckner's *Milinda Pañha*,

p. 114, *SBE.*, XXXV, p. 171). It rises in the Himalaya and flows into the Great Gandak about half a mile above its junction with the Ganges, but practically into the Ganges near Sonpur [*Statistical Account of Bengal*, vol. XI (1877), p. 358; *JRAS.*, 1907, p. 45].

**Mahisha**—1. According to Bhatṭa Śwāmī, the commentator of the *Arthaśāstra* (bk. II, Koshâdhyaksha), Mahisha was the country of Mâhishmatî (*Harivamśa*, I, ch. 14). 2. Same as Mâhishaka.

**Mâhishaka**—According to Dr. Bhandarkar, Mâhishaka was the name of the country on the Nerbuda, of which Mâhishmatî was the capital. (*Early History of the Dekkan*, sec. iii; *Padma P.*, Ādi Kh., ch. 6; *Mbh.*, Bhîshma P., ch. 9). Griffith identifies it with Mysore (see his *Râmâyana*, Kishk., ch. 41). The *Padma P.* [Svarga (Ādi), ch. 3] mentions Mâhishaka as the country of Southern India, and therefore it is the same as Mahishamandala which has been identified by Mr. Rice with the Southern Mysore country (Mahishamandala; see also Wilson's *Vishnu P.*, vol. II, p. 178 note). But this identification is incorrect. See Dr. Fleet's *Mahishamandala and Mâhishmatî* in *JRAS.*, 1910, p. 440.

**Mahishamandala**—Same as Mâhisha and Mâhishmatî (see Fleet, *JRAS.*, 1910, p. 429). Mahâdeva was sent as a missionary to this place by Aśoka (*Mahâvamśa*, ch. XII; *Ep. Ind.*, vol. III, p. 136). According to the *Dipavamśa*, Aśoka sent missionaries to Gandhâra, Mahisha, Aparântaka, Mahârashṭra, Yona, Hemavata, Suvarṇabhûmi and Laṅkâdîpa (*JASB.*, 1838, p. 932). According to Mr. Rice, Mahishamandala was the Southern Mysore country, of which Mysore was the principal town (*JRAS.*, 1911, pp. 810, 814), but Dr. Fleet disagrees with this identification. According to the latter, it was also called Mahâmandala or Mahesha-râshṭra, where the people called Mâhesha lived (*ibid.*, p. 833).

**Mâhishmatî**—Maheśvara or Mahesh, on the right bank of the Nerbuda, forty miles to the south of Indore. It was the capital of Haihaya or Anûpadeśa, the kingdom of the myriad-handed Kârtya-vîryârjuna of the Purâṇas, who was killed by Paraśurâma, son of Jamadagni and Renukâ and disciple of Subrahmanyâ (*JASB.*, 1838, p. 495; *Bhâgavata P.*, IX, ch. 15). It was founded by Mahishmân according to the *Harivamśa* (I, ch. 30), and by Mahisha according to the *Padma P.* (Uttara, ch. 75). It is also called Chuli Maheśvara (Garrett's *Classical Dictionary*). It has been correctly identified by Mr. Pargiter (*Mârkanḍeya P.*, p. 333 note) with Mândhâtâ on the Nerbuda (*JRAS.*, 1910, pp. 445-6); see Omkâranâtha. It is the Mâhissati of the Buddhists. The country, of which Mâhishmatî (Mâhissati) was the capital, was called during the Buddhist period Avanti-Dakshinâpatha (D. R. Bhandarkar's *Ancient History of India*, pp. 45, 54). Maṇḍana Miśra, afterwards called Viśvarûpa Āchârya, who was born at Râjgir resided here, and it was at this place that he was defeated in controversy by Śaṅkarâchârya (Mâdhavâchârya's *Śaṅkaradig-vijaya*, ch. 8). The *Anarghardghava* (Act VII, 115) says that Mâhishmatî was the capital of Chedi at the time of the Kalachuris. According to the *Mahâ-Govinda Suttanta* (*Digha Nikâya*, XIX, 36) Mahissati or Mâhishmatî was the capital of Avanti (Malwa).

**Mâhissati**—See Mâhishmatî..

**Mahitâ**—Same as Mahî (*Mbh.*, Bhîshma, ch. 9).

**Mahoba**—The capital of Jejabhukti or Bundelkhand (see *Mahotsavanagara*). The *Prabodha Chandrodaya* was written during the reign of Kîrtti Varman in the second half of the eleventh century A.D. (*Hemakosha*; *Râmâyana*, bk. I).

**Mahodadhi**—The Bay of Bengal (*Raghuvamśa*, IV, v. 34; *Vâyu P.*, Pûrva, ch. 47).

**Mahodaya**—Kanauj (*Hemakosha*; *Râmâyana*, bk. I, ch. 32).

**Mahotsava-Nagara**—Mahoba in Bundelkhand. The whole Bundelkhand was anciently called Mahoba from this town. It was the capital of the Chandel kingdom which is universally said to have been founded by Chandra Varman who was born in Samvat 225; he built 85 temples and erected the fort of Kālañjar. The Chandel kingdom was bounded on the west by the Dhasan river, on the east by the Vindhya mountain, on the north by the Yamuna, and on the south by the source of the Kiyan or Kane river. It appears from the inscriptions that the Chandel kings from Nannuka Deva, the founder of the dynasty, to Kirat Singh, reigned from 800 A.D. to the middle of the sixteenth century. It was in the reign of Kirtti Varma Deva, the twelfth king from Nannuka, who reigned from 1063 to 1097 A.D., that the *Prabodha Chandrodaya Nātaka* was composed by Krishṇa Miśra (Arch. S. Rep., vol. XXI, p. 80). The town stands on the side of the Madan Sāgar lake, which was excavated in the twelfth century. The Kirat lake is of the eleventh century.

**Maināka-Giri**—1. The Sewalik range (*Kūrma P.*, Uparibhāga, ch. 36; *Mbh.*, Vana, ch. 135), extending from the Ganges to the Bias. 2. The group of hills near the eastern source of the Ganges in the north of the Almora district (Pargiter's *Mārkaṇḍeya P.*, ch. 57, p. 288). 3. A fabulous mountain situated in the sea, midway between India and Ceylon (*Rāmāyaṇa*, Sundara K., ch. VII). 4. A mountain on the west of India in or near Guzerat (*Mbh.*, Vana, ch. 89).

**Maisolla**—The coast between the Krishṇā and the Godāvāri (*Ptolemy*). It is the Masalia of the *Periplus*. See *Mahāsāla*.

**Māgadhi**—See *Sumāgadhi* (*Rāmāyaṇa*, I, ch. 32).

**Majjhima-Desa**—See *Madhyadesa* (*Mahāvagga*, V, 12, 13).

**Mākandī**—See *Pāñchala*.

**Makula-Parvata**—*Kaluhā-pāhād* which is about 26 miles to the south of Buddha-Gaya and about sixteen miles to the north of Chatra in the district of Hazaribagh, is evidently a corruption of the name of the Makula Parvata (see Bigandet's *Life of Gaudama*). Buddha is said to have passed his sixth *vassa* (or rainy season retirement) on the Makula mountain, which forms the western boundary of a secluded valley on the eastern bank of the Lilajan river, containing a temple of Durgā called Kuleśvarī (Kula and Isvarī). But the place abounds in Buddhist architectural remains and figures of Buddha. On a plateau just in front of the hill on which Kuleśvarī's temple is situated, and on the eastern side of the ravine which separates the plateau from the hill, there is a temple which contains a broken image of Buddha in the conventional form of meditation. There are also two impressions of Buddha's feet on the top of the highest peak of a hill on the northern side of the valley called the Ākāśalochana, and figures of Buddha carved in the central part of the hill with inscriptions which have become much obliterated by time and exposure. The large bricks found at this place also attest to the antiquity of the place. The letter "Ma" of *Makula* must have dropped down by lapse of time, and *kula* was corrupted into *Kaluhā*. There can be no doubt that the Brahmins appropriated this sacred place of the Buddhists and set up the image of Durgā at a subsequent period after the expulsion of Buddhism [see my article on the *Kaluhā Hill in the District of Hazaribagh* in *JASB.*, vol. LXX (1901), p. 31], but as Dr. Stein does not approve the above identification (see *Indian Antiquary*, vol. XXX, p. 90), the *Kaluhā-pāhād* may be, as is locally known, the Kolāchala mountain of the Purāṇas.

**Mālā**—A country situated to the east of Videha and north-west of Magadha, and on the north of the Ganges (*Mbh.*, Sabhā, ch. 29), including evidently the district of Chapra,

Malada—A portion of the district of Shahabad (*Rāmāyaṇa*, Bâla, ch. 24). It was on the site of the ancient Malada and Karusha that Viśvâmitra's âśrama was situated; Viśvâmitra-âśrama has been identified with Buxar. It is mentioned among the eastern countries conquered by Bhîma (*Mbh.*, *Sabhâ*, ch. 29).

Malakûṭa—The Chola kingdom of Tanjore; it is mentioned by Hiuen Tsiang and also in the Tanjore inscription (Dr. Burnell's *South Indian Palaeography*, p. 47, note 4; Sewell's *Sketch of the Dynasties of Southern India*, p. 14).

Mâlava—1. Malwa (Brahmâṇḍa P., Pûrva, ch. 48); its capital was Dhârâ-nagara at the time of Râjâ Bhoja. Its former capital was Avantî or Ujjayinî (*Brahma P.*, ch. 43). Before the seventh or eighth century, the country was called Avantî (see *Avantî*). Halâ-yudha flourished in the court of Muñja (974—1010 A.D.); Bâgbhaṭṭa, the author of the celebrated medical treatise called after his name, flourished in the court of Râjâ Bhoja (Tawney's *Prabandhachintamani*, p. 198), and Mayura, the father-in-law of Bâṇabhaṭṭa, flourished in the court of the elder Bhoja (*Ind. Ant.*, I, pp. 113, 114). For the origin of the name (see *Skanda P.*, Maheśvara, Kedâra Kh., ch. 17). 2. The country of the Mâlavas or Mallas (the Mallis of Alexander's historians) the capital of which was Multan (*Mbh.*, *Sabhâ P.*, ch. 32; McCrindle's *Invasion of India by Alexander*, p. 352; Cunningham's *Arch. S. Rep.*, V, p. 129; *Bṛihat-saṃhitâ*, ch. 14). The "Mâlavarâja" mentioned in the *Harshachariâ* (ch. 4) was perhaps the king of the Mallas of Multan (see *Ep. Ind.*, vol. I, p. 70). See *Malla-deśa*.

Malaya-Giri—The southern parts of the Western Ghâṭs, south of the river Kâverî (Bhavabhûti's *Mahâvîra-charita*, Act V, v. 3), called the Travancore Hills, including the Cardamum Mountains, extending from Koimbatur gap to Cape Comorin. One of the summits bearing the name of Pothigei, the Bettigo of Ptolemy, was the abode of Rishi Agastya (McCrindle's *Ptolemy*, VII, ch. 1, sec. 66 in *Ind. Ant.*, XIII, p. 361; *Chaitanya-charitamīta*, Madhya, ch. 9); it is also called Agasti-kûṭa mountain or Potiyam, being the southernmost peak of the Anamalai mountains where the river Tâmrâparnî has its source.

Malaya-Khaṇḍam—See *Mallâra*.

Malayâlam—Malabar (*Râjâvalî*, pt. I). The Malayâlam country included Cochin and Travancore, and it was anciently called Chera afterwards Kerala (see *Chera* and *Kerala*). According to some authorities, it was the ancient name of Travancore (Schöff, *Periplus of the Erythræan Sea*, p. 234; Da Cunha's *Hist. of Chaul and Bassein*; Caldwell's *Drav. Comp. Gram.*, 3rd ed., p. 16). The entire Malayâlam country originally comprised Tuluva, Mushika, Kerala and Kuva. For the history of Malayâlam, see Mackenzie Manuscripts in *J.A.S.B.*, 1838, p. 132.

Mâlinî—1. Champanagar near Bhagalpur (*Hemakosha*; *Matsya P.*, ch. 48). 2. The river Mandâkini. 3. The river Mâlinî flows between the countries called Pralamba on the west and Apartâla on the east, and falls into the river Ghagra about fifty miles above Ayodhyâ. It is the Erineses of Megasthenes. The hermitage of Kanva, the adoptive father of the celebrated Śâkuntalâ, was situated on the bank of this river (Kâlidâsa's *Śâkuntalâ*, Acts III, VI). Lassen says that its present name is Chukâ, the western tributary of the Sarayu (*Ind. Alt.*, II, p. 524; *Rāmâyaṇa*, Ayodhyâ K., ch. 68). See *Kanva-âśrama*.

Malla-Deśa—1. The district of Multan was the ancient *Malla-deśa* or *Mâlava* (*q.v.*), the people of which were called Mallis by Alexander's historians and are the Mâlavas of the *Mahâbhârata* (*Mbh.*, *Sabhâ P.*, ch. 32). Its ancient capital was Multan (Cunningham's

*Arch S Rep.*, V, p 129) Lakshminar's son Chandraketu was made king of Malla desa by his uncle Rāmachandra (*Ramayana*, *Uttara K*, ch. 115) 2 The country in which the Parasnath hills are situated (McCrendle's *Megasthenes and Arrian*, pp 63, 139), that is, portions of the districts of Hazaribagh and Manbhum. The *Purānas* and the *Mahābhārata* (Bhishma, ch 9) mention two countries by the name of Malla, one in the west and the other in the east 3 At the time of Buddha, the Mallas lived at Pāvā and Kusinagara where he died. The ruins at Aniruddha near Kasia (ancient Kusinagara) in the district of Gorakhpur have been identified with the palaces of the Malla nobles (see also *Mbh*, *Sabbha*, ch. 29)

**Malla-Parvata**—The Parasnath hill in Chhota Nagpur, the mount Maleus of the Greeks (McCrendle's *Megasthenes and Arrian*, pp 63, 139) See *Samet-śikhara*. Mount Maleus has perhaps been wrongly identified with the Mandara hill in the district of Bhagalpur in the Bihar province (Bradley Birt's *Story of an Indian Upland*, p 21)

**Mallāra**—Travancore, it is a contraction of Malabar (*Chaitanya charitamrita*, pt II, ch 9) Travancore is also called Malaya khandam

**Mallarāshṭra**—Same as *Maharashtra* (Garett's *Class Dic*, *Mbh*, Bhishma, ch 9)

**Mallāri-Linga**—Belapur in the Ruchur district, Nizam's territory, where Śiva killed Mallāsura (*Arch S Lists Nizam's Territory*, p 35) See however, Maṇḍukudā.

**Mallikārjuna**—See Śri Talla (Ānanda Giri's *Sankaravijaya* ch 55, p 180)

**Mālyavāna-Giri**—1 The Anagundi hill on the bank of the Tungabhadra According to the Hemakosha, it is the same as Prasravāna giri, but according to Bhavabhūti, Mālyavāna-giri and Prasravāna-giri are two different hills (*Uttara Ramacharita*, Act I), see *Prasravāna*-girl. Its present name is Phatika (Shphatika) Sila, where Rāmachandra resided for four months after his alliance with Sugrīva (Rāmāyīna, Aranya, ch 51) According to Mr Pargiter, Mālyavāna and Prasravāna are the names of the same mountain or chain of hills, but he considers that Prasravāna is the name of the chain and Mālyavāna is the peak (*The Geo of Rāma's Exile in JRAS*, 1891, pp 256, 257) 2 The Karakorum mountain between the Nila and Nishadha (*q v*) mountains (*Mbh*, Bhishma, ch 6)

**Mānasa**—1 Lake Manas sarovar, situated in the Kailasa Mountain in Hūṇadesa in Western Tibet (*JASB*, XVII, p 166, *Ramayana*, Bala K, ch 21) Its Hunno name is Cho Mapan It has been graphically described by Moorcroft in the *Asiatic Researches*, vol XII, p 375, see also *JASB*, 1838, p 316, and *Ibid*, 1848, p 127 According to Moorcroft's estimate, it is fifteen miles in length (east to west) by eleven miles in breadth (north to south) The circumambulation of the lake is performed in 4, 5 or 6 days according to the stay of the pilgrims in the eight Gumbas or guard houses on the bank of the lake (*JASB*, 1848, p 165) On the south of the lake is the Gurla range Sven Hedin says, "Even the first view from the hills caused us to burst into tears of joy at the wonderful magnificent landscape and its surpassing beauty The oval lake lies like an enormous turquoise embedded between two of the finest and most famous mountain giants of the world, the Kailāsa in the north and Gurla Mandatta in the south and between huge ranges, above which the mountains uplift their crowns of bright white eternal snow" (Sven Hedin's *Trans Himalaya*, II, p 112) There are three approaches from the United Provinces to the Holy lakes and Kailāsa,—over the Lipu Lekh Pass, Untadhura Pass, and the Niti Pass, the first being the easiest of all (Sherring's *Western Tibet*, p 149) 2 Uttara Mānasa and Dakshīṇa-Mānasa are the two places of pilgrimage in Gaya (*Chaitanya-Bhāgavata*, ch 12).

MâNASA-SAROVARA—Same as Mânasa.

MâNDÂGORA—Mândâd, originally Mândâgada, situated in the Rajapuri creek near Kudem in the Bombay Presidency (McCrindle's *Ptolemy*, VII, ch. I, sec. 7; but see W. H. Schoff's *Periplus of the Erythraean Sea*, p. 201). Bhandarkar also identifies it with Mândâd (*Early Hist. of the Dekkan*, sec. viii). It has also been identified with Mandangar fort in the Ratnagiri district, Bombay (*Bomb. Gaz.*, vol. I, pt. I, 541-546), and with Mândal in Kolaba district (*ibid.*, vol. I, pt. II).

MANDÂKÎNI—1. The Kâlîgañgâ or the Western Kâlî or Mandâgni, which rises in the mountains of Kedâra in Garwal (*Matsya P.*, ch. 121; *Asia. Res.*, vol. XI, p. 508). It is a tributary of the Alakânandâ. 2. Cunningham has identified it with the Mandâkin, a small tributary of the Paisuni (Payasvinî) in Bundelkhand, which flows by the side of Mount Chitrakûta (*Arch. S. Rep.*, vol. XXI, p. 11; *Matsya P.*, ch. 114).

MANDÂPA-PURA—Mandu in Malwa (Lalitpur Inscription in *JASB.*, p. 67). The seat of government was transferred to this place from Dhâr by the Mahomedan conquerors of Malwa in the fifteenth century.

MANDÂRA-GIRI—1. A hill situated in the Bâukâ sub-division of the district of Bhagalpur, two or three miles to the north of Bamśî and thirty miles to the south of Bhagalpur. It is an isolated hill about seven hundred feet high with a groove all around the middle to indicate the impression of the coil of the serpent Vâsuki which served as a rope for churning the ocean with the hill as the churn-staff, the gods holding the tail of the serpent and the Asuras the head. The groove is evidently artificial and bears the mark of the chisel. Vishnu incarnated as the tortoise (*Kûrma-avatâra*) and bore the weight of the mountain on his back when the ocean was being churned (*Kûrma P.*, I, ch. 1; *Vâmana P.*, ch. 90). There are two Buddhist temples on the top of the hill now worshipped by the Jainas. On a lower bluff on the western side of the peak was the original temple of Vishnu called Madhusûdana (*Garuda P.*, I, ch. 81), now in ruins, on the western side of which is a dark low cave containing an image of Nrisimha carved on the rock, and near it are situated a natural cavity in the rock containing a large quantity of pure limpid spring-water called the Âkâśa-Gaṅgâ and a colossal image of Vâmana Deva and a huge sculpture of Madhu Kaiṭabha Daitya (for a description of the figure, see *JASB.*, XX, p. 272). At the foot of the hill and on its eastern side are extensive ruins of temples and other buildings, and among them is a very old stone building called Nâth-thân, which was evidently a monastery of the Buddhist period now appropriated by the Hindus. There are also ruins of buildings on the hill, and there are steps carved on the rock for easy ascent almost to the top of the hill. These ruins are said to belong to the time of the Chola Râjâs, especially of Râjâ Chhatar Singh (Martin's *Eastern India*, vol. II; Râshbihâri Bose's *Mandâra Hill in Ind. Ant.*, I, p. 46). There is a beautiful tank at the foot of the hill called Pâpa-hâriṇî where people come to bathe from a long distance on the last day of the month of Paush, when the image of Madhusûdana is brought to a temple at the foot of the hill from Bamśî. This tank was caused to be excavated by Konadevî, the wife of Âdityasena who became the independent sovereign of Magadha in the seventh century after the Kanauj kingdom had been broken up on the death of Harshavardhana (*Corp. Inscr. Ind.*, vol. III, p. 211). This shows that Aṅga was still under the domination of Magadha. The hill is sacred to Madhusûdana, but the image is now kept at Bamśî, the Bâlisa of the *Mandâra-mâhâtmya*, where the temple was built in 1720 A.D. For the sanctity of the

hill, see *Vardha P*, ch 143, *Yogini Tantra*, pt II, ch. 4, *Nrisimha P*, ch 65. The *Vardha P*, (ch 143) says that Mandāra is situated on the south of the Ganges and on the Vindhya range 2 A portion of the Himalaya mountain to the east of Sumeru in Garwal. The *Mahābhārata* (*Anusāsana P*, ch 19, *Vana P*, ch. 162), however, does not recognise any other Mandāra except the Mandāra of the Himalaya range (see *Kūrmāchala*) In some Purānas, the Badarikā āśrama containing the temple of Nṛsi and Nārāyaṇa is said to be situated on the Mandāra mountain, but in the *Mahābhārata* (*Vana*, chs 162, 164), Mandāra mountain is placed to the east and perhaps a part of Gandhamādāna and on the north of Badarikāśrama Mahādeva resided here after his marriage with Pārvatī (*Vāmana P*, ch 14)

**Mangala**—Called also Mangali or Manglapura, the capital of Udyāna, identified by Wilford with Mangora or Manglora It was on the left bank of the Swat river (*JASB*, vol VIII, p 311) Cunningham thought it could be identified with Minglur (*JR 1S*, 1896, p 656)

**Mangala girl**—See *Pānā Nṛsiṁha* (*Wilson's Mackenzie Collection* p 139)

**Mangalaprastha**—Same as Maṅgala girl (*Devī Bhāgavata*, pt VIII, ch 13)

**Maṅgipattana**—It has been identified by Dr Burgess with Pratishṭhāna, the capital of Śālivihāra (Burgess' *Antiquities of Bidar and Aurangabad*, p 54) It is also called Mungi Paithan (see *Pratishṭhāna*)

**Maṇichūḍā**—A low range of hills, on the western extremity of which is situated the town of Jejuri, 30 miles east of Poona, where the two Asurī brothers Malla and Malli molested the Brāhmaṇas They were killed by Khandoba (Khando Rao), an incarnation of Siva (*Brahmānda P*, Khetra K, Mallari māhat as mentioned in Oppert's *On the Original Inhabitants of Bharatavarsha or India*, p 158, note) See Mallari Linga

**Mānikapura**—Mānikalya in the Rawalpindi district of the Punjab, 14 miles to the south of Rawalpindi, is celebrated for the Buddhist stupas, where Buddha in a former birth gave his body to feed seven starving tiger cubs (Arch *S Rep*, vol XIV, p 50, *Punjab Gazetteer*, Rawalpindi District, p 41) Manikalya is also called Manikala The Buddhist story has been transformed into the legend of Rasalu The inscriptions confirm the idea that the "body offering" or "Huta mūrti" stupa was at this place General Cunningham supposes that it owes its ancient name to Manigal, the father of Satrap Jihonia under Kujula Kara Kadphises The principal stupa was built by Kanishka in the first century AD (*JASB*, XVIII, p 20), and according to some, in the second century BC It is six miles from Takhtpuri, and said to contain about eighty houses built upon the ancient ruins (*JASB*, XXII, 570) For the Indo-Sassanian coins discovered at Mānikalya, see *JASB*, 1837, p 288, *ibid*, II, 1831 p 430

**Manikarṇa**—Manikaran, a celebrated place of pilgrimage on the Pārvatī, a tributary of the Bias in the Kulu valley (*JASB*, 1002, p 36, *Bṛhat Dharma P*, I, ch 6) See Pārvatī and Kuluta There are boiling springs within a Kundā or reservoir, 8 or 10 cubits in diameter, called Manikaran or Manikarnikā The pilgrims get their rice and pulses boiled in this Kundā It is a contraction of Manikarṇikā

**Maṇikarṇika**—1 Same as Maṇikarṇa 2 A celebrated ghāṭ in Benares

**Manimahesa**—The temple of Mahadeva Manimahesa or Manamahesā—an image of white stone with five faces, a celebrated place of pilgrimage, situated at Barmawar which was the ancient capital of Chamba (Champā or Champāpuri of the *Rājatarangini*) in the Punjab on the bank of the Ravi near its source (Cunningham's *Arch S Rep*, vol XIV, p 109;

*Anc. Geo.*, p. 141). According to Thornton (see his *Gazetteer of the Countries adjacent to India* s.v. *Ravee* note), Maṇimahaśa or Muni-muhis is a lake in which the river Boodhill takes its rise ; it is according to Vigne the real Ravi.

Maṇimatipurī—Same as Ilbalapura (*Mbh.*, *Vana*, ch. 96).

Maṇipura—It was the capital of Kaliṅga, the kingdom of Babhruvāhana of the *Mahābhārata* (Aśvamedha *P.*, ch. 79). Lassen identifies it with Manphur-Bunder and places it to the south of Chikakole, but this identification has been disapproved by Dr. Oppert (*On the Weapons of the Ancient Hindus*, pp. 145, 148), who identifies it with Manalūru near Madura (see also Oppert's *On the Original Inhabitants of Bhāratavarsha or India*, p. 102). But the situation of the capital of Kaliṅga as described in the *Mbh.* (Ādi, ch. 215), and the *Raghuvāṁśa* (VI, v. 56) as well as the name accord with those of Maṇikapattana, a seaport at the mouth of the Chilka lake. See Kaliṅga-nagarī. It has been identified by Mr. Rice with Ratanpur in the Central Provinces (*Mysore Inscriptions*, Intro., XXIX). But see Ratnapura.

Mañjulā—See Bañjula.

Mañjupātan—Two and half miles from Katmandu ; it was the capital of Nepal named after its founder Mañjuśrī (*Svayambhū P.*, ch. 3, p. 152 ; Smith's *Asoka*, p. 77). The present town of Pātan or Lalita-pātan was founded by Asoka on the site of Mañju-Pātan as a memorial of his visit to Nepal (Smith's *Early History of India*, p. 162). See Nepāla. The great temple of Svayambhūnātha stands about a mile to the west of Katmandu on a low, richly wooded detached hill, and consists of a hemisphere surmounted by a graduated cone (Hodgson's *Literature and Religion of the Buddhists*). Same as Mañjupattana.

Mañjupattana—Same as Mañjupātan.

Mānyakshetra—Malkhed, on a tributary of the river Bhīmā in the Nizam's territory about 60 miles south-east of Sholapur. Amoghavarsha or Sarba, the son of Govinda III of the later Rāshtrakūṭa dynasty, made it his capital in the ninth century A.D. It was also called Mankir (Bhandarkar's *Hist. of the Dekkan*, sec. XI).

Mārapura—Another name for Pradyumna-nagara, the modern Pāṇḍuā in the district of Hughli in Bengal. Pāṇḍu Śākya, the son of Buddha's uncle Amitodana, became king of Kapilavastu after the death of Suddhodana, Buddha's father. He fled from Kapilavastu, retired beyond the Ganges and founded a town called, in Upam's *Mahāvāṁśa* (ch. VIII), Morapura which is evidently a dialectical variation or mislection for Mārapura, a synonym of Pradyumna-nagara (see also Turnour's *Mahāvāṁśa*, ch. V). Pāṇḍu appears also to have been called Mahānāma (*Avadāna-kalpalatā*, ch. 11 ; Spence Hardy's *Manual of Buddhism*, p. 293). See *JASB.*, 1910, p. 611.

Mārava—Marwar ; same as Marusthala (*Padma P.*, *Uttara Kh.*, ch. 68).

Mārakaṇḍa—Samarkand ; see Śākadvīpa (Rawlinson's *Five Great Monarchies*, vol. IV, p. 56).

Mārkandeya-Tirtha—At the confluence of the Sarayu and the Ganges where Mārakaṇḍa Rishi performed asceticism (*Padma P.*, *Svarga*, ch. 16). But the *Mahābhārata* places the hermitage of the Rishi at the confluence of the Gomati and the Ganges (*Vana P.*, ch. 84). According to tradition Mārkandeya performed asceticism near "the southern ocean" at Tirukkaḍavur in the Tanjore district, Madras, and obtained the boon of immortality from Śiva (*Bṛihat-Śiva P.*, *Uttara*, ch. 33 ; T. A. Gopinatha Rao's *Iconography*, vol. II, pt. I, p. 158).

Mārttānda—Bavan (Bhavana) or Martan or Matan, five miles to the north-east of Islambad in Kasmir. It is the birth-place of Vishṇu Sūrya or the Sun (god). About one mile to the north-west of the temple lie the sacred springs of Mārttānda-tirtha and among them are the celebrated springs called Vimalā and Kamalā. The temple of Mārttānda is said to have been built by the Pāṇḍavas, but General Cunningham considers that it was built in 370 A.D. In the *Rājatarangīni* it is called Siṇharotsikā. For a description of the temple, see Matan in Thornton's *Gazetteer of Countries adjacent to India*.

Mārttikāvata—There were a town and a country of this name. The country was also called Śālva (q.v.). The *Bṛihat-saṃhitā* (ch. 10) places it in the north-western part of India. Its capital was Śālvapura or Saubhanagara now called Alwar. According to Prof. Wilson, it was the country of the Bhojas by the side of the Parṇāśā (Banas) river in Malwa (*Vishṇu P.*, IV, ch. 13). It was situated near Kurukshetra (*Mbh.*, Maushala, ch. 7). Marta, Merta, or Mairta in Marwar, 36 miles north-west of Ajmer and on the north-west of the Aravali mountain, was evidently the ancient town of Mārttikāvata. It contains many temples (Tavernier's *Travels*, Ball's ed., vol. I, p. 88). The country of Mārttikāvata therefore comprised portions of the territories of Jodhpur, Jaipur, and Alwar, as indicated by the identifications of its two principal cities Mārttikāvata (modern Marta) and Śālvapura (modern Alwar). See Mārttikāvati.

Maru—Rajputana, an abode of death, i.e., a desert (Katyāyana's *Vārttika*; Kunte's *Vicissitudes of Aryan Civilization*, p. 378). Same as Marusthali and Marudhanva.

Marubhāmi—Same as Marusthali (*Vishṇu P.*, IV, 21; Wilson's translation, p. 474).

Marudvīḍha—1. The Chandrabhāgā, the united stream of the Jhelum and the Chinab (Ragozin's *Vedic India*, p. 451 and the *Rig-Veda*, X, 75). 2. The Marubardhana, a tributary of the Chinab, which joins the latter river near Kishtawar (Thornton's *Gazetteer*, s.v. *Chenaut*).

Marudhanva—1. Marwar (*Bhavishya P.*, Pratisarga P., pt. III, ch. 2). 2. The ancient name of Rajputana (*Mbh.*, Vana, ch. 201). It lay on the route between Hastināpura and Dvārakā (*Ibid.*, Aśvamedha, ch. 53).

Marusthala—Same as Marava and Marusthali (*Padma P.*, Uttara Kh., ch. 68).

Marusthali—The great desert east of Sindhi (*Bhavishya P.*, Pratisarga P., pt. III). Marwar is a corruption of Marusthali or Marusthan (Tod's *Rājasthān—Annals of Marwar*, ch. 1). It is called Maru in the *Prabandhachintāmaṇi* (Tawney's trans., p. 172). It denotes the whole of Rajputana; see Maru and Marudhanva.

Masakāvati—Mazaga or Massanagar, twenty-four miles from Bajor, on the river Swat in the Eusofzoi country. It has been identified by Rennell with Massaga of Alexander's historians and the Mashanagar of Baber. It held out for four days against the attack of Alexander (McCredie's *Megasthenes and Arrian*, p. 180 note). According to Arrian, Massaka was the capital of the country of the Assakenoi (*Ibid.*). For the route of Alexander, see *JASB*, 1842, p. 552—*Note on the Passes into Hindooostan* by H. T. Prinsep.

Masura-Vihāra—Identified by Mr. Stein with Gumbatoi in Buner, about twenty miles to the south-west of Manglora, the ancient capital of Udyāna.

Mātaṅga—A country to the south-east of Kāmarūpa in Assam, celebrated for its diamond mines (*Yuktikalpataru*, p. 96).

Mātaṅga-Āśrama—Same as Gandha-hasti Stupa (*Mbh.*, Vana, ch. 84).

Mathurā—1. Mathurā, the capital of Śūrasena; hence the Jainas call Mathurā by the name of Sauripura or Sauryapura (*SBE.*, XLV, p. 112). It was the birth-place of Krishṇa. At a place called Janmabhāmi or Kārāgāra near the Potara-kunda he was born; in the suburb called Malla-pura adjoining the temple of Keśava Deva, he fought with

the two wrestlers, Chanura and Muṣṭika ; at Kubjâ's well he cured Kubjâ of her hump ; at Kamsa-kâ-Tilâ, outside the southern gate of the present city, he killed Kamsa ; at Biṣrâma ghât or Biṣrânti-ghât (*Vardha P.*, ch. 152) he rested himself after his victory. Kamsa-kâ-Tilâ and Kubjâ's temple are situated on high mounds which are evidently the remains of the three Asoka Stûpas mentioned by Hiuen Tsiang. The Jog-ghât marks the spot where Kamsa is said to have dashed Mâyâ or Yoganidrâ to the ground, but a pair of feet carved on a stone just below the *Baṭ* tree (*Ficus Indicus*) in front of the Kârâgâra where Kriṣṇa was born, points out the place where Kamsa attempted to kill her, but she escaped from his hand into the sky. Mathurâ was the hermitage of Dhruva (*Skanda P.*, Kâśî Kh., ch. 20) ; near Dhruva-ghât, there is a temple dedicated to him. Growse identifies the Kaṅkâlî Tilâ (see **Urumunda Parvata**) near the Kâtrâ with the monastery of Upagupta, the preceptor, according to some, of Kâlâśoka or according to others of Aśoka. It was visited by Hiuen Tsiang. The temple of Kaṅkâlî Devî, a form of Durgâ, is a very small temple built on the land evidently after the destruction of the Buddhist monastery. The temple of Bhuteśvara is identified with the stûpa of Sâriputra, the disciple of Buddha ; it is one of the seven stûpas mentioned by Hiuen Tsiang. Within the temple is a subterranean chamber containing the image of Pâtâleśvarî—a form of Mahishamarddini. The Damdamâ mound near Serai Jamalpur is identified with the monkey-stûpa and the Yaśa Vihâra with the temple of Keśava Deva, which has been graphically described by Tavernier as the temple of "Râm Râm" before its destruction by Aurangzeb in 1669 for the construction of a mosque on its site. Mathurâ was also called Madhupurî (present Maholi, five miles to the south-west of the modern city), being the abode of Madhu, whose son Lavana was killed by Śatruघna, the brother of Râmachandra, who founded the present city on the site of Madhuvana (Growse's *Mathura*, ch. 4 ; *Harivamśa*, pt. I, ch. 54). Inscriptio of Vasudeva were found in Mathura by General Cunningham. He was perhaps the first of the Kanva dynasty of the Purâṇas, which ruled over North-Western India and the Punjab just before and after the Christian era ; or he was the predecessor of Hushka, Jushka, and Kanishka (see *Arch. S. Rep.*, vol. III, p. 42). Mathurâ was also called Madhurâ (*Râmâyana*, Uttara, ch. 108—Bomb. recension) ; see **Madhurâ**. 2. Mathurâ (*Padma P.*, Uttara, ch. 95), Madhurâ or Madura, the second capital of Pâṇḍya, on the river Vaigai, in the province of Madras ; it is said to have been founded by Kula Śekhara. It was called Dakshiṇa Mathurâ by way of contradistinction to Mathurâ of the United Provinces (*Bṛihat-Śiva P.*, pt. II, ch. 20). It was the capital of Jaṭâvarman who ascended the throne in 1250 or 1251, and conquered the Hoysala king Someśvara of Karṇâṭa (*Ep. Ind.*, vol. III, p. 8). It contained the celebrated temples of Minâkshî Devî and Sundareśvara Mahâdeva (Wilson's *Mackenzie Collection*, p. 226). See **Minâkshî**.

**Matlpura**—Madawar or Mundore in western Rohilkhand, eight miles north of Bijnor and thirty miles to the south of Hardwar. It is also called Madyabâr. See **Pralamba**.

**Matsya-Deśa**—1. The territory of Jaipur ; it included the whole of the present territory of Alwar with a portion of Bharatpur (*Mbh.*, Sabhâ, ch. 30 and Virâṭa, ch. 1 ; Thornton's *Gazetteer* ; *Arch. S. Rep.*, vol. XX, p. 2 ; vol. II, p. 244). It was the kingdom of Râjâ Virâṭa of the *Mahâbhârata*, where Yudhishtîra and his brothers resided incognito during the last year of their banishment. Bairâṭa or Birâṭa is in the Jaipur State of Rajputana. Matsya is the Machchha of the Buddhists, and it was one of the sixteen great kingdoms (*mâhâ-janapâda*) mentioned in the Piṭakas (*SBE.*, XVII, p. 146 note). Machheri, which is a corruption of Matsya, is situated 22 miles to the south of Alwar, which formerly appertained to the territory of Jaipur. See **Birâṭa**. 2. Coorg (*Skanda P.*, Kâveri Mâhât.,

chs 11-14, Rice's *Mysore and Coorg*, vol III, pp 88, 89, 91) 3 The eastern Matsya appears to have been the southern portion of Trishut including Baisali (*q.v.*), the country of the "Monster Fish" of Huen Tsiang (Beal's *RWC*, II, p 78, *JASB*, 1900, p 83; *Mbh*, Sabha, ch 30)

**Matsya-Tirtha**—A small lake situated on a hill 8 or 10 miles to the west of Tirupanankundram not far from the river Tungabhadra, in the province of Mysore (*Chaitanya-charitamrita*, pt II, ch 9) It is full of fishes which produce a musical sound morning and evening This phenomenon is, perhaps, due to the singing of the fishes which are like the singing fishes called Butterman off the coast of Scotland or the singing fishes of Ceylon or to the arrangement of the surrounding rocks which, at varying temperatures produce a musical sound Such music was noticed in the statue of the "Vocal Memnon" in Egypt and also in the rocks of several places (see Rawlinson's *Ancient Egypt*, p 212)

**Mauli**—The Rohtas hills.

**Maulika**—Same as Mulaka and Asmaka (*Brahmnda P*, ch. 49).

**Maulisnâna**—Multan (*Padma P*, Uttara Kh, ch 61) It is the Meu-lo san pu-lo (Mauli-snânapura) of Huen Tsiang, who visited it in 641 A.D. Same as Mâlasthânapura (*q.v.*) It is also called Mâlasthâna in the *Padma P* (I, ch 13) It is the Malla desa of the Râmâyana (Uttara, ch 115) given by Râmachandra to Lakshmana's son Chandraketu It is the country of the Mallas of Alexander's historians Maulisnâna is perhaps a corruption of Mâlava sthâna or Malla sthâna

**Mâyapuri**—It included Hardwar, Mâyâpuri, and Kankhala, (see *Sapta-mokshadâpuri*) Kankhala is two miles from Hardwar It was here that the celebrated Daksha-yajña of the Purânas took place, and Sati, the daughter of Daksha, sacrificed herself, unable to bear the insult to her husband Mahâdeva by her father (*Kûrma P*, I, ch 15). The present Mâyapur is situated between Hardwar and Kankhala (*Matsya P*, ch. 22) Pilgrims from all parts of India go to bathe at Brahmakunda in the ghât called Har ki Pairi at Hardwar In a temple behind the temple of Dakshesvara Mahâdeva at Kankhala, the Yajña kunda, where Sati immolated herself, is still pointed out In the *Mahâbhârata* (Vana, ch 84), Haridvâra is called Gangâdvâra

**Maya-râshtra**—Mirat, where the remnant of Maya Dânava's fort is still pointed out, in a place called Andha koṭa It is about twenty miles from the Kâli nadi The Bilvesvara Mahâdeva is said to have been worshipped there by Mandodari, the wife of Râvana and daughter of Maya Dânava About Andhakesa (perhaps corrupted into Andha koṭa) and Bilvesvara Mahâdeva, see *Śiva P*, bk I, ch 41 Maya is the reputed author of *Mayamata*, *Mayasilpa*, &c, (Q C Gangoly's *South Indian Bronzes*, p 7, *Ind Ant*, vol V, p 230)

**Mayarât**—Same as Maya-râshtra, Mirat is a corruption of Mayarât

**Mayâra**—Mâyâpuri or Hardwar The present Mâyâpuri is situated between the town of Hardwar and Kankhala

**Mayâri**—Mahi, a town on the Malabar coast (Caldwell's *Drav Comp Gram*, p 3).

**Medapâta**—Mewar in Rajputana (*Ep Ind*, vol II, p 409)

**Medhâvi-Tirtha**—Near Kâlañjar in Bundelkhand

**Mega**—The second mouth of the Ganges mentioned by Ptolemy It is perhaps a transcription of Magrâ (channel), now represented by the Jirmia estuary (see my *Early Course of the Ganges*)

**Meghanâda**—The river Meghnâ in East Bengal. The river Brahmaputra in its southerly course towards the ocean after leaving Assam is called the Meghnâ.

**Meghavâhana**—The river Meghnâ in East Bengal. Same as **Meghanâda**.

**Mehatnu**—A tributary of the Krumû, modern Kurum (Macdonell and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 180; *Rig-Veda*, X, 75). Same as **Mahatnû**.

**Mekala**—The mount Amarakanṭaka, in which the river Nerbuda has its source; hence the Nerbuda is called Mekalakanyakâ (*Amarakosha*). It is a part of the Vindhya range.

**Melezigeris** (of the Greeks)—The town of Mâlvan situated in the island called Medha in the Ratnagiri district of the Bombay Presidency. The Channel which separated the island from the mainland has now dried up (*Revised Lists of Antiquarian Remains in the Bombay Presidency*, vol. VIII, p. 204). Sir R. G. Bhandarkar identifies it with Jayagad (*Early History of the Dekkan*, sec. viii).

**Meros Mount**—The mountain called Mar-koh near Jalalabad in the Punjab, which was ascended by Alexander the Great (McCrindle's *Invasion of India by Alexander the Great* p. 338). For the route of Alexander the Great when he invaded India, see *JASB.*, 1842, p. 552—*Note on the Passes into Hindooostan* by H. T. Prinsep.

**Meru**—See **Sumeru-Parvat** (*Skanda P.*, Vishṇu Kh., III, ch. 7).

**Minâkshî**—Madura, one of the Piṭhas where Satî's eyes are said to have fallen. The temple of Minâkshî Devî (*Devî-Bhâgavata*, VII, ch. 38), is situated within the town. It is said to have been built by Viśvanâth, the first king of the Nyak dynasty, in 1520 A.D. (Fergusson's *Hist. of Indian and Eastern Architecture*, p. 364). See **Mathurâ**. Human sacrifices were offered to the goddess (*JASB.*, VII, pt. I, p. 379). The Madura temple is one of the largest and most beautiful temples in Southern India. There are golden flag-staffs called *Arunastambha* or *Sonâr Tâlgâchh* (golden palm-tree) in front of every temple in Southern India. The *Arunâ-stambha* is a form of sun-dial for indicating the exact time of worship of the gods, though its real significance has now been forgotten; it now merely serves as an ornament to the temple.

**Mîsraka**—Misrikh, a celebrated Tîrtha, in the district of Sitâpur in Oudh, the hermitage of Dadhichi Ṛishi [*Padma P.*, Svarga (Âdi), ch. 12]. But it appears to be a Kurukshetra Tîrtha.

**Mitanni**—See **Mitravana**.

**Mithila**—1. Tirhut. 2. Janakpur (see **Bideha**). It was the capital of Bideha (*Bhâgavata*, pt. IX, ch. 13). It is called Miyulu in the Buddhist annals (see Spence Hardy's *Manual of Buddhism*, p. 196). From the middle of the fourteenth to the middle of the sixteenth century, a dynasty of Brahman kings reigned in Mithilâ and the sixth of the line was Siva Simha. Vidyâpati flourished at his court (*JASB.*, 1884, p. 76 and colophon to his poems). He gave to the poet a village called Bisapi in Pargana Jarail on the Bâgyatî in 293 Lakshmana era or in 1400 A.D. His capital was Gajarathapur. The Mithilâ University, which was a Brahminical university, flourished in the 14th century A.D., after the destruction of the Vikramâsilâ monastery by Bakhtiyar Khilji. Its glory was supplanted by the rise of the university town of Navadvîpa.

**Mitravana**—1. Multan. Same as **Sâmbapura**. Kânârak in Orissa is also called Mitravana or Maitreyavana in the *Kapila-samhitâ* (Dr. Mitra's *Antiquities of Orissa*, vol. II, p. 146; *Skanda P.*, Prabhâsa Kh., I, 100). 2. Mitanni of the Tel-el-Amara inscription appears to be a corruption of Mitravana, one of the three "original seats" of Sun-worship; modern Mesopotamia (*Bhavishya P.*, I, 72, 4; see Havell's *Hist. of Aryan Rule in India*, p. 41).

The Aryans worshipped nature including the Sun (Mitra) before they emigrated to India and other countries (comp. *Rig Veda* with the *Avesta*; *Bhavishya P.*, I, 139, 83 ff.).

Miyulu—Same as Mithilā.

Modāgiri—Monghyr (*Mbh.*, *Sabhā*, ch. 29).

**Mohana**—The southern portion of the Northern Circars, the coastlands situated between the rivers Mahānadi and the Godāvari (*Mbh.*, *Vana*, ch. 252).

**Moharakapura**—Moharpur in the district of Mirzapur, U.P. See Dharmāranya (3).

**Mouziris** (of the Greeks)—Muyirikkodu or Muyirkotṭa (Kishan-kotṭa opposite to the site of Cranganore) on the Malabar coast (Dr. Caldwell's *Drav. Comp. Gram.*, p. 94; Dr. Bur nell's *S. I. Pal.*, p. 51 note; McCrindle's *Ptolemy*, VII, ch. 1, sec. 8 in *Ind. Ant.*, vol. XIII, p. 228). The identification of Mouziris or Muziris, as it is also called, with Masura in the Rātnagiri district of the Bombay Presidency does not appear to be correct. It is most probably the Murachipattana of the *Rāmāyaṇa* (Kish., ch. 42) and *Bṛihat-Saṅhitā* (ch. 14) and the Muñagrāma of the *Mbh.*, *Sabhā*, ch. 30, conquered by Sahadeva.

**Mṛiga**—Margiana, the country about Merv in Turkestan; see Śākadvīpa (Rawlinson's *Five Great Monarchies*, vol. IV, pp. 25, 26, note). Murg was the ancient name of Merv, which still exists in Murg-ab, the river of Merv. It is the Maurya of the *Avesta* and Margu of the Achæmenian Inscriptions.

**Mṛigadāva**—Sārnāth, six miles from Benares, the place where Buddha preached his first sermon after the attainment of Buddhahood at Buddha Gaya (*Dhamma-chakka-pavat-tana Sutta* in the *Sacred Books of the East*, vol. XI). Mṛigadāva was situated in Rishipatana (*Bhadralalpa-Avaddina* in Dr. R. Mitra's *Sans. Bud. Litr. of Nepal*). Here Kaundinya, Aśvajit, Vāshpa, Mahānāman and Bhadrika became his first disciples. The Buddhist temples and Vihāras and stupas of Sārnāth were destroyed and burnt by the Sivaites in the eleventh century when Benares was annexed to the kingdom of Kanauj and Hinduism was restored. (See Śāraṅganātha.) The exploration of 1905 has discovered a pillar of Asoka which marks the site where, according to Hiuen Tsiang, Buddha first "turned the wheel of law". The pillar is so well polished that it is still as "bright as Jade." The Dhamek Stupa, according to General Cunningham (*Anc. Geo.*, p. 438), was the place where Buddha first turned the wheel of law. The Chaukhandi tower, or what is called Lari-kā-Jhānp, is the place where Buddha after his arrival met Kaupdinya, Aśvajit, and the aforesaid three others, who were at first not inclined to show him any mark of respect, but were obliged to do so when he came near them. Akbar built a tower upon it to commemorate the visit of his father Humāyūn. The place where the red sand-stone statue of Bodhisattva of the time of Kanishka under an umbrella of the same material has been discovered, was the *chanikrama*, mentioned by Itsing, where Buddha used to walk. Just to the south of the Asoka pillar, there is a hollow spot which has the appearance of a well and is pointed out as the bathing place of Buddha by ignorant men; it is in reality the Asoka stupa mentioned by Hiuen Tsiang, the interior of which has become hollow by bricks being taken out of it by unscrupulous men. The base is now only a few feet above the ground, and there are still four staircases on its four sides each consisting of four or five steps and carved out of one piece of stone. The remains of a temple mentioned by Hiuen Tsiang may be identified with the ruins discovered with four porticos on the four sides on the southern side of the excavated area. The three tanks referred to by Hiuen Tsiang have been identified by General Cunningham with the present tanks named Chandratāl, Sāraṅga-tāl, and Nayā-tāl (*Arch. S. Rep.*, vol. I, pp. 103-129). On the

bank of the Sâraṅga-tâl, there is a small temple of Mahâdeva called Śârnâth. This temple is evidently founded on the ruins of a stupa erected to the memory of the six-tusked elephant which gave its tusks to the hunter in deference to his yellow robe. On the bank of the Nayâ-tâl, where Buddha washed his garments, there was a square stone containing marks of Buddha's robes, as stated by Hiuen Tsiang. The stone was found by General Cunningham near the village of Barahipur. For particulars of the ruins, see Sir John Marshall's *Excavations at Sarnath*, 1907-08.

**Mrigasthalâ**—See *Pasupatinâthâ* (*Varâha P.*, ch. 215; *Svayambhû P.*, ch. 4).

**Mrittikâvatî**—The country of the Bhojas by the side of the Parñâsâ (Banas) river in Malwa (Wilson's *Vishnû P.*, pt. IV, ch. 13; *Harshacharita*, ch. VI). Same as Mârttikâvata (Marta in Marwar). The capital of Mrittikâvatî or Mârttikâvata was Saubhanagara or Śâlvapura, which has been identified by General Cunningham with Alwar (*Mbh.*, *Vana P.*, ch. 14, and *Arch. S. Rep.*, vol. XX, p. 120). It was situated near Kurukshetra (see *Mbh.*, *Maushala P.*, ch. 7). It comprised portions of the territories of Jodhpur, Jaipur, and Alwar. See Śâlva and Mârttikâvata.

**Muchilinda**—Buddha-kunda, a tank in Buddha Gaya, to the south of the great temple. Dr. R. L. Mitra, however, places the tank at a considerable distance to the south-east of this tank, now called Mucharim (*Buddha-Gaya*, pp. 55-115).

**Muchkunda**—A lake three miles to the west of Dholpur where Kâla-yavana or Gonardda I (Gonandh I according to the *Râjataranginî*, I, v. 48), king of Kasmir, an ally of Jarâ-sindhu, was, by the advice of Kriśṇa, consumed to ashes by a glance of Muchkunda when he was rudely awakened from his slumber (*Vishnû P.*, pt. V, ch. 13; *Varâha P.*, ch. 158; Growse's *Mathurâ*, p. 65). On the site of the lake there was formerly a mountain.

**Mudga-giri**—Monghyr (see Mudgala-giri).

**Mudgala-giri**—Monghyr in Behar. Mudgalaputra, a disciple of Buddha, converted Śrutavimśatikoṭi, a rich merchant of this place, to Buddhism. Hence Mudgagiri and Mudgala-giri are contractions of Maudgalya-giri. The hermitage of Maudgala Rishi as he was called, existed near Monghyr (P. Ghoshal's *Bhârat-bhramana*). The Kashṭahâriṇî or Kashṭaharaṇa Ghât at Monghyr derives its sanctity from Râma having bathed at this Ghât to expiate his sin for having killed Râvaṇa, who though a râkshasa was nevertheless a Brâhmaṇa. Râmachandra is also said to have expiated his sin for slaying Râvaṇa by bathing at a sacred tank at Hatia-haran, twenty eight miles to the south-east of Hardoi in Oudh, and also in the river Gumti at Dhopâp, eighteen miles south-east of Sultanpur in Oudh (Führer's *MAI*). Mudgala-giri is the Hiranya-Parvata of Hiuen Tsiang, which according to General Cunningham, is a form of Haraṇa Parvata derived from the name of Kashṭaharaṇa Ghât (*Arch. S. Rep.*, XV, pp. 15, 16; *Anc. Geo.*, p. 176). The fort of Monghyr is situated on the Maruk hill, which is a spur of the Khadakpur hills, the Pir-phâdi hill at Monghyr being the most northern point of Khadakpur hills (*JASB.*, 1852, p. 204). In the 11th century it was called Mun-giri (Alberuni's *India*, I, p. 260).

**Mujavant**—It is identified with one of the mountains to the south of Kasmir. Soma plants, so necessary for sacrifices, used to grow copiously on this mountain (Drs. Maedonell and Keith's *Vedic Index of Names and Subjects*, vol. II, p. 169).

**Muktaveni**—Triveni, north of Hughli in Bengal Muktaveni is used by way of contradistinction to Yuktaveni or Allahabad (*Vardha P*, ch 152), where the three rivers Gaugā, Yamunā, and Sarasvati unite and flow together, at Muktaveni the three rivers separate and flow in different directions (*Brihat Dharma P*, Pūrvā Kh, ch 6, *JASB*, XV, 1847, p 393, *In account of the temples of Triveni near Hughly by D Monez*) Triveni is mentioned by Pliny and Ptolemy, it formed a quarter of Saptagrāma (*K Ch*, p 196) The temple of the Supta Rishis or Seven Rishis near the Triveni Ghāṭ has now been transformed into the tomb of Zaffar Khan Ghizi, the conqueror of Saptagrāma (*JASB*, 1910, p 599) Muktaveni has been alluded to in the *Patana duta* (v 33) by Dhoyi who flourished in the 12th century A.D.

**Muktinatha**—A celebrated temple of Nārāyaṇa situated in Tibet or rather on the border of Nepal, on a small river called Kālī Gandaki, in the Saptā Gandaki range of the Hima-laya, not far from the source of the Gandak. It is fifteen or sixteen days' journey from Pālpā, the headquarters of the second governor of Nepal and four days' journey to the north of Bini sahar, within half a mile of which the Gandak takes the name of Śalagrami, the bed of which abounds with the sacred stones called Śalagrama About three days' journey beyond Muktinatha is a natural reservoir called Dīmodura kunda (Hamilton's *Gazetteer*) which is considered to be the source of the Gandak (Thornton's *Gazetteer*) From the northern side a snow covered river from Tibet which is on the northern side, brings in Śalagrama stones to the Kunda

**Mulaka**—Same as Aśmaka According to the Buddhists, Mulaka was a different town from Aśmaka (*MB*, p 346, *Vishnu dharmottara P*, pt I, ch 9) The countries of Mūlaka and Aśmaka (Assaka) were separated by the Godavari (*Paramatthajotikā*, II, pt II, p 581)

**Mulasthāna Pura**—Multan It is the Mālava of the *Mahābhārata* (*Sabhā P*, ch 31), situated on the west of Hastinapura, Malava of the *Harshacharita*, and Mallabhūmi of the *Rāmāyaṇa* (Uttara, ch 115)—the country of the Mallis of Alexander's historians Vishnu incarnated at this place as Nrīsūpha ṛatīra and killed the Asura Hiranyakasipu, the father of Prahlada The temple of Nrīsmṛti Devī in the old fort is still called Prahladapuri (Cunningham's *Geography of Ancient India*, p 230) About fifty miles from Multan, a portion of the Sulman mountain is called Prahlada's Mount, from which Prahlada is believed to have been thrown down, and close by, is a tank into which, he is said to have been thrown by the orders of his father, Hiranyakasipu The temple of the Sun at Suraj Kunda, four miles to the south of Multan is said to have been built by Sāmba, the son of Krishna, who was cured hero of his leprosy by the god (*Bhavishya P*, Brahma, ch 74, *Brahma P*, I, ch 110) It is a celebrated place of pilgrimage The Suraj Kunda is 132 feet in diameter and 10 feet deep Huen Tsing saw the golden image of the Sun when he visited Multan in the reign of Raja Chach It was the capital of Malla desa or the country of the Mallis of Alexander's historians (see Hiranyapura) It is the same as Mauli snāna of the *Padma P*, (Uttara, ch 61)—the Me ou lo san pou lo of Huen Tsang According to Prof Wilson the sun worship at Multan was introduced under Sassanian influence (Wilson's *Ariana Antiqua*, p 357) This story is supported by the 5th century sun coins, where the figures of the sun is in the dress of a Persian king, and the priests who performed the sun worship at Multan were called Magas (*Bomb Gaz*, vol I, pt I, p 142) According to the *Bhavishya P*, (Brāhma, pp 74 ff) the priests were brought

from Śākadvīpa. Mūlasthāna is mentioned in the *Padma P.*, (I, ch. 13) as being the abode of Śāmba (see Maulisnūna). The old city of Multan was situated on either bank of the Ravi.

**Mulatapī**—The river Tapti, so called from its source at Multāi, which is a corruption of Mūlatāpī (*Matsya P.*, ch. 22, v. 33).

**Mundā**—Chhota-Nāgpur, especially the district of Ranchi (*Vāyu P.*, Pūrva, ch. 45).

**Muṇḍagrama**—On the river Bāgmatī, where Daksha's *Muṇḍa* (head) is said to have fallen.

**Muṇḍapriṣṭha**—The Brahmayoni hill in Gaya (*Garuḍa P.*, ch. 86; *Agni P.*, ch. 115, v. 44); especially that portion of it which contains the Vishṇupada temple. See *Kolahala Parvata*.

**Muñjagrāma**—See *Mouziris*.

**Murachīpattana**—See *Mouziris*.

**Muralā**—1. The river Nerbuda (*Trikāṇḍaśeṣa*, ch. I). It is also called Muraṇḍalā. 2. Perhaps the river Mulā-muthā, which rises near Poona and is a tributary of the Bhīmā (*Paghuvamśa*, IV, v. 55). 3. Same as Kērala or Malabar (Hall and Tawney's *Kathā-sarit-sāgara*, ch. XIX).

**Murand**—Same as *Lampakā*.

**Murandala**—See *Muralā*.

**Mūshika**—It has been identified by Cunningham with Upper Sindh, of which the capital was Alor, the Musikanus of Ptolemy; he also identifies Alor with Binagara of Ptolemy. The *Mahābhārata* (Bhīshma, ch. 9), however, places the country of Mūshika in southern India, which has been identified by Wilson (*Vishṇu P.*, p. 474) with Koṅkan in the province of Bombay, infested with pirates; its inhabitants were called Kanakas (see also *Padma P.*, Svarga Kh., ch. 3). In the *Mackenzie Manuscripts*, Mūshika is said to be one of the four districts of Malayālam, namely Tuluva, Kērala, Kuva, and Mūshika (*JASB.*, 1838, p. 183). According to Dr. Fleet, Mūshika, is a part of the Malabar Coast between Quilon and Cape Comorin (*Bom. Gaz.*, vol. I, pt. II, p. 281; Dr. Fleet's *Dynasties of the Kanarese Districts*, pp. 276—584). As Strabo also places the Musikanos in Sindh (McCrindle's *Ancient India as described in Classical Literature*), there must have been two countries of that name, one in Upper Sindh, and the other on the Malabar Coast, that is, Travancore (see Dowson's Map in *JRAS.*, 1846, facing p. i).

**Muziris**—Same as *Mouziris*.

## N.

**Nādesvara**—Same as *Bindusara* (1) (*Bṛihat-Nārādiya P.*, pt. I, ch. 16).

**Nādika**—Same as *Kollāga*, a suburb of Baiśālī, where the Nāṭa clan resided, for which the place was called Nādika. See *Kuṇḍagrāma* and *Kollāga* (*Mahā-parinibbāna Sutta*, ch. II, 5). Same as Nāṭika.

**Nāgarrada**—The Sarik-kul, the lake of the Great Pamir. (Beal's *RWC.*, II, p. 297n.).

**Nāganadī**—Same as Achiravatī (I-tsing's *Record of the Buddhist Religion*, p. 185).

**Nāgapura**—Same as *Hastināpura* (*Mbh.*, Vana, ch. 183).

**Nagara**—1. Same as *Chamatkārapura*. 2. Same as *Nagarahāra*,—Na-kia-lo-ho of Hiuen Tsiang.

**Nagarahāra**—Same as Nigarhāra (*Brahmānda P.*, ch. 49, v. 70). The town was situated at the confluence of the Surkhar or Surkh-rud and Kabul rivers, near Jālālābād (*JASB.*, XVII, 498). McCrindle identifies it with Nanghenhar or Nangnihar, four or five miles to the west of Jālālābād; it is the *Nagara* or *Dionysopolis* of Ptolemy, and *Nysa* of Alexander's historians (*Invasion of India by Alexander the Great*, p. 338). Bābar also writes the name as Nangenhar (*Talbot's Memoirs of Bābar*, p. 129), and *Nekerhar* (*Erskine's Memoirs*). Nungnihar, however, is the name of the Kabul valley, and Bābar says that Nungnihara has nine streams (see *Kubhā*). In 1570 the town of Jālālābād was built by Akbar. According to Prof. Lassen, it was the capital of a Greek kingdom, probably of Agathocles and Pantaleon, who exhibit the symbols of Dionysos on their coins (*JASB.*, 1839, p. 145), and it was situated on the southern bank of the Kabul river not far from Jālālābād (*JASB.*, 1840, p. 477). The name of *Dionysopolis* existed even at the time of Mahmūd of Ghazni, for Alberuni mentions the town of *Dinus* as being situated between Kabul and Peshawar. It was also called *Udyānapura*. At some distance from the ruins of *Nagarahāra* and on the opposite bank of the river is a mountain called *Mar-koh*, i.e., Mount *Meros* of Alexander's historians (McCrindle's *Invasion of India by Alexander the Great*, p. 339). Jālālābād contains some forty topes dating from the commencement of the Christian era to 700 A.D. On the southern bank of the Kabul river, *Nagarahāra* was the extreme boundary of India (*JASB.*, 1840, p. 480). The inscription found at Guse-rawa, 10 miles to the south-east of the town of Bihar, mentions the name of *Nagarahāra*, and is there said to be situated at *Uttarāpatha* (*JASB.*, XVII, p. 492).

**Nagarakoṭa**—Kaṅgrā or Kot Kaṅgrā at the junction of the Mānji and the Bān-Gaṅgā rivers in the Kohistan of the Jalandhar Doab, where the temple of Mātā Devī or Vajrēśvari is situated; this holy shrine was desecrated by Mahmūd of Ghazni. It is a Piṭha where one of Sati's breasts is said to have fallen. It was the old capital of Kūluta or Trigartta (see Dr. Stein's *Rājatarangiṇi*, I, p. 204 note). The fort was considered impregnable; it is now out of repairs. Within the fort are the remains of Hindu temples. About a mile from Kaṅgrā is the populous town of Bhawan built on the northern slope of a hill called Mulkera, containing a Hindu temple with gilded dome (*JASB.*, XVIII, p. 366). Its ancient name was Susarmapura or Susarmanagara (*Ep. Ind.*, I, 103 note; vol. II, p. 483). Asāpuri is an isolated hill in the Kaṅgrā valley (*JASB.*, XVII, 287); it is a place of pilgrimage.

**Nalmishāraṇya**—Nimkhārvana or Nimsar, at a short distance from the Nimsar station of the Oudh and Rohilkhand Railway, and twenty miles from Sitapur and 45 miles to the north-west of Lucknow. It was the abode of sixty thousand Rishis. Many of the *Purāṇas* were written perhaps at this place. It is situated on the left bank of the Gomati (*Rāmāyaṇa*, Uttara K., ch. 91). In the Naimisha forest, there was a town called Nāgapura on the bank of the Gomati.

**Nalrañjana**—The river Phalgu (Aśvaghosha's *Buddha-charita*). Its two branches are the Nilājana and the Mohanā, and their united stream is called the Phalgu. Buddha-Gaya is situated at a short distance to the west of the Nilājana or Nirañjana, which has its source near Simeria in the district of Hazaribagh.

**Nakuleśvara**—See Kārāvana (*Devī P.*, ch. 63).

**Nakulisa**—See Kārāvana (*Skanda P.*, Maheśvara Kh., Kumārikā, ch. 58).

**Nalakallka**—See Neleynda.

**Nalakānana**—See Neleynda.

Nālandā—Bargāon, which lies seven miles to the north-west of Rajgir in the district of Patna, the celebrated seat of Buddhist learning up to the thirteenth century A.D. Bargāon is a corruption of Vihāragrāma. Nālandā was a “great city” in which were many horses, elephants, and men. The great monastery, which no longer exists, has been traced by General Cunningham by the square patches of cultivation amongst a long mass of brick ruins 1,600 feet by 400 feet. These open spaces show the position of the courtyard of the six smaller monasteries, which are described by Hiuen Tsiang as being situated within one enclosure forming altogether eight courts (Cunningham's *Anc. Geo.*, p. 470; *Mahā-parinibbāna-sutta* in the *Sacred Books of the East*, vol. XI, p. 12). The whole establishment was surrounded by a brick wall which enclosed the entire convent from without, one gate opening into the great college (Beal's *Life of Hiuen Tsiang*, p. ix). It was the birth-place of Śāriputra, the famous disciple of Buddha (Bigandet's *Life of Gaudama*; Legge's *Fa Hian*, p. 81). But according to Hiuen Tsiang Śāriputra was born at Kālapināka, four miles to the south-east of Nālandā. According to the *Bhadra-kalpa Avadāna* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 45), Śāriputra was born at Nāradagrāma near Rājagṛīha; he was the last of the seven sons of Dharmapati by his wife Śāri; but according to the *Mahāvastu-avadāna* (*Sans. Bud. Liter. of Nepal*, p. 148), the birth-place of Śāriputra is located at Alanda which was four miles from Rājagṛīha. Nāradagrāma and Alanda appear to be variations of Nālandā. Śāriputra also died at Nālandā (*Jātaka, Cam. Ed.*, vol. V, p. 64, but see vol. I, p. 230). Śāñkara and Mudgaragāmin, two brothers, built the celebrated monastery on the birth-place of Śāriputra (Dr. R. L. Mitra's *Buddha-Gaya*, pp. 238, 242). But according to Hiuen Tsiang, the monastery was built by king Śakrāditya (Beal's *RWC.*, vol. II, p. 168). The celebrated Nāgārjuna, who introduced the Mahāyāna system of Buddhism in the first century, resided at the monastery of Nālandā, making it a seat of Mahāyāna school of Central India (see Kośala-Dakshina). Many Chinese pilgrims, including Hiuen Tsiang, studied at this monastery in the seventh century. The great temple at Nālandā, which resembled the great temple at Buddha-Gaya, was built by Bālāditya who lived at the end of the first century after Christ (Dr. R. L. Mitra's *Buddha-Gaya*, p. 247). Cunningham identifies it with the third mound from the north on the right side of the road. According to some authorities, it was built over the spot where Śāriputra's body was burnt (Legge's *Fa Hian*, p. 81). It was situated to the north-west of the Nālandā monastery containing a big image of Buddha. According to Hiuen Tsiang, ten thousand priests, and according to I-tsing, over three thousand priests resided in the six large buildings within the same compound forming together one great monastic establishment, and the structure was one of the most splendid buildings in India (I-tsing's *Records of the Buddhist Religion*, p. 65). Hiuen Tsiang and I-tsing resided and studied at the Nālandā monastery for many years. There are many high mounds and masses of brick ruins on both sides of the road running from north to south within the villages called Bargāon, Begumpur, Mustaphāpur, Kapatiah, and Ānandpur, collectively called Bargāon. These high mounds are the remains of the temples attached to the great Nālandā monastery. In an enclosure near a very big mound on the north side of these ruins is a very large and beautiful image of Buddha which is very similar to that at Buddha-Gaya. The image was, as stated before, enshrined at Bālāditya's temple which is the third mound to the south from Bālāditya's *Vihāra* identified by Cunningham with the mound situated at a short distance to the north-west of this enclosure. Bargāon contains many sculptures of more beautiful design and artistic value than those

of any other place. To the south of the monastery there was a tank where the Nâga (dragon) Nâlandâ lived. This tank has been identified by General Cunningham with the *Karṇḍya Pokhar*. Buddha, while on his way to Kuśinâra, sojourned at Nâlandâ in the Pâvârika Mango-orchard, afterwards the site of the famous Buddhist University (*Kevaddha Sutta* in Rhys Davids' *Dialogues of the Buddha*, p. 278). Bargâon contains a temple of the Sun and a beautiful Sarâvak temple of Mahâvira, the last Tirthâkara of the Jainas. Mahâvira passed here fourteen Pajusanas (Parjushana or rainy season retirement)—Stevenson's *Kalpasûtra*, ch. VI. Bargâon has been identified with Kundapura, the birth-place of Mahâvira. But it has been proved by Dr. Hoernle that Kundapura or Kundagrâma was a quarter of Vaiśâlli (see Hoernle's *Uttasagadasa*; Bühler's *Indian Sect of the Jainas*, p. 25; *SBE.*, vol. XXII, p. 223). From this mistaken identification of Bargâon with Kundapura by the Jainas, the Hindus have gone further and changed Kundapura into Kundinapura, the birth-place of Rukmini, the consort of Kṛishṇa. Though Nâlandâ or Bargâon was not Kundapura, the birth-place of Mahâvira, yet it appears that he dwelt at Nâlandâ, perhaps on the site of the present Sarâvak temple, while Buddha resided in the Pâvârika Mango-orchard. On this occasion Buddha converted to Buddhism Upâli, the favourite disciple of Mahâvira, a grihapati, not his namesake the compiler of the *Vinaya Piṭaka*. In consequence of this conversion Mahâvira is said to have left the city of Nâlandâ and gone to Pâpâ (Pâvâ) where he died of broken heart (Spence Hardy's *Manual of Buddhism*, 2nd Ed., p. 274; Stevenson's *Kalpasûtra*, ch. VI). In the latter part of the seventh century when I-tsing resided at Nâlandâ, there were more than ten great tanks near the Nâlandâ monastery where at the sound of a *ghantâ* (bell), hundred and sometimes thousand priests used to bathe together (I-tsing's *Record of the Buddhist Religion*, p. 109). There are still many large tanks surrounding Bargâon, such as Dighi, Pansokhar, Siṅgarkhâ, Bhunai pokhar, several of which are now dry and are under cultivation. During the Buddhist period there were six Universities, viz., at Nâlandâ (Bargâon), Vikramâsîla (Pâtharghât), Takshaśîla (Taxila), Balabâhi (Walâ), Dhanakotâka (Amarâvatî) and Kâśîchipura (Conjeveram); the first two were in Eastern India and the rest in Northern, Western, Central, and Southern India respectively. It also appears that there was a University at Padmapura in Vidarbha in the seventh century A.D. The Universities at Ujjayini, Takshaśîla, and Benares were Brahmanical. The University of Nâlandâ was founded in succession to the Takshaśîla University in the first century B.C., and existed nominally up to the twelfth century A.D., when it was destroyed by the Muhammadans under Bakhtiyâr Khilji. Kulika (Kolika, according to the *Bhadralakpa-Avadâna*, in Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*), the birth-place of Maudgalya, the disciple of Buddha, has been identified by Cunningham with Jagdispur-mound, a little over one mile to the south-west of the ruins of Bargâon (*Arch. S. Rep.*, vol. I, p. 29). Between Râjgir and Nâlandâ was the village Ambalaṭṭhikâ which contained a rest-house (*Chullavagga*, XI, I, 8).

Nalapura—Narwar, on the river Sindhu (Kâlisindh), 40 miles south-west of Gwalior. It was the capital of Râja Nala of the tale of Nala-Damayanti (*Jour. Arch. Soc. of Delhi*, 1853, p. 42; Tod's *Rajasthan*, vol. II, p. 1197). It was the capital of Nishadha.

Nalini—The river Padmâ (*Râmâyana*, Bâla K., 43; Nikhilnath Rai's *History of Murshidabad*, p. 57). But from the *Padma P.* (*Uttara*, ch. 62), Nalini and Padmâ (Padmâvatî) appear to be different rivers. As the Nalini is described to be a considerable stream which

flows to the east from near the source of the Ganges, its identification with the river Brahmaputra appears to be correct (*Rāmāyaṇa*, Ādi, ch. 43 ; Nabin Chandra Das's *Anc. Geo. of Asia*). Nalinī is also called Baṭodakā [*Padma P.*, Swarga (Ādi), ch. 2].

Nandā—1. A portion of the river Sarasvatī was called Nandā (*Padma P.*, Śrīśṛti, ch. 18).  
 2. The river Mahānandā, to the east of the river Kusi (*Mbh.*, Vana, P., chs. 87, 190)  
 3. The river Mandākinī, a small river in Garwal, which falls into the river Alakānandā (*Brahmāṇḍa P.*, ch. 43) ; Nanda Prayāga is situated at the confluence of these two rivers. In the *Bhāgavata* (IV, ch. 6), Nandā and Alakānandā are said to be situated on the two sides of Alakā in the Kailāsa mountain.  
 4. The river Godāvarī (see Gotamī).  
 5. A lofty snow-clad conical mountain peak in Kumaun called also Nandā Devī, celebrated for its temple of the goddess of that name (*Devī P.*, chs. 38, 93).

Nandā-Devī Parvata—See Nandā (5).

Nandākinī—See Pañcha-Prayāga.

Nandana-sara—A sacred lake on the north side of Pir Panjal mountain in Kasmir.

Nandana-vana—See Bana.

Nandigiri—The Nandidroog mountain in Mysore, containing a temple of Śiva and the sources of the five rivers : Northern Pinākinī (Pennar), Southern Pinākinī or Pāpaghnī, Chitravatī, Kshīranadī (Pālar) and Arkavatī. The Pālaḍ flows out of the mouth of the figure of Nandi cut in the rock (Wilson's *Mackenzie Manuscripts*, p. 136). But in the *Liṅga P.* (I, ch. 43, and *Śiva P.*, IV, ch. 47), the names of the five rivers at Nandi's place of austerity are differently given. See Japyeśvara.

Nandigrāma—Nundgāon in Oudh, close to the Bharata-kunda, eight or nine miles to the south of Fyzabad. Bharata is said to have resided at this place during the exile of his brother Rāmachandra. It is also called Bhādarasā (*Rāmāyaṇa*, Ayodhyā K., ch. 115; *Archāvatāra-sthala-vaibhava-darpaṇam*), Bhādarasā being a corruption Bhrāṭidarśana.

Nandikshetra—Twenty-three miles south of Śrinagar in Kasmir near the Haramukh mount, including the Gaṅgābal lake and the sacred lake called Nandisara or Nandkol or Kālo-daka which is said to be the residence of Śiva and his faithful attendant Nandin (Dr. Stein's *Ancient Geography of Kasmir*, p. 91 ; *Kathā-saritsāgara*, IX, ch. 50). The name is applied to a valley at the foot of the east glaciers of the Haramukh Peaks ; the temple of Jyeshṭheśvara or Jyeshṭharudra is situated in this valley (Dr. Stein's *Rājataranī*, vol. I, pp. 8, 21).

Nandikuṇḍa—See Sābhramati (*Agni P.*, ch. 219).

Nandipura—So called from Devī Nandinī, one of the Satī Piṭhas situated in the district of Birbhum in Bengal.

Nārāyaṇa-parvata—A mountain in Badarikā-āśrama (q.v.), on the left bank of the Alakā-nandā.

Nārāyaṇasara—A lake at the mouth of the Indus at the western extremity of the Runn of Kachch, eighteen miles south-west of Lakhpat (*Bhāgavata P.*, VI, ch. 5). It is a place of great sanctity and a rival to Dvārakā. The five sacred Sarovaras or lakes are Mānasa on the north, Bindu (in Bhuvaneśvara) on the east, Pampā on the south, Nārāyaṇa-sarovara on the west, and Pushkara in the middle.

Nārāyaṇī—The river Gandak.

Narmada—The river Nerbuda. It rises in the Amarakanṭaka mountain and falls into the Gulf of Cambay. The junction of the Nerbuda with the sea is called Narmadā-udadhi-saṅgam, which is a sacred place of pilgrimage (*Matsya P.*, ch. 193).

**Narmadā-Sindhu Saṅgama**—The junction of the Nerbuda with the ocean ; it is celebrated as Jamadagni Tirtha (*Matsya P.*, ch. 193).

**Nasikyā**—Same as Pañchavati (*Vāyu P.*, Pūrva, ch. 45) ; Nasik. The name of Nasika is mentioned by Ptolemy.

**Nāṭaka**—Same as Lāṭa (*Mbh.*, Sabhā, ch. 30).

**Nāṭika**—A suburb of Vaiśālī (Besar), where the Jāṭhika Kshatriyas resided ; to this clan belonged Mahāvira, the last Tīrthaṅkara of the Jainas (Jacobi's *Jaina-sūtras*, Intro. in *SBE*, XXII, p. xi).

**Navadevakula**—Newal, thirty-three miles south-west of Una near Bāngarmau in Oudh and nineteen miles south-east of Kanauj, visited by Hiuen Tsien (Führer's *MAI*). It is the same as Alavi (see Alavi).

**Navadvipa**—Nadia, the birth-place of Chaitanya, the last incarnation of Vishṇu according to the Vaishṇavas. The Navadvipa of Chaitanya was situated opposite to the present Navadvipa across the river Ganges ; the present Navadvipa is situated on the site of the ancient village of Kulia in the district of Nadia in Bengal. For the names of the original nine dīpas or islets which formed the present Navadvipa (see the Vaishṇava poet Narahari Das's *Navadīpa Parikramā*). Chaitanya was born in Saka 1407 corresponding to 1485 A.D., and he disappeared at Puri in Saka 1455 corresponding to 1533 A.D. See Utkala. Chaitanya was the son of a Vaidika Brāhmaṇa ; at the age of 24, he was persuaded by Advaita to become a mendicant, to forsake his wife, and go to Benares ; he taught his followers to think upon Hari and call out his name, to renounce the household life, to eat with all those who are Vaishṇavas. The Gossains are his successors. The era of Chaitanya marked the commencement of the Bengali literature. Navadvipa was the last Hindu capital of Bengal. Lakshmaniya or Asoka Sena, the grandson of Lakshmana Sena and great-grandson of Vallāla Sena, held his court at this place, whence he was driven by Bakhtiyar Khilji who made Gaudī once more the capital of Bengal. For the Navadvipa university, see Mithillā.

**Nava-Gāndhāra**—Kandahar, where the begging-pot of Buddha (the four bowls given him by the four guardian-deities after he had attained Buddhahood, and which he caused to appear as a single bowl) was removed from Kanishka's dagoba at Peshawar, the true Gandhāra. The alms-bowl was given by Buddha to the Licchhavis and was kept at Vaiśālī, whence it was carried off by Kanishka in the second century A.D. ; and when Gāndhāra was conquered by Kitolo, it was removed to Kandahar by the Gāndhāris who emigrated there in the fifth century (Arch. S. Rep., vol. XVI, pp. 8-12 ; Leggo's *Fa Hian*, ch. XI, note, p. 35 ; Rawlinson's *Herodotus*, vol. I, p. 675 note).

**Nava-Rāshṭra**—Nausari, the Noagramma of Ptolemy, in the Baroach district, Bombay (*Mbh.*, Sabhā, ch. 31).

**Nava-Tripadi**—Naya-Tirupadi, twenty miles to the east of Tiranalavelli (Tinnivelli) visited by Chaitanya (Irchāvatāra-sthala-vaibhava-darpanam, p. 64).

**Nelcynda**—Kottayam in Travancore (*Periplus*, Schöff's trans., p. 208, and his *Two South-Indian Place-names in the Periplus*). It is the Nelkynda of Ptolemy [McCrindle's *Ptolemy*, blk. VII, ch. 1, sec. 9 in *Ind. Ant.*, vol. XIII (1884), p. 329]. It is generally supposed to be Nileśvaram on the Malabar Coast (Yule's *Marco Polo*, vol. II, p. 321). Nelcynda or Nelkynda is perhaps the Nalakālīka of the *Brahmāṇḍa P.*, ch. 49, and Nalakānana of the *Mbh.* (Bhīṣma, ch. 9).

**Nepâla**—Nepal (*Vardha P.*, chs. 145, 215; *Svayambhû P.*, ch. 1). According to the *Svayambhû P.* (ch. 3), the Nepal valley originally consisted of a lake called Nâga Bâsa or Kâlihrada, the residence of the Nâga Karkoṭaka. It was fourteen miles in length and four miles in breadth. The lake was dessicated by Mañjuśrî, who came from Pañcha Śîrsha Parvata in Mahâ-Chinâ, by cutting open the mountain on the south, and constructed on the dry bed of the lake, the temple of Svayambhûnâth or Svayambhû Jyotirûpa or Ādi-Buddha, the supreme God of the Northern Buddhists, about a mile and a half to the west of Kâtmânđu, and also the temple of Guhyesvarî (ch. 5), who is the same as Prajñâ and Ārya Târâ of the Prajñâ Svabhâvikâ sect and Prakṛiti of the Brâhmins. It should be observed that Târâ Devî, and not Ārya Târâ, is the wife or Śakti of the fifth Dhyâni Buddha Amoghasiddha, as Vajra Dhâtesvarî, Lochanâ, Mâmukhî, and Pâñdarâ are the Śaktis of the four Dhyâni Buddhas Vairochana, Akshobhya, Ratnasambhava, and Amitâbha respectively (see *Udaṇḍapura* and *Uravilva*). The dried bed of the lake to which he gave the name of Nepâla was originally populated from Mahâ Chinâ and afterwards from Gauḍa-desa (*Svayambhû P.*, ch. 7), at the time of Râjâ Prachanda Deva.

**Nibârâ**—The river Nirâ, a tributary of the Bhîmâ (*Padma P.*, Svarga, Ādi, ch. 3). It rises in the Western Ghats.

**Nichat-Giri**—The low range of hills in the kingdom of Bhupal that lies to the south of Bhilsa as far as Bhojapura (Kâlidâsa's *Meghadûta*, pt. I, v. 26; compare Cunningham's *Bhilsa Topes*, p. 327). It is called the Bhojapura hills.

**Nichâksha**—The name of a hill mentioned in the *Devî P.*, ch. 42. Perhaps it is the same as Kâlidâsa's "Nichairâkhyâ." See **Nichai-giri**.

**Nichchhavi**—Same as Tirabhukti (Purushottama Deva's *Trikâñdaśesa*, ch. 2). Nichchhavi is evidently a corruption of Lichchhavi, a warlike tribe who resided at Tirhut at the time of Buddha and whose capital was Vaisâlî.

**Nichulapura**—Trichinopoly in the district of Madras (*Archâvatâra-sthala-vaibhava-darpaṇam*). Trichinopoly is evidently a corruption of Trisirapalli (*Ep. Ind.*, vol. I, p. 58).

**Nigamodbodha**—Nigambod-ghât in old Delhi (Indraprastha) near the old Calcutta gate, a place of pilgrimage on the Yamunâ mentioned in the *Padma P.* (Uttara Kh., ch. 66).

**Nigarhâra**—Same as **Nagarahâra** (*Brahmâṇḍa P.*, ch. 49, v. 70).

**Nikai** (of the Greeks)—Mong, where the celebrated battle was fought between Alexander the Great and Porus (Cunningham's *Anc. Geo.*, p. 174). Mong is now called Murg, a town on the bank of the Jhelum in the district of Guzerat in the Punjab. Nikai is said to have been built by Alexander on the site of the field of battle. Purchas, an early English traveller of the seventeenth century, says that the battle was fought in a city called Detee, where a brass pillar existed as a token of the victory (Purchas's *Pilgrimage*).

**Nilâb**—The river Sindhu (Indus) of the Muhammadan historians.

**Nilâchala**—1. A hill at Puri in Orissa on which the temple of Jagannâth is supposed to be situated (*Padma P.*, Pâtâla, ch. 9). It is about 20 feet higher than the surrounding plain. 2. A hill at Gauhati in Assam on which the temple of Kâmâkhyâ Devî was built. 3. The Haridwar hills (*Mbh.*, Anusâsana, ch. 25).

**Nilâjana**—The upper part of the river Phalgu. It is also called Lîlâjana. The *Mahâvagga* (pt. I, ch. 1), calls it Nirañjarâ. It passes through a beautiful deep narrow gorge called Khai-bâneru, the mountains on either side rising in wild confusion, naked and barren, and falls from a great height into a romantic glen called Mâludâ, situated within a distance of six miles from Chatrâ, one of the sub-divisions of the district of Hazaribagh. The

sound of the fall at Niludhi can be heard from a great distance. According to Dr. Buchanan, the river is separated by a sandy channel into two arms opposite to the extensive ruins at Buddha-Gaya. The eastern and largest arm is called Nilajana and Nirungchya (i.e., Nirajana in Pali) (*Martin's Eastern India*, vol. I, p. 11)

**Nilakaptha**—A celebrated place of pilgrimage in Nepal containing the temple of Nilakantha Mahadeva at the foot of the Shcopuri peak (ancient Satarudra mountain), five miles north of Katmandu (*British India P.*, *Uttara Kh.*, ch. 32)

**Nilachana**—Same as Nilajana.

**Nila-Parvata**—1 Nila-iri or Nilachal, a low range of sandhills in the district of Puri in Orissa on which the temple of Jagannath is situated. 2 A hill near Gauhati in Assam on which the temple of Kainakhyā Devi is situated. 3 The Nilgiri hill in the Madras Presidency (*SBE*, vol. VIII, p. 222) 4 The Haridwar hills called Chipli pāliid situated on the northern side of the Ganges called here Niladhārā between Haridwar and Kankhala (*Mbh.*, *Anusāsana*, ch. 25) 5 On the north of Meru. The Kuen lun range in Tibet (*Brahmānda P.*, ch. 35, vs. 31-38, *Mbh.*, *Bhishma*, ch. 7, *Anusāsana*, ch. 7) See *Uttara-Kuru* and *Harivarsha*.

**Nirahira**—Same as Nagarabīra (*Matsya P.*, ch. 113)

**Niranjara**—Same as Nilajana.

**Nirvindhya**—A tributary of the Chambal between the rivers Betravati (Betwa) and Sindh in Malwa (*Meghaduta*, pt. I, v. 30, 31). It has been identified with the river Kāli sindh in Malwa (*Journal of the Buddhist Text Society*, vol. V, p. 16—Life of Chaitanya; *Meghaduta*, V, v. 29). But this identification does not appear to be correct as Kālidhāsa's Sindhu (*Meghaduta*, pt. I, v. 30) appears to be the Kālisindh, the Nirvindhya should be identified with the Newuj, another tributary of the Chambal between the rivers Betwa and Kali sindh (see Thornton's *Gazetteer*, s.v. *Gwalior, Bhopal*). The Newuj is also called Jam nri (Tod's *Rajasthan*, I, p. 17).

**Nischirā**—The river Liliyan which joins the Mohanā near Gaya, and their united stream forms the Phalgu (*Agni P.*, ch. 116, *Mārkand P.*, ch. 57). It is the Niranjara of the Buddhists.

**Nishada-bhami**—See *Nishadha-bhami*.

**Nishadha**—1 Marwar, the capital of the Nala Raja (Tod's *Rajasthan*, vol. I, p. 110, *Mbh.*, *Vana*, ch. 63). Narwar is the contraction of Nalapura. It was the kingdom of the nine Nagas of the Puranas. It is situated on the right bank of the Sindh, forty miles to the south-west of Gwalior. Lassen places Nishadha, the kingdom of Nala, along the Satpura hills to the north west of Berar. Burgess also places it to the south of Malwa (Burgess's *Antiquities of Kathiawad and Kachh*, p. 131) 2 The mountains which lie to the west of the Gandhamādana and north of the Kabul river, called by the Greeks Paropamisos, now called Hindu Kush [Lassen's *History traced from Bactrian and Indo-Scythian Coins* in *JASB*, vol. IX (1810), p. 109 note]. Paropamisos is evidently a contraction of Parvata Upa-Nishada, or the name perhaps is derived from the Pāripātra (the name of the westernmost peak) of the Nishadha range (*Brahmānda P.*, ch. 11, v. 9). Pamir is perhaps a corruption of Pāripātra. The Paropamisos, the Hindu Kush, and the Koh-i Baba appear to be the names of the different parts of the westerly continuation of the great Himalayan chain.

**Nishādha bhami**—The country of the Nishādas (or Nishādhās) or Bhells, which was originally Marwar or Jodhpur, whence driven south by other tribes they settled among the mountains that form the western boundary of Malwa and Khandesh in the lofty range

of the Vindhya and Satpura, and the woody and rugged banks of the Mâhî, the Nerbuda, and the Tapti (Malcolm's *Memoirs of Central India*, vol. I, p. 452).

**Nivritti**—The eastern half of Pundra-desa, comprising Dinajpur, Rungpur, and Koch-Bihar, the principal town of which was Bardhana-kuti which has been identified by Westmacot with Pundravardhana (*JASB.*, 1875, p. 188). Gauda was also called Nivritti (*Trikâñdasesh*).

**Nysa**—Nysatta, on the northern bank of the Kabul river about two leagues below Hastanagar (St. Martin cited in McCrindle's *Megasthenes and Arrian*, p. 180). It has been considered by Mr. McCrindle to be the same as Nagar or Dionysopolis of Ptolemy or ancient Nagarahâra (see **Nagarahâra**).

## O

**Odantapuri**—Same as **Udançapura**.

**Odra**—Same as **Udra**. Orissa (*Brahma P.*, ch. 27). See **Utkala** and **Śrikshetra**. The sacred Buddhist places in Orissa were appropriated by the Hindus in the fifth and sixth centuries on the revival of Hinduism, as Bhuvanéśvara was done by the Śaivas, Purî by the Vaishnavas, Yâjapura by the Śâktas, Koṇârka by the Sauras and Darpaṇa (ancient Vinâyaka-kshetra on the Assia range) by the Gâṇapatyas (Dr. Mitra's *Antiquities of Orissa*, vol. II, p. 148). For the persecution of the Buddhists by the Hindus, see *Asiatic Researches*, vol. XV, p. 264; Hunter's *Orissa*, vol. I, ch. V; Dr. R. Mitra's *Orissa*, vol. II, p. 58; Mâdhavâchârya *Śankaravijaya*, ch. I, v. 93; *Brihat-Dharma P.*, Uttara Kh., ch. 19). Pushpamitra offered 100 dinars for the head of every Buddhist Śramaṇa in Sâkala (*Arch. S. Rep.*, 1863, vol. II, p. 41, and vol. XX, p. 103). But Drs. Rhys Davids and Bühler are of opinion that the Buddhists were not persecuted (*Buddhist India*, p. 319). According to *Brahma P.* (chs. 28, 29, 42), Odra extended northwards to Braja-maṇḍala or Jâjpur, and consisted of three sacred kshetras called Purushottama (or Śrî) kshetra, Savitu (or Arka) kshetra, and Birajâ kshetra through which flows the river Baitaraṇî.

**Oghavatî**—The river Apagâ, a branch of the river Chitang; its shortest distance from Thaneswar is three miles to the south (*Mbh.*, Śalya, ch. 39; *Arch. S. Rep.*, vol. XIV, p. 88). Kuru performed sacrifice on the bank of this river. As, however, according to the *Vâmana P.* (ch. 58), Prithûdaka is situated on the Oghavatî (see **Prithûdaka**), and Pehoa (ancient Prithûdaka) is situated near the junction of the Mârkandâ and the Sarasvati (*Punjab Gazetteer*, Ambala District, 1884, p. 5), the Oghavatî cannot be identified with the Apagâ. It must be the river Mârkandâ.

**Ollâ**—Same as **Lâṭa** (Râjaśekhara's *Viddhaśalâ-bhañjikâ*, Acts II and IV). Ollâ is a corruption of Ballabhî or Balabhî, and its present form is Wallay or Walâ (see **Balabhî**).

**Oṁkâra**—Same as **Oṁkâranâtha** (*Brihat-Śiva P.*, II, ch. 3).

**Oṁkâra-kshetra**—Same as **Oṁkâranâtha** (*Brihat-Śiva P.*, II, ch. 4).

**Oṁkâranâtha**—Mândhâtâ, an island in the Nerbuda where the temple of Oṁkâranâtha is situated, 32 miles north-west of Khandwa, seven miles north-east of the Mortaka Railway station, and six miles east of Barwai. Oṁkâranâtha is one of the twelve great Liṅgas of Mahâdeva (*Śiva P.*, pt. I, ch. 38). On the Birkhala cliffs at the eastern end of the island is the shrine of Kâla-Bhairava to whom human sacrifices were offered (*Imp. Gaz.*). The temple is the oldest of Śiva temples (Caine's *Picturesque India*, p. 397). Same as **Mâhlshmati**.

**Ophir**—See **Sauvira**, **Ābhira** and **Surpâraka** (*Bible*, I Kings, 9, 10). But some authorities consider it to have been in Southern Arabia instead of in India.



Pahnava—Same as Pahlava (*Brahmāṇḍa P.*, ch. 51, v. 46).

Paīthān—Same as Pratishṭhāna.

Pakshī-Tirtha—Tirukkalukkunram (or “Hill of the Sacred Kites”), a large village in the Chingleput district in the Province of Madras, midway between Chingleput and Madras. It is a celebrated place of pilgrimage (*Ep. Ind.*, vol. III, p. 270; *Chaitanyacharitāmṛita*, pt. II, ch. 9). According to the *Archāvatāra*, it is seven miles south-east of Chingleput. The sacred spot is situated on a hill which is called Bedagiri, near the temple of Hara (named Vaidyarāja or properly Vedagirīsvāra) and Pārvatī. By the side of a well, the pilgrims assemble to see a pair of white birds of the falcon kind with their wings black at the end, which are said to come there every day at noon. The chief priest who awaits their arrival with offerings of food, feeds them with his own hand. The assembled pilgrims prostrate themselves and devoutly pray when these birds appear, as they are considered to be Śiva and his consort. They fly away after they have taken food and drunk water [*Ind. Ant.*, vol. X (1881), p. 198].

Palæpatmæ—It has been identified with Pâl near Mahâd (Bhandarkar’s *Early Hist. of the Dekkan*, sec. VIII), but Mr. Schoff identifies it with Dâbhol, a port in south Konkan (*Periplus*, p. 201).

Palæsimundū (of the Greeks)—Same as Pârasamudra. Palæsimundus is supposed to have been the capital of Ceylon and is described as a seaport situated on the south on a river of the same name. It has been identified with Galle, but according to Lassen, it is Anarajapur (*JRAS.*, 1861, p. 353).

Palakkada—Pulicat in the province of Madras. Palakkada in Sanskrit means Daśanapura or Toothtown (Dr. Burnell’s *S. I. Palceo*, p. 36 note: *Ind. Ant.*, vol. V, p. 154).

Palakka-deśa—The district of Nellore in the Madras Presidency. It was conquered by Samudra Gupta. According to Joppen (*Historical Atlas of India*, p. 6), Palakka or Palakha is Palghatcherry.

Palâśinī—1. A river which flows near the Girnar hill in Kathiawar. See Girinagara. It is mentioned in the *Mbh.* (Bhîshma P., ch. 9) and also in the Rudra-Daman inscription of Girnar. It is described as a water-course with violent torrents (*JASB.*, 1838, pp. 340, 877). 2. The river Paddair which falls into the ocean near Kalingapatam in Ganjam (*Mârkanḍeya P.*, ch. 57).

Pallava—1. The Pallava country was bordered by the Coromandel coast. The Kurambaras lived here before the seventh century A.D. (Rapson’s *Indian Coins*, p. 37). See Kāñchipura. 2. Same as Pahlava (*Padma P.*, Uttara, ch. 13).

Pampâ—A tributary of the river Tuṅgabhadrâ; it rises in the Rishyamukha mountain, eight miles from the Anagandi hills, where Râma met Hanumâna and Sugrîva for the first time; it is in the district of Bellary on the north of the town of Hampi (*Bomb. Gaz.*, vol. I, pt. II, p. 369—Dr. Fleet’s *Dynasties of the Kanarese Districts*). Near it is a lake called Pampâsarovara (Wilson, *Uttara-Râma-charita*; *Râmâyâṇa*, Kishk., ch. 1).

Pampâkshetra—On the south of the Tuṅgabhadrâ in the Bellary district containing the Rishyamukha hill and the Pampâ sarovara (*Ind. Ant.*, VI, 1877, p. 85).

Pampâpura—Vindhyačchala (town), five miles to the west of Mirzapur in the United Provinces where the celebrated temple of Bindubâsinî is situated [*Bhavishya P.*, Pratisarga P., ch. 9 (p. 341, Bomb. ed.); Dr. Fuhrer’s *MAI*]. To the east of Vindhyačchala, the remains of a fort and other buildings and statues are still found. Pampâpura was the capital of the Bhars who are perhaps the Bhargas of the *Mâhabhârata* subdued by Bhîma (Sherring’s *Hindu Tribes and Castes*, pp. 359, 367). 2. Baidyanâth (Deoghar) in the

Santal Parganas in Bengal, one of its ancient names was Paloo gāon (see Chitābhūmi).  
**Pānā Nrīsimha**—Mangala giri, in the Kistna district in the province of Madras, about 7 miles to the south of Bezwada. On the top of this hill is a temple of Nrīsimha called Pānā-Nrīsimha. It was visited by Chaitanya (*Chaitanya charitamrita*, II, ch 9). On the widely open mouth of the image, sherbet (pīnā) of molasses (gud) is poured, but it is said that the god takes only a moiety of the sherbet which is vowed to him and ejects the rest, though immediately after, it swallows half a maund given by another votary.

**Pañcha-Drāviḍa**—Dravida, Karnāṭa, Gujaraṭa, Mahārāshṭra, and Tailanga or Andhra (Wilson's *Dict.*) This is not a geographical division, but it is the name of the five classes of Brāhmaṇas of Southern India (Sherring's *Hindu Tribes and Castes*, p 19).

**Pañcha-Gangā**—The five Ganges are Bhāgirathī (Gangos), Gomati (Godāvari), Krishna-venī (Krishnā), Pinākini (Pennar) and Kāverī.

**Pañcha-Gauḍa**—The Brāhmaṇins of Sārasvata (see Sārasvata), Kīnyakubja, Gauda, Mithila and Utkala were called Pañcha Gauda (*Ballala charitam*, edited by Haraprasād Sāstri, p 2). This is not a geographical division, it is the name of the five classes of Brāhmaṇas of Northern India (Sherring's *Hindu Tribes and Castes*, p 19, but some of the names are differently given there). The Pañcha Gauḍa of the Rājataranginī appears to be the five geographical divisions of the province of Bengal, namely Pundravarḍdhana, Rādhā, Magadha, Tīrabhukti and perhaps Barendra (see Dr Stein's *Rājataranginī*, vol I, p 163, *JASB*, 1908, p 208).

**Pañcha-Karpaṭa**—The district called Panjkora on the southern slope of the Hindu Kush, and the town called Panjgauḍa, situated on the river Panjkora, a tributary of the river Swat. Both Panjkora and Panjgauḍa appear to be corruptions of Pañcha Karpaṭa. See Gaurī (*Mbh*, Sabhā, ch 32). It was conquered by Sahadeva. Its chief town is Dir.

**Pañcha Kedara**—The temples of Kedārnāth, Tunganāth, Rudranāth, Madhyamesvara and Kalpesvara, all situated along the Himalayan chain in Garwal, form a peculiar object of pilgrimage, and they are collectively called Pañcha Kedāra. Mahādeva in the form of Sadāśiva, fled from Arjuna, one of the five Pāṇḍavas, and took refuge at Kedārnāth in the guise of a buffalo, but finding himself hard pressed, burrowed into the ground, leaving his hinder parts on the surface, which became an object of adoration here. The remaining portions of the god are worshipped at four other places—the arms (*bāhu*) at Tunganāth, the face (*mukha*) at Rudranāth, the belly (*nabhi*) at Madhyamesvara and the hair (*yat*) and head at Kalpesvara (Führer's *MAI*, Gauriprasād Misra's *Kedaranātha Badari Visīla Yatra*).

**Pañchālā**—Rohulkhand. Pañchālā was originally the country north and west of Delhi from the foot of the Himalaya to the river Chambal, but it was afterwards divided into North and South Pañchālā, separated by the Ganges, the capital of the former was Ahicchatra, and that of the latter was Kāmpilya. South Pañchālā was the kingdom of Rajā Drupada whose daughter Draupadī was married to the five Pāṇḍavas. Makandi was also the name of another capital of South Pañchālā. South Pañchālā extended from the southern bank of the Ganges to the river Charmanvatī or Chambal (*Mbh*, Adi P., ch 140), and North Pañchālā extended from the Ganges to the Himalaya. Kanouj was also the capital of Pañchālā at the time of Buddha (Rhys Davids' *Buddhist India*, p 27).

**Pañcha-Nāda**—1. The Panjab,—the country of the five rivers called Śatadru, Vipāśa, Irāvatī, Chandrabhāga and Vitastā (*Agni P.*, ch 109, *Mbh*, Karna, ch 45). The name is especially applied to the region watered by the collected streams of the Ghara (the united stream of the Sutlej and Bias) and the Trināb (the united stream of the Ravi, Chenub and Jhelam) from their confluence to Methunkoto near which the united water joins the

Indus. It was conquered by Darius Hystaspes (Rawlinson's *Five Great Monarchies*, vol. IV, p. 433). The Greek kings who reigned over the Panjab were Menander, Apollodotus, Zoilus, Dionysius, Stration, Hippostratus, Diomides, Nicias, Telephos, Hermias. They did not reign in succession, but some of them reigned in one province contemporaneously with others in other provinces. These Greek kings reigned from the beginning of the second century B.C. to 78 A.D. when they were conquered by the Sakas. The Saka kings who reigned in the Panjab were (1) Vononoes, (2) Spalarises, brother of (1), (3) Azas I, (4) Azilises, (5) Azas II, (6) Maues or Moga. According to Dr. R. G. Bhandarkar and Prof. D. R. Bhandarkar, Vonones was the founder of the Saka era and not Kanishka, as stated by Professor Oldenberg. These Indo-Seythian kings reigned from 78 A.D. to 156 A.D. During the reign of Maues, the Panjab was conquered by Gondophares, the first king of the Indo-Parthian dynasty. The Seythian kings governed the Panjab through their governors, while their seat of government was at Sistan (See *Sakadvipa*). The capital of the successors of Gondophares according to some authorities was at Balkh. The Indo-Parthian or Pahlava kings who reigned in the Panjab were (1) Gondophares, (2) Abdagases, nephew of (1), (3) Orthagnes, (4) Arsakes, (5) Pakores, (6) Sanabares. The Pahlava kingdom was overthrown by the Kushan king, Kujula-Kadphises, in 198 A.D. The country east of Kirman was named Kushan throughout the Sassanian period (*JRAS.*, XV, p. 233). These Kushan kings reigned from 198 to 376 A.D. Their kingdom was subverted by the Gupta kings. The Guptas were conquered by the Hunas (Dr. R. G. Bhandarkar's *Peep into the Early History of India* and Prof. D. R. Bhandarkar's *Kushan Stone-inscription and the Question about the Origin of the Saka Era* in the *Journal of the Bombay Branch of the Royal Asiatic Society*, vol. XX, part Ivi, p. 356 f; *JASB.*, 1903, p. 81). 2. A place of pilgrimage in Kurukshetra (*Mbh.*, Vana, ch. 83, v. 16). 3. The five rivers of Japyeśvara (q.v.) are collectively called Pañchanada : they are Jātodaka, Trisrota, Vṛishadvani, Svargodaka and Jambunadi (*Liṅga P.*, I, 43). 4. The confluence of five rivers in the Deccan called Dakhiṇa Pañchanada, they are the Kṛishṇā, Veṇā, Tuṅgā, Bhadrā, Konā (*Vishṇu Smṛiti*, ch. 85; *SBE.*, vol. VII, p. 259 note).

**Pañchanana**—The river Pañchanana which flows by the side of Rajgir in the districts of Patna and Gaya ; it is either the old bed of the Sone which according to the *Rāmāyaṇa* flowed by the eastern side of Girivraja or Rajagriha (*Mbh.*, Ādi, ch. 32) or the ancient Sappini

*Chhota-Nagpur Division).* But the *Bhāgavata* (bk. X, ch. 79) places it in Southern India; the *Chaitanya-charitāmīta* places it at Gokarna. According to Śridharaswāmi, the celebrated commentator, Pañchāpsāra-tīrtha is near Phālguna or Anantapura in the Madras Presidency, fifty-six miles to the south-east of Bellari; it was visited by Arjuna and Balarāma. From the *Mbh.* (Ādi, ch. 217) it appears to be the same as *Pañcha-tīrtha* in the province of Madras.

**Pañcha-Tīrtha**—1. A collective name given to five pools or basins of water, situated between two hills on the west of Hardwar; their names are Amṛita-kūḍa, Tapta-kūḍa, Sītā-kūḍa, Rīma-kūḍa and Sūrya-kūḍa. 2. A place of pilgrimage in the province of Madras mentioned in the *Mbh.* (Ādi P., ch. 217). It was visited by Arjuna. Same as *Pañchāpsāra-tīrtha* (*Skanda P.*, Kumārikā Kh., ch. I).

**Pañcha-Badarī**—The five Badaris are Badrinātha, Briddha-Badarī, Bhavishya-Badarī, Pāñdukeśvara and Ādi-Badarī (*Gauriprasad Miśra's Kedarnātha Badarī-Visṭa Yātrā*).

**Pañchavaṭī**—Nasik, on the Godāvāri, where Rāmachandra dwelt with Lakshmana and Sītā during his exile; it was here that Sītā was abducted by Rāvana, king of Laṅkā. In the village called Saikhera, at a short distance from Nasik, Rāmachandra is said to have killed Māricha who had beguiled him from his hut. Nasik is also one of the Pīṭhas, where Satī's nose is said to have fallen. Surpanakhā's nose was cut at this place by Lakshmana, the brother of Rāmachandra. These two circumstances have given the name of Nasika to the ancient Pañchavaṭī. The Chaitya cave at Nasik is supposed by Mr. Fergusson to belong to the second and third centuries of the Christian era.

**Pañcha-vedī**—For the five *vedīs* see *Prajāpativedī*.

**Pāṇḍu**—Same as *Pāṇḍya* (*Upham's Mahāvāṃsi*, ch. 76).

**Pāṇḍupura**—Pāñderpur or Pāndhpur on the southern bank of the river Bhīmarathi or Bhīmā in the district of Satara or Sholapur in the province of Bombay. It contains the celebrated temple of Bīthobā Deva or Bīthnātha, an image of Krishna (*Bomb. Gaz.*, XX, pp. 417 f.; *Chaitanya-charitāmīta*, Madhya, ch. 9). Pāṇḍupura is evidently a corruption of Pundarikapura; Pundarika, who was celebrated for his filial affection, was visited at this place by Krishna and Rukmini. Same as *Pundarika-kshetra*, *Tapasāśrama*, *Tapasā*, and *Paupñdarika*.

**Pāṇḍya**—The modern districts of Tinnevelly and Madura. Its capital at different periods were Uragapura or Uriyur (modern Trichinopoly), Mathura (modern Madura) and Kolkai or Korkai at the mouth of the river Tāmraparāṇi, now 5 miles inland. Kolkai (q.v.) is mentioned by Ptolemy in the second century A.D., and by Marco Polo as Kael (*Yule's Marco Polo*, II, p. 305). Porus, who is also called Pandion by Strabo, evidently a king of Pāṇḍya, is said to have sent the first embassy to Augustus Cæsar at Rome in 26 or 27 B.C. (*JRAS.*, 1860, p. 309; Caldwell's *Drav. Com. Gram.*, p. 11). The second embassy was sent to Rome between 41 and 54 A.D. by Chandra Miśka Sewa, king of Ceylon (44-52 A.D.) in the reign of Claudius (*JRAS.*, 1861, pp. 349, 350). Roman intercourse with India was at its height during the reign of Severus (third century A.D.), Commodus and the pseudo-Antonines, when Alexandria and Palmyra were both prosperous and famous for commerce (*JRAS.*, 1862, p. 276). It is said to have been founded in the sixth century B.C., and it was overthrown in the middle of eleventh century A.D., and afterwards restored by the Nāyaks. For the colonisation of Pāṇḍya by the Pāṇḍu tribe of Northern India see Prof. D. R. Bhandarkar's *Lectures on the Ancient History of India*, pp. 10, 11.

**Pâniprastha**—Pânipat, one of the five villages demanded by Yudhishthira from Duryodhana (see **Kurukshetra**). The five Prasthas or villages are said to be Pâniprastha, Sônaprastha, Indraprastha, Tilaprastha and Bhâgaprastha, whereas in the *Mahâbharata* (*Udyoga*, ch. 31) these names are Kuśasthala, Brikasthala, Mâkandi, Vâraṇâvata and another, but see *Venîsamhâra-Nâlaka*, Act I, and *Mbh.*, *Udyoga*, ch. 72, where for Kuśasthala, Abisthala is mentioned.

**Pâpâ**—Pâvâpurî, about seven miles to the south-east of Bihar (town) and two miles to the north of Giriyek. Mahâvîra, the twenty-fourth Jaina Tîrthaikara, died here in B.C. 527 according to the Jainas of Guzerat, and in 569 B.C., according to Mr. Prinsep, at the age of 72 (Jacobi's *Jaina-Sûtras* in *SBE.*, XXII, p. 269), while he was dwelling in the house of the scribe of king Hastipâla (Bühler's *Indian Sect of the Jainas*, p. 27) or according to Stevenson's *Kalpa-sutra* (ch. vi) while he was spending the Paryushana (Pajjusana) at the palace of Shastipâla, king of Pâpâ. There are four beautiful Jaina temples in an enclosure which marks the site of his death. Pâpâ is a corruption of Apâpapurî. Pâpâ or Pâvâ has been wrongly identified by General Cunningham with Padraona which is the modern name of ancient Pâvâ where Buddha ate food at the house of Chunda. Pâvâpuri is the modern name of the ancient Pâpâ or Apâpapuri. See *Apâpapuri* and *Pâvâ*. Mahâvîra obtained the Kevalihood below a Sâla tree at Jîmbhikagrâma on the river Rituvâlikâ (Stevenson's *Kalpa-sûtra*, ch. VI). See *Kundagâma*. The annual festival of Dipâvalî (Divâli) was started to commemorate Mahâvîra's death (*SBE.*, XXII, p. 266).

**Pâpaghnî**—The southern Pennar which rises in the Nandidoorg mountain (Wilson's *MacKenzie Collection*, p. 137, quoting *Vâyu P.*).

**Pâpanâśam**—The cataract at Pâpanâśam in Tinnevelly is one of the most sacred places in the Carnatic, graphically described by Caunter in the *Oriental Manual* of 1834. It was visited by Chaitanya.

**Parâ**—Same as **Pârâ** (*Vâyu P.*, Pûrva, ch. 45, v. 98).

**Pârâ**—The river Pârvatî in Malwa which winding to the north of Narwar, falls into the Sindhu near Bijayanagara (*Brahmânda P.*, Pûrva, ch. 48; *Mâlatî-Mâdhava*, Act IX, and *Arch. S. Rep.*, vol. II, p. 308). It is the Eastern Pârvatî, the western Pârvatî being a tributary of the Chambal (Thornton's *Gaz.*, s.v. *Parbutty* and *Sînde*).

**Pârada**—Parthia or ancient Persia (*Matsya P.*, ch. 121). The Parthians were the Prithus of the *Rig Veda*. Parthia is mentioned as Pârthva in the Behistun inscription of Darius (Rawlinson's *Herodotus*, vol. II, pp. 590-616). See *Pahlava*. According to Dr. Oppert, the Paradas dwelt in northern Beluchistan (Oppert's *On the Original Inhabitants of Bhâratavarsha or India*, p. 35).

**Paralia**—See *Purâli*.

**Pâralipura**—Deoghar in Bengal; it contains the celebrated temple of Baidyanâtha, one of the twelve great Liṅgas of Mahâdeva. Another Pârligâon situated in the Nizam's dominion is pointed out as the ancient Pâralipura, but Paloogâon, another name for Baidyanâth (Deoghar), is perhaps a corruption of Pâralipura (see *Chitâbhumi*).

**Paraloka**—See *Purâli*.

**Pârasamudra**—Ceylon. It is the Palæsimundu of the *Periplus* and Simoundou of Ptolemy. See Bhatta Swâmî's commentary on the word *Pârasamudraka*, a species of agallochum grown in Ceylon mentioned in the *Arthaśâstra* of Kauṭilya (Bk. II). Ceylon was always famous for its *aguru* (agallochum), as it formed one of the articles of gift presented by Bibhîshana to Saḥadeva (*Mbh.*, *Sabhâ*, ch. 30).

Parasika—Persia (*Rashtravart*, IV, c. 60), the Persians were the Persus of the *Tig Veda* and Parson of the Behistun Inscription (*JR IS*, vol. XV, pp. 101, 103)

Pāraskara—Thala Pirkara district in Sindh (*Panini, Iktihādhyāyī*, IV, 3, 93, VI, 1, 157, see Kunto's *Geographies of Indian Civilization*, p. 372 and his map)

Pārāśrama-kshetra—Koikāra (see *Sūprākā-tirtha*), a large territorial division between Surat and Goa, especially the eastern coast in the province of Bijāpur. Its capital was Thana (Alberuni's *India*, vol. I, p. 203) Bargam vari, a town on the Sastri river in the Ratnagiri district of the Bomlāly Presidency containing temple built by Parāśrama, was, according to the *Sahyadri Khanda* of the *Skti Purana*, called Ramakshetra or Parāśramā-kshetra. (It was the headquarters of king Kṛṣṇa of Koilkāra in the seventh century (*Recueil des Antiquités Indiennes in the Lombard Presidency*, vol. VIII, p. 201). The name of the town was evidently derived from the Mahadeva bargamvara who a temple was situated at the junction of the Krishnā and Venā (Dr. Cunha's *Hist. of Chaular & Lassan*, p. 110). Koilkāra is bounded on the north by Guzerat, on the east by the Deccan, on the south by North Canara on the west by the Arabian Sea. Valulesvara mentioned in the aforesaid *Purana* is the Malabar Hill and Vanvilli is Burwali, which is a task in the southern part of the territory of Goa (*Ird. Ant.* III, p. 215). Parāśramā-kshetra comprised seven divisions, viz., Keralā, Tuluṅga, Gaurāshṭra, Karahata, Barālīśā, Barāra and Koikāra proper. These seven divisions of land correspond to the seven different tribes of Brahmanas who colonised it, and therefore it was called Septa Konkāra (*Sktanda P.*, *Sahyadri Kh.*, bk. II, ch. viii, Dr. Cunha's *Hist. of Chaul and Basstein*, p. 121 note). See Champāvarī, Batājā and Śvetāśāṅka.

Parāśramapura—Takto miles south-east of Patti in the district of Pratāpgar in Oudh. It is one of the Pithas where a portion of Sati's body is said to have fallen.

Parāstūdhāna—The country of the Parāśras mentioned in the *Laju Purana* (II, ch. 37, c. 262), the capital of which was Huijan or Opian, a little to the north of Charilar at the north-east end of the Pamghā range (Beal's *RHC*, II, p. 285 note). It is also mentioned by Pāṇini (V, 3, 117).

Pārasya—Persia (*Vishnu P.*, II, ch. 3) Its chief town according to Huuen Tsang was Saurasthāna. Huuen Tsang must have visited Persia at the time of the Sāmanian kings, when their capital was Ctesiphon on the Tigris. Su-lia-tang-na of Huuen Tsang is not perhaps Saurasthāna or Saurasthāna, but appears to be a transcription of Satarochana, the capital of Persia, now called Shahrukh (see *JASB*, 1911, p. 727).

Pāripātra—I The western part of the Vindhya range extending [from the source of the Chambal to the Gulf of Cambay (*Ind. Ant.*, vol. VIII, p. 338), according to Dr. Bhandarkar it is that portion of the Vindhya range from which the rivers Chambal and Betwa take their rise (*History of the Dekkan*, see III, *Varaha P.*, ch. 85). It comprised the Aravali mountains and the hills of Rajputana including the Puthar range which is perhaps a contraction of Pāripātra. It appears to have included the countries of Aparanta, Sūrāshṭra, Sudra, Mālapā (Mālava), Malaka and others (*Kurma P.*, *Purva*, ch. 17), in short a great portion of the western coast of India. According to the *Ramayana*, Pāripātra or Pāriyātra (q.v.) was situated on the western sea (Kishik K., ch. 12 v. 20). 2 The Hindu Kush and the Pamir (see Nishadha).

Pāriyātra—See also *Paripatra* (I) (*Vāmana P.*, ch. 13 *Brahmaida P.*, pt. II, ch. 10)

Parnāśā—1 The river Banas in Rajputana, a tributary of the Chambal (*Vāyu P.*, I, ch. 45, Cunningham's *Arch. S. Rep.*, viii, p. 16) 2 According to Bhagavanlal Indrapi, another river of the same name rises near Abu in Northern Guzerat (*Bomb. Gaz.*, I, pt. I,

p. 25), and falls into the Gulf of Kachh. *Barnâsâ* is supposed to be a corruption of *Parnâsâ* (*Arch. S. Rep.*, vi; *Matsya P.*, ch. 114). The river *Parñâsâ* is mentioned in the *Mbh.*, *Drona*, ch. 92. 3. The river *Tamasâ* or *Tonse*, a tributary of the *Yamunâ*, the *Prinâs* of Arrian (McCredie's *Megasthenes and Arrian*, p. 134). But the *Matsya Purâṇa* (chap. 114) mentions both the rivers *Parñâsâ* and *Tamasâ*. 4. A river near the Dardura mountain (*Râmâyana*, *Yuddha*, 11).

**Parthalis**—*Parthalis*, according to Megasthenes (fourth century B.C.) and the *Natural History* of Pliny (Plinios Secondus—trans. by Philemon Holland, London, 1601—ch. xix, p. 126), was the capital of the *Gangaridai* or the country of *Râdha* on the Ganges, i.e., the districts of Hughli and Burdwan in Bengal. It is evidently *Pûrbasthalî*, now a village in the district of Burdwan on the river Ganges.

**Parushnî**—The river *Ravi* (*Iravati*) in the Panjab (*Rig-Veda*, X, 75). It is also called *Purushnî*. The great battle of the ten confederate kings in the early part of the Aryan migration was fought on the banks of this river, and *Sudâsa*, the king of the *Tritsu* and head of one of the confederate parties, obtained victory over *Kutsa*, the king of the *Purus*, afterwards known as *Kurus*, and his allies (Ragozin's *Vedic India*, p. 326 f.) 2. A tributary of the *Godavari* (*Brahma P.*, ch. 144).

**Parvata**—1. A country in the Panjab to the north-west of Multan between the *Ravi* and the *Sutlej*. It is mentioned in the *Ashtâdhyâyî* of *Pâṇini* and also in the *Mudrârâkshasa* (Act III). 2. Same as *Śri-saila* (*Ananda Giri's Śaikaravijaya*, ch. 55, p. 180).

**Pârvatî**—The river *Parba* in the Kohistan of the Jalandhar Doab; it falls into the river *Bias*, a couple of miles above *Bajoura*. *Maṇikaraṇ*, a celebrated place of pilgrimage, is situated on the right bank of the river, about 20 miles above the junction. The place is celebrated for its boiling springs which issue from the ground a few feet above the icy stream of the *Parba*. The springs are numerous (*JASB.*, XVII, p. 290).

**Pârvatî-kshetra**—Same as *Birajâ-kshetra*.

**Paśchimodadhi**—The Arabian Sea (*Padma P.*, *Svarga*).

**Pâshâṇa**—1. The Peshin valley in Southern Afghanistan (see *Pâshâṇa Parvata*). 2. See *Bâloksha*.

**Pâshâṇa Parvata**—The Amran mountains on the western boundary of Pishin (*Pâshâṇa*) valley in southern Afghanistan (*Ava. Kalp.*, chs. 59, 56).

**Paśupata**—See *Kârâvan* (*Matsya P.*, ch. 22).

**Paśupatinâtha**—The celebrated temple of *Mahâdeva* in *Mrigasthala* in Nepal (*Devi P.*, ch. 63; *Stayambhu P.*, ch. 8), on the western bank of the *Bagmati* in the town of *Devipâtan* which was founded by Asoka's daughter *Chârumatî*, about three miles north-west of *Katmandu*. It is associated with the story of the fowler and the god, which is recited on the night of the *Siva Chaturdasi*. It is said that the fowler obtained the boon of salvation from *Mahâdeva* at this place as the drippings of blood from his bag of game fell upon the head of the latter (*Skanda P.*, *Mâheśvara Kh.*, *Kedâra Kh.*, I, ch. 33). On the eastern bank of the river fronting the temple is a hill covered with lofty trees and jungle, which is called the *Mrigasthali* (Wright's *History of Nepal*, pp. 21, 81). But the *Siva P.* (*Jñâna-carita*, ch. 74) places the scene of the story in the *Arbuda* mountain. *Paśupatinâtha* is also called *Paśupati*.

**Patâchchara**—*Patâchchara* appears to have comprised a portion of the district of Allahabad and the district of *Banda*; its capital was situated not far from the Ganges (compare *Sujîmîśâkhâ*, ch. 15, and *Mâh.*, *Sabhâ*, ch. 30). It was conquered by *Sahadeva*, one of the *Pandavas*.

Patala—1 Tatta in Sindh, mentioned in the *Periplus of the Erythrean Sea* and Arrian's *Indika* (*JRAS*, vol I (1834), p 210, *Mbh*, Udyōga ch 97) Cunningham identifies it with Hyderabad in Sindh (*Anc Geo*, p 279). It is said to have been governed by the Nāga kings, who, according to Ragozin were Dravidians (Ragozin's *Vedic India*, p 308), the serpent (Nāga) being the Dravidian symbol of the Earth. Arrian calls the delta of the Indus, Patala. According to Mr Schott, its modern name is Minnagar, Min being the Sanskrit name of the Scythians (*Periplus of the Erythrean Sea*, p 166), the Usbegs belong to the Min tribe of the Turks (Vambery's *Travels in Central Asia*). It is said that Egyptian vessels sailed to "Pattala, a sea port of India" (David Macpherson's *Annals of Commerce*, I, p 139). Perhaps it is the Pīṭalagrāma of the *Ava Kalp* (ch 57) where a stupa was built. Near Tatta is the Sahilarāja Tirtha or the Varunī Tirtha, Sahilarāja being a name for Varuna (*Mbh*, Udyōga, ch 97). 2 See Rasātala.

Patalapura—The name was originally applied to Asmī of the *Rāmāyaṇa* (*Uttara*, ch 23) Ovīna of the Greeks, modern Aksu in Sogdiana situated on the northern side of the river Oxus, a little to the north east of Balkh. Afterwards Balkh was called by the name of Patalapura when the seat of Government was removed to it from Asmī (see my *Rasātala or the Underworld* in the *Indian Historical Quarterly* vols I ff.)

Patalavati—A branch of the Chambal, mentioned by Bhavabhuti in his *Malati Mādhava*, (Act IX) It is perhaps the Polaitah of Tod (*Rajasthan* vol I p 4).

Pataliputra—Patna, built in 490 B.C. by Sunidha and Vassakāru the two ministers of Ajātasatru, king of Magadha and contemporary of Buddha, for the purpose of repelling the attacks of the Vajjis or Vrijjis of Vaishāli (*Mahāvagga* pt VI, ch 28). The old capital of Magadha was Girivrajapura or Rājgr, but it was subsequently removed to Pataliputra by Udayīśvī who was the grandson of Ajātasatru according to the *Vishnu P* (IV, ch 24), but according to the *Sūmaññaphala sutta*, he was the son of Ajātasatru, but it has been proved that he was the son of Dareaka and grandson of Ajātasatru (*JASB*, 1913, p 250). A very small portion of the modern town of Patna is on the site of the ancient Pataliputra, the greater portion of which was diluviated by the rivers Ganges and the Sone in 750 A.D. The name of Pataliputra, however existed even at the time of Alberuni in the tenth or at the commencement of the eleventh century (Alberuni's *India*, vol I, p 200). It was the birth place of Arya Bhatta, the celebrated Hindu astronomer, who was born in 476 A.D. Several Hindu sages, as Kātyāyana (or Vararuchi, the author of the *Vartika*) and minister of the last Nanda called Mahāhanda Yognanda or Dhanananda) and Chāṇakya flourished at this place. It contains the temple of Pātaleśvara or Pātala Devi, one of the Pīṭhas mentioned in the *Bṛihad nīl Tantrā*. A graphic description of the town has been given by Megasthenes, who was sent as an ambassador by Seleucus Nicator to the court of Chandragupta, king of Magadha, who reigned from 321 to 297 B.C. He describes the town as being situated near the confluence of the rivers Ganges and Erannoboa (Hiranyavāhu or the Sone), and says that it was eighty stadia (nearly 10 miles) in length and fifteen stadia (nearly 2 miles) in breadth, and it was surrounded by a ditch thirty cubits deep and six hundred cubits broad which received the sewage of the town, and that the walls were adorned with 570 towers and 64 gates. According to this account, the circumference of the city would be 190 stadia or 23½ miles. When Huen Tsang visited it in 637 A.D., the kingdom of Magadha was under the subjection of the kings of Kanouj. The old city had been deserted for a long time and was in ruins, and a new city had sprung up close to it. Dr Waddell, however, supposes that the site of the ancient Pataliputra,

still exists. The Sugâṅga palace was situated on the bank of the Ganges (*Mudrârâkshasa*, Act II, written about the eleventh century). It also contained the celebrated Vihâra (monastery) called Kukkuṭârâma where Upagupta, the preceptor of Aśoka resided (*Svayambhû Purâṇa*, ch. I). The Kukkuṭa Vihâra was situated in a garden called Upakaṇṭhikârâma on the right bank of the Ganges (*Aśoka Avadâna* in Dr. R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, pp. 6f.). Dr. Waddell identifies the old palace of Nanda, Chandragupta and Aśoka at Nili with Kumrâr, Sandalpur and the Dargah of Shah Arzani, the eastern border of the palace was in a line running from the western border of the Sevai Lake through Dhanuki on the eastern margin of Kumrâr to Mahârâj-khaṇḍa (Emperor's moat) at Tulsi Mundi which means the market place of the king. Dr. Waddell has identified the Āgam-kuān (the fiery or bottomless well) with a portion of Aśoka's "hell" with its fiery cauldrons ; the brick mound to the east of the lake Gun-sar or Gaṅgâ-sâgara, containing a temple of Mahâdeva on the top, with the first and greatest of the 84,000 stûpas built by Aśoka to enshrine the relics of Buddha ; the Pañchpâhâri with the five Relic-stûpas, which emperor Akbar ascended to reconnoitre the fort and environs of Patna ; the Chhotâ-pâhâri with Upagupta's (identified with Moggaliputta Tissa) Hermitage Hill built by Aśoka ; the Bhiknâ-pâhâri mound with Mahendra's Hermitage Hill ; the mound to the east of Râṇipura with the Âmalaka Stûpa situated within the Kukkuṭârâma monastery ; the Jaina temple at Kamaldih with the residence of the "heretics" of Hiuen Tsiang—the temple was built to the memory of Sthûlabhadra, the seventh patriarch after Mahâvîra in the third century B.C., and former minister of Nanda, who died at this place, Sthûlabhadra became the leader of the Jaina community at the time of the famine during the reign of Chandragupta (Dr. Hoernle's *Uvâsagadasâo*, p. viii, Introduction), for the names of the Jaina patriarchs or Sthaviras after Mahâvîra, (see Dr. Stevenson's *Kalpasûtra*, p. 100) ; the spot which is less than half a mile to the east of Kamaldih with Pâṭaligrâma where Buddha stopped in a Chaitya, preached and left his foot-print on a stone which was removed by Śaśânka and which may now be found at Bulinda Bâgh (Dr. Waddell's *Excavations at Pâṭaliputra and Exact Site of Aśoka's Classic Capital of Pâṭaliputra*, p. 38). P. C. Mukherji has identified Pâṭaligrâma with Pâhâri (Bâda and Chhoṭa). He has identified Bâda-Pâhâri with the great stûpa of Aśoka ; Chhoṭa-Pâhâri with the stûpa of the four past Buddhas ; Kumrâr with Nili, containing on its western and southern sides the palace of the Nandas and Chandragupta, where Aśoka was born ; the spot on the north of Nanda's palace between Kallu Tâlao and Chaman Tâlao at Kumrâr with "Kâlâsoka's hell" or Jail ; the Dargah of Shah Arzani with Mahendra's Hermitage, on the north of which is a Mahalla called Mahandru ; the mounds at Bâhâdurpura with Upagupta's Hermitage, Upagupta, according to Mr. Mukherji, was the spiritual guide of Kâlâsoka and not of Aśoka. Upagupta was the fourth Buddhist patriarch (for the lives of the 28 Buddhist patriarchs from Mahâ-Kâsyapa to Bodhidharma, see Dr. Edkins' *Chinese Buddhism*, ch. VI, p. 435) ; Sugâṅga palace with the Killâ at Sadargali in Patna city. The wooden palisade mentioned by Megasthene has been traced by him from Lohânipura via Bâhâdurpura, Sadalpura and Sevai tank to Mangal Tâlao. He also discovered an oval temple of the Maurya period at Naorattanpur (P. C. Mukherji's *Excavations of the Site of Pâṭaliputra*, pp. 14-18). Aśokârâma, the celebrated monastery, was situated near Pâṭaliputra and not within the town. It was situated on the west of the town, perhaps at Maharampura, a corruption of Mahâ-ârâma-pura. At the time of Fa Hian, Pâṭaliputra was seven miles to the south of the Ganges. The river then flowed considerably north. Kumrâr, where the ancient palaces have been discovered, is evidently

a corruption of Kusumpura, where the king and the wealthy people resided (*Mudrārākshasa*, Acts I and VI). Six hundred years after the Mauryas, that is in the early part of the fourth century of the Christian era, the Guptas became kings of Pātaliputra. Samudra Gupta (326 to 375 A.D.) removed his capital to Ayodhyā, though Pātaliputra was still regarded as the official capital. The last king of the dynasty Kumāra Gupta II was deposed and he left Ayodhyā and resided at Śravasti (530 to 550 A.D.); and Yaśodharman, the general of the Guptas who deposed the monarch, removed the seat of government to Kānyakubja in 530 A.D. and became its king under the name of Viṣṇuvarddhana. According to Dr. Hoernle, he assumed the name of Vikramāditya after defeating the Seythians at Karur at 533 A.D., which gave rise to the Samvat era, but according to Dr. Bhandarkar, Mr. V. A. Smith and General Cunningham, Chandragupta II was the celebrated Vikramāditya of Ujjayinī (see *Ujjayinī*). Since that time Pātaliputra began to decline and Kānyakubja increased in splendour and became the capital of India. Hiuen Tsiang, who visited India in the seventh century, found Pātaliputra as an ordinary village. For further particulars see Patna in Part II of this work. The dynasties from Chandragupta which reigned in Pātaliputra were (1) the Mauryas from Chandragupta (for whose life see Dr. Rhys Davids' *Buddhist India*, p. 259) to Bṛihadratha (321 B.C. to 188 B.C.), Asoka (272 B.C. to 232 B.C.), the grandson of Chandragupta, ascended the throne on the death of his father Bindusara after killing his elder brother Sunana, viceroy of Takshashila, and was formally anointed king in the fifth year (*Divyāvadāna*, Cowell's ed., chs. 26-28). In the ninth year he became an Upāsaka, in the eleventh year a Bhikshu, and in the thirteenth year a staunch follower of Buddhism. In the seventeenth year of his reign, the third Buddhist synod was held at the Aśokārāma-vihāra in Pātaliputra under the presidency of Mudgaliputra Tissa, called also Upagupta. Upagupta, however, was the preceptor and chief adviser of Kālaśoka called Asoka (see *Mathurā* and *Urumunda Parvata*). He was asked by Asoka to point out to him the sites remarkable for some acts of Buddha on which he could build the stupas (*Chinese Buddhism*, p. 69); (2) the Śūargas from Pushpamitra or Pushyamitra to Devabhuti (188 B.C. to 76 B.C.); (3) the Kāṇvas from Vasudeva to Suśaraman (76 B.C. to 31 B.C.); (4) the Andhra-bhṛityas (Sātakarnis or Sātavāhanas of the inscriptions) from Siprā to Gautamiputra (31 B.C. to 312 A.D.), but according to Dr. Bhandarkar the Andhra-bhṛityas reigned from B.C. 50 to 154 A.D.; (5) the Vāśishṭiputras, according to Fergusson (*History of Indian and Eastern Architecture*, p. 718), from Puliman, son of Gautamiputra, to Pulomachi, reigned from 333 A.D. to 429 A.D., but the Vāśishṭiputras and Gautamiputras were merely metronymics (see V. A. Smith's *Early History of India*, p. 186). For the Gupta kings and the change of capital, see Magadha. Patna is the birth-place of Guru Govind, the tenth Sikh Guru, and the house where he was born still exists; he died at Abjalnagar in the Deccan (for a brief account of the Sikh Gurus from Nānak to Guru Govind see *JASB.*, 1845, p. 333, and also the *Vichitra Nāṭaka*, a portion of the Sikh Granth, which is an autobiography of Guru Govind, in *JASB.*, (vol. XIX, p. 521; vol. XX, p. 487). The exploration at Kumāra in 1913 has disclosed the remains of what is called a "Mauryan Hall" with "8 rows of monolithic, polished columns, with at least 10 columns in each row" evidently adorned with "heavy stone sculptures of something over life-size." Dr. Spooner with remarkable ingenuity has shown that this Mauryan Hall was constructed on the model of the Hall of a Hundred Columns or the Throne-room of Darius Hystaspes at Persepolis (see his *Zoroastrian Period of Indian History* in *JRAS.*, 1914 and 1915,

pp. 3f, 405f; *Arch. S. Rep.*, Eastern Circle, 1913-14). But further evidence is necessary to prove conclusively that the Mauryan Hall was a reproduction of the Achaemenian Hall at Persepolis. The question is whether the Mauryan Hall was a reproduction of the Persepolitan Hall, or the latter of the ancient Hindu Throne-room, of which the Mauryan Hall is an example, assuming that the Mauryan Hall was later in date than the Hall at Persepolis. It is admitted that several of the architectural passages in the *Mahâbhârata* are in such close agreement with the description of Chandragupta Maurya's palaces given by Megasthenes, that both the Greek and Sanskrit texts refer to the same class of buildings. But the *Mahâbhârata*, at least that portion of it which relates to the construction of the Throne-room of Yudhishthira (Sabhâ P., chs. I f), must have been composed at a much earlier date than the Achaemenian period. So long as this portion of the *Mahâbhârata* is not shown to be an interpolation of a later date, the inference would be that the Persians had adopted the Hindu style of palaces and throne-room for their model. Then again it has been assumed that the Hall at Pâtaliputra was of the Mauryan period. Pâtaliputra was built when Ajâtaśatru, the contemporary of Buddha, was reigning at Râjagriha, and the seat of government was removed there by Udayî, the successor of Ajâtaśatru. Darius did not invade India till 30 years after the death of Buddha (Prof. Max Duncker's *Hist. of Antiquity*, trans. by Abbott, p. 38). The Hall at Pâtaliputra might have belonged to an anterior period when the Śîsunâga and Nanda dynasties reigned over Pâtaliputra, the Mauryas, if the Hall was constructed by them, might have adopted the architectural style as it prevailed at the time of their predecessors (Havell's *Anc. and Mod. Arch.*, p. 83). Râjgir has not yet been excavated and explored. All these points should be cleared up before any definite conclusion can be arrived at one way or the other. See, however, Dr. J. J. Modi's "Ancient Pâtaliputra" in *Journal B. B. R. A. Society*, vol. XXIV (1916-17).

- Pathayampuri—Biana, ninety miles east of Jaipur in the Bharatpur State, Rajputana; it was the capital of the Yâdavas at the time of the Muhammadan conquest. It was also called Śîrpatha.

Pâtheyya—The western division of India at the time of Buddha, including Kuru, Pañchâla, Avantî, Gândhâra, Kâmboja, Śûrasena, etc. (*Mahâvagga*, VII, 1, 1—see Dr. Rhys Davids' note in *SBE.*, XVII, p. 146).

Paudanya—Same as Potana. It was founded by Asmaka (*Mbh.*, Âdi, ch. 179, v. 47—P. C. Roy's ed.)

Pauṇḍarika—Same as Pâṇḍupura (*Padma P.*, Uttara, ch. 95).

Pauṇḍra—Same as Pundravarddhana. It was also called Pundradeśa after the name of Pundra, a son of Bâli (see Sumha). It was bounded on the east by the river Karatoyâ, but according to Mr. Westmacott by the river Brahmaputra (*JASB.*, 1875, p. 3), on the west by the river Kausikî (Kosi), on the north by the Hemakûṭa mountain of the Himalaya, on the south by the Ganges. It was the kingdom of Vasudeva who was jealous of Krishña (*Harivânsa*, chs. 281, 282; *Padma P.*, Uttara Kh., ch. 94; *Brahmânâda P.*, Pûrva, ch. 55). Pundradeśa and Pauṇḍra were the names of the country and Pundravardhana was perhaps its capital. It was also called Karusha (*Bhâgavata P.*, X, ch. 66). It has been identified with Pâṇḍuâ in the district of Malda in Bengal. It was formerly situated on the Mahânandâ which has now receded four miles to the west. It contains the celebrated Adinâh mosque and the Satasgañ which is supposed to have been the royal palace. Mr. Pargiter, however, relying upon the *Mahâbhârata* (Sabhâ P., ch. 51, and Bhîshma P., ch. 9) considers that Pundra and Pauṇḍra were two different countries, and

according to him, Paundra was on the south side of the Ganges and Pundra on the north side between Auga and Banga, and Paundra must have comprised the modern districts of Santal Parganas and Birbhum and the north portion of the Hazaribagh district (*Ancient Countries in Eastern India* in *JASB*, 1897, p. 85).

**Paundra Vardhana**—See **Pundravarddhana** and **Pundra**. It was the name of the capital as well as of the country Jayapida Vinayāditya who ascended the throne of Kasmur in the Lauhika or Saptarsi year 3825 (3825–3075=750 A.D.) visited Paundravarddhana and placed Jayanta, his father in law, on the throne of Gauda by defeating the five chiefs of Pañcha Gauda (Dr Stein's *Rājataranginī*, vol II, p. 163, *Visva Losha*, s.v. *Kulina*).

**Paunika**—Same as **Punaka** (*Vāyu P.*, ch. 45).

**Paurava**—A country on the eastern bank of the Hydaspes (Jhelam) including the Gujarat district, the original seat of the Purus, the kingdom of Porus who fought with Alexander (*Mbh*, *Sabhā P.*, 27, *Harshacarita* ch. VI).

**Pāvā**—1 Identified by Cunningham (*anc. Geo.*, p. 434) with Padraona, an ancient city on the Gandak, twelve miles north east of Kusinagara, the last place visited by Buddha before he reached Kusinagara where he died. Dr Hoey identified Pāvā with Pappur, about three miles east of Sewan in the district of Chhapra. Pāvā was the capital of the Mallas, Padraona is a dialectic variation of Padaruvana. At Pava Buddha ate at the house of Chunda, according to Dr Hoey, *sukara* (not hog's flesh) but *sākāra landa* (hog's root) which aggravated the illness that terminated his life (*JASB*, vol LXIX, p. 80). For the meaning of "Sūkara maddava" which was eaten by Buddha, see note at p. 244 of the *Questions of King Milinda* (*SBE*, vol XXXV) by Dr Rhys Davids. According to Dharmapāla it means the tender top sprout of the bamboo plant. Buddha himself interdicted the use of meat "Let no one, O Bhikkus, knowingly eat meat (of an animal) killed for that purpose whosoever does so, is guilty of a dukkata offence" (*Mahāvagga*, VI, 31, 14). It is not therefore likely that he would have taken meat at Chunda's house. Asvaghosha does not mention the nature of the repast offered (see *SBE*, XIX, pp. 285, note, 286). But see *Mahā parinibbāna Sutta*, ch. IV in *SBE*, XI, p. 71, where "boar's flesh" is mentioned. 2 Same as *Pāpā* or *Pāvāpuri*, seven miles to the east of Bihar town, where Mahāvīra, the Jina Tirthankara, died (see *Pāpā*).

**Pavamāna**—The Paghman (or Pamghan) range. It appears to be part of **Pāripātra** (q.v.) and therefore of the Hindu Kush (*Devi-Bhāgavata*, VIII, ch. 7).

**Pavani**—The river Ghaggar in Kurukshetra (district Ambala), or rather the united stream of the Sarasvatī and the Ghaggar, which is called by the name of Sarasvatī, the most sacred river in ancient India. The Pāvani, which means the 'Purifier,' is said to be one of the eastern streams of the Ganges (*Rāmāyana*, Adi, ch. 43). Bharata crossed the river Sarasvatī at its junction with the Ganges (*Ibid.*, Ayodh., ch. 71). Whether the Sarasvatī ever joined the Ganges or not, it is a fact that to the north of Thaneswar there is a celebrated Tirtha on the Sarasvatī called *Gangā tīrtha*, where Gangā (the Ganges) is said to have bathed in order to get rid of her sins (Cunningham's *Arch. S. Rep.*, 1863, p. 64, *Panjab Gazetteer*, Ambala District, p. 6), and the Ghaggar or Sarasvatī is situated to the east of the Hādīnī which is also one of the three eastern streams of the Ganges (*Rāmāyana*, Ayodh., ch. 71, and Adi, ch. 43). The Ghaggar was a very important river before the Sarasvatī was its affluent instead of being the principal river itself as it is generally supposed (*Panjab Gazetteer*, Ambala District, ch. I, p. 5). 2 Same as *Bardyanītha* or *Chilābhumi* (*Brihat Śiva P.*, pt. II, ch. 3).

**Payasvini**—1. The river Pāpanāśinī in Travancore (*Chaitanya-charitāmrita : Garuda P.* I, 55; *Journal of the Buddhist Text Society*, vol. V—*Life of Chaitanya*, p. 45). 2. The river Paisunī or Pisāni, a tributary of the Yamunā between the Ken and the Tonse near Mt. Chitrakūṭa. 3. The river Chandragiri in South Kanara District, Madras Presidency; it rises in the Western Ghats.

**Payoshnī**—1. The river Pain or Pain-Gaṅgā, a branch of the Wardha in the Central Provinces (*Bhāgarata P.*, V, xix, 17; *Padma P.*, *Uttara*, ch. 41; *Matsya P.*, ch. 22, v. 33; Garrett's *Classical Dictionary of India*). 2. The river Purti in Travancore (*Chaitanya-charitāmrita : Journal of the Buddhist Text Society*, vol. V—*Life of Chaitanya*, p. 45). 3. The river Pūrṇā, a tributary of the Tapti (*Mbh.*, *Vana*, ch. 119). 4. The river Tapti and its branch the Pūrṇā (*JRAS.*, 1890, p. 541). But the *Brihat Śiva P.* (pt. II, ch. 20) and the *Matsya* (ch. 113) and other Purāṇas mention Payoshnī and Tapti as two distinct rivers in the same verse. The *Padma P.* (*Uttara*, ch. 41) mentions “Tāpi, Pa-yoshnī and Pūrṇā” in the same verse.

**Perimuda**—The island of Salsette near Bombay, the Perimula of the Greeks. McCrindle approves Campbell's identification of Perimula with Simylla (*Ptolemy*, p. 201), (but see his *Ancient India as described by Megasthenes and Arrian*, p. 142 note). But according to Da Cunha, the ancient name of Salsette was Shashṭhi (see *Shashṭhi*). It derived its sanctity from the tooth of Buddha which was enshrined there at the beginning of the fourth century of the Christian era, and which was visited by Buddhist pilgrims. The cave (chaitya) of Kanheri, which is called Kṛishṇagiri in the inscriptions of the island, is supposed by Fergusson to belong to the early part of the fifth century of the Christian era (*Hist. of Indian and Eastern Architecture*, p. 161). The cave temples are scattered over the two sides of a big rocky hill at many different elevations. The largest and most remarkable of all is a Buddhist temple of great beauty and majesty (Bishop Heber's *Indian Journal*, vol. II, p. 120).



*Prabandhachintāmanī*, pp. 126, 129). 2. Pabhosa, now a small village on the top of a hill, 32 miles south-west of Allahabad and 3 miles to the north-west of Kosam Kherāj (Kauśāmbi), visited by Hiuen Tsiang (*Epigraphia Indica*, vol. II, p. 240). There is a rock-cut cave on the top of the hill, which is described by Hiuen Tsiang, as the dwelling of a venomous Nāga and situated on the south-west of Kausāmbi but the hill is to the north-west from the fort of Kosam. 3. A place of pilgrimage in Kurukshetra on the bank of the Sarasvatī near Chamasodbheda where the river reappears (*Mbh.*, Vana, ch. 129). It was at this place that Vasudeva, the father of Kṛishṇa, performed a sacrifice (*Bhāgavata P.*, X, ch. 84), and where the re-union of Śrī Kṛishṇa and Rādhikā, the Gopis and the Gopas took place, which is generally known as *Prabhāsa Milana*. The *Brahmavaivartta Purāṇa* (Kṛishṇa-janma Kh., ch. 54, vs. 20, 23), however, places the scene of re-union at Siddhāśrama (*q.v.*) (*Ibid.*, ch. 126).

**Prabhāsa-Sarasvatī**—See **Sarasvatī** (2).

**Prāchi-Sarasvatī**—See **Sarasvatī** (1).

**Prāchya**—That portion of Bhāratavarsha (India) which was to the south-east of the river Sarasvatī (*Amarakosha*) ; the Prasii of the Greeks which included Magadha (McCredle's *Megasthenes*, p. 68). According to Dr. Oldenberg, the countries of the Kāsīs, Kośalas, Videhas and perhaps Magadha were called Prāchya (*Buddha*, p. 393 note).

**Pradyumna-nagara**—Pāñḍuā in the district of Hooghly (*Mahābhārata* as quoted in the *Gangāmāhātmya* of Raghunandan's *Prāyaśchitta-tattva*). According to tradition, Pradyumna, son of Kṛishṇa, is said to have killed here Śambarāsura, and hence the name of the place was changed from Rikshavanta to Pradyumnanagara or Mārapura (*Harivamśa*, ch. 166). Pāñḍu Śākyā made it his capital when he left the Śākyā kingdom for fear of falling into the power of Virudhaka, the parricide usurper of the throne of Kośala, and retired beyond the Ganges. His daughter Bhaddakachchhānā married Pāñḍuvāsudeva, a prince of Simhpura, present Singur in the district of Hugly in Bengal, who afterwards succeeded Vijaya on the throne of Ceylon (Turnour's *Mahavamśa*, ch. VIII). It appears that from the name of Pāñḍu Śākyā, who was Buddha's cousin, being the son of Aniruddha, ancient Pradyumna-nagara is called Pāñḍuā (see my *History of the District of Hugly* in *JASB.*, 1910, p. 610) ; see **Mārapura**. It appears that Pāñḍuā was conquered by the Mahomedans at the end of the thirteenth century ; Shah Sufi, who was sister's son to the Emperor Firoz Shah II, was oppressed by the Hindu Rājā of Pāñḍuā who was called Pāñḍu Rājā ; he obtained assistance from his uncle at Delhi and overthrew the Rājā. The old temple was destroyed and the present mosque was built with its materials. The great tower of Pāñḍuā, 125 feet high, is said to have been built by Shah Sufi in imitation of the Kutub Minar in Old Delhi as a tower of victory, and it served as a Muazzin's minar for a call to prayer. Pāñḍuā in the district of Hugly should not be confounded with Pāñḍuā called Firuzabad near Malda which is identified with Puṇḍravarddhana.

**Prāgbodhi Hill**—The Mora hill, across the river Phalgu, three miles to the north-west of Buddha-Gayā ; from this hill Buddha went to the latter place to perform the penance (*Arch. S. Rep.*, vol. III, p. 105). The hill is washed at its south-western base by the Mora Lake and therefore the hill is called Morā-Tāl-kā-pāhād. The cave reached through the villages Manjhowli and Sahaipura. For a description of the caves see *JASB.*, 1904, pp. 30-35.

**Prāgjyotishapura**—1. Kāmrupa or Kāmākshyā in Assam (see **Kāmarupa**), Gauhati (*JRAS.*, 1900, p. 25). It was the capital of the kingdom of Kāmarupa. 2. There appears to be another Prāgjyotishapura on the bank of the river Betwā or Betravatī (*Brahma P.*, ch. 28 ; *Rāmāyaṇa*, Kishk., ch. 42).

Prāgvijaya—Jyntea in Assam.

Prahládapuri—Multan (see *Mulasthānapura*).

Prajāpatedvi—A sacred place in Allahabad where Brahmā performed sacrifices; this is the temple of Alopi, which is considered as one of the Piṭhas where Sati's back is said to have fallen. The temple contains no image, but only a *Vedī*. There are five *Vedīs* of Brahmā; at Gayā on the east, Birajā (*Jājpur*) on the south, Pushkara on the west, Samanta-paichaka on the north and at Prayāga in the middle (*Bāmana P.*, ch. 22). With regard to Samanta-paichaka as Uttara-vedi of Prajāpati, see *Mbh.*, Śalya, ch. 54.

Pralamba—Madawar or Mundore eight miles north of Bijnor in western Rohilkhand (*Rāmāyaṇa*, Ayodhyā K., ch. 68). See Matipura.

Pranahitā—The united stream of the rivers Wardha and the Waingāṅgā is called Pranhit. Same as *Prapitā*.

Prapī—Same as *Prapitā* (*Agni P.*, ch. 219).

Prapitā—Same as *Prapahitā* (*Padma P.*, *Uttara Kh.*, ch. 62). The river Pranhit falls into the Godavari and the confluence is a place of pilgrimage (*Brahma P.*, ch. 161).

Prasravaṇa-giri—The hills of Aurangabad situated on the banks of the Godavari (*Rāmāyaṇa*, Aranya K., ch. 64) graphically described by Bhavabhuti in his *Uttara Rāmacharita* (Act I) who places it in Janasthāna on the banks of the Godavari. In one of the peaks of those hills dwelt the bird Jaṭāyu of the *Rāmāyaṇa*. The *Rāmāyaṇa* (Kishk. K., ch. 27) places another *Prasravaṇagiri* at Kishkindhā near Anagandi on the banks of the Tuṅga-bhadra; it is called also Mālyavāṇa-giri (see *Mālyavāṇa-giri*).

Prasthala—The district between Ferozepur, Patiala and Sirsa (*Mbh.*, Drona, ch. 17; Parigiter's *Mārkaṇḍ. P.*, p. 321 note). Pātiālā (A. Barooah's *English-Sanskrit Dictionary*, vol. III, Preface, p. 55).

Pratishṭhā-Nagara—Same as *Pratishṭhana*, the Prākṛita form of which is *Paiṭhāna* (*Dīdṛiṇīśatputtalikā*, 1st story; *Vikramorvāsi*, Act II).

Pratishṭhana—1. Bithoor, where the remains of a fort, which is said to have been the fort of Rājā Uttānapāda, still exists. The celebrated Dhruva was the son of Uttānapāda, he was born at this place; he practised asceticism in the forests of Mathura. 2. Brahma-puri *Pratishṭhana*, now called *Paiṭhān* or *Pattana* or *Maṅgila-Pattana* or *Muṅgi-Pattana* (*Maṅgi-Paiṭhān*), the capital of Aśvaka or Mahārāshṭra, in the district of Aurangabad, on the north bank of the Godavari, twenty eight miles to the south of Aurangabad. *Paiṭhān* is a corruption of *Patiṭṭhāna*, the Pāli form of *Pratishṭhana*. It was the birth-place and capital of Rāja Śālivāhana who is said to have founded the Śaka era in 78 A.D. (see however *Pañchā-nada*). It is the *Paiṭhāna* of the *Periplus of the Erythrean Sea* (p. 195) and *Potali* of the Buddhists (*Jātakas*, Cam. Ed., iii, p. 2) and was a great emporium of commerce in the Andhra country and a capital of Andhra (*Padma P.*, *Uttara*, ch. 62; *Kathā-sarit-sāgara*, (Tawney's trans.) I, ch. VI, p. 32; *Antiquities of Bidar and Aurangabad*). See *Mahārāshṭra*. It was the capital of ancient Aśmaka, called also Alaka or Mulaka (*Sutta Nipāta*, *Pārāyanavagga*, I; *History of Bābāri* in Spence Hardy's *Manual of Buddhism*). 3. Jhusi, opposite to Allahabad, across the Ganges; it is still called *Pratishṭhāpura* (*Kūrma P.*, ch. 37; *Agni P.*, ch. III; *Vikramorvāsi*, Act II; *Mbh.*, Vana, ch. 85). It was the capital of Rājā Purūrvā and other kings (*Līṅga P.*, pt. I, ch. 65; *Bhavishya P.*, *Prati-sarga Parva*, pt. 2, ch. 2). See *Prayāga*. It was founded by Rājā Ila (*Rāmāyaṇa*, *Uttara*, ch. 90). It contains the places of pilgrimage called *Hanīsaprapatana* on its northern side, and on the bank of the Ganges *Urvasi-tīrtha* and others. 4. Pathankot, the capital of Audumvara, the present Gurudāspur district (see *Audumvara*).



Pulaha-āśrama—Same as Śalagrāma (*Bardha P.*, ch. 113)

Pulinda-desa—I. It included the western portion of Bundelkhand and the district of Sāgar (*Bāmanā P.*, ch. 76) The *Kalhā-sarit-sāgara* confounds the Savaras with the Pulindas, and Savar is the same as Sīgar (*Arch. S. Rep.*, vol. XVII, pp. 113, 139). According to Ptolemy the town of the Phullitoc (Pulindas) was Agara (Sīgara) A branch of this tribe called the Podas lived in Bengal According to the *Tādā Tantra*, Pulinda lies to the east of Silahatṭa (Sylhet) and to the north of Kūmarūpa 2 A country to the north-west of Hardwar (*Mbh*, Vana, ch. 139).

Punahpunā—The river Punpun, a tributary of the Ganges in the district of Patna (*Vāyu P.*, ch. 108; *Padma P.*, Sṛishṭi, ch. 11)

Punaka—Poona. In the copper plate inscriptions of the 8th century A.D. found at Tehri-gāon, the name of Poona is mentioned as Punaka or Puna, it was then also the headquarters of a district. Same as Paunika

Pundarika-kshetra—Same as Pāndupura. It is called Pundrikapura in the *Bṛhat-Nāradiya P.* (Uttara, ch. 73) where a Liṅga of Mahādeva was established by Jaimini

Pundariya—The Śatūñjaya mountain in Guzerat, it is one of the five hills sacred to the Jaina, see Samet-Śikhara (*Intug idā-Dasīo*, Dr. Barnett's trans. p. 58)

Pundra-desa—Same as Paundra and Pundra-vardhana Same as Gauḍa (Barocah's *Dictionary*, vol. III, pp. 109, 110) The name of Pundra first appears in the *Aitareya Brāhmaṇa* According to Mr. Parigiter Pundra and Paundra were two different countries, and the former comprised the district of Malda, portion of Purnea to the east of the river Kosi and part of Dinajpur and Rajshahi, see Paundra (*Ancient Countries in Eastern India* in *JASB.*, 1877, p. 83).

Pundra-vardhana—I. Pānduā, called Firuzabad in later times, six miles north of Malda and twenty miles north-east of Gaud (See II Elliot's *History of India*, vol. III, p. 298, *Gauḍa Purāṇa*, I, ch. 81). It was formerly situated on the river Mahānandā which has now receded four miles to the west. It was the capital of Pundra-desa, or Paundra (see Paundra). It contained the temple of Pātali Devī (*Padma P.*, Uttara, ch. 51) According to Prof. Wilson (*Vishṇu P.*, II, pp. 134, 170), the ancient kingdom of Pundra-desa included the districts of Rajshahi, Dinajpur, Rangpur, Malda, Bogra and Tuhut According to other authorities the country of Pundra or Pundra-vardhana was situated between the rivers Mahānandā and the Karatoyā. Mr. Fergusson has shown that the region of Dinajpur, Rungpur and Bogra formed the ancient Pundra-vardhana, in short, it was North Bengal Mr. Westmacott identifies it with Pañjara and Barddhanakūṭi (or Khettal) in Dinajpur (*JASB.*, 1875, p. 188, see also "Notes on the Geography of Old Bengal" in *JASB.*, 1908, p. 267). Cunningham has identified the capital with Mahāsthānagad on the Karatoyā river in the district of Bogra, twelve miles south of Barddhanakūṭi and seven miles to the north of Bogra, and also with Pabna (see Barendra) In the *Sumāgadhdhāradhāna* in the *Ata Kalp.* (ch. 93) Pundra-varddhana is said to be 160 yojanas or 640 miles to the east of Śrāvasti. Whatever may have been the extent of the kingdom of Pundra-vardhana, there can be no doubt that the district of Malda was included in it. James Taylor in his *Remarks on the Sequel to the Periplus of the Erythrean Sea* (*JASB.*, vol. XV) says that in Keśava Sena Plate, found at Edilpur in the district of Faridpur, Bikrampur is said to have been a part of Paundraka (see a transcription of the plate in *JASB.*, 1838, pp. 45, 50). In the *Aitareya Brāhmaṇa* (VII, 18), the Pundras are mentioned According to the *Rājatarāṅgiṇī* (Book IV) Pundravarddhana was the capital of Gauḍ in the eighth

century A.D., when it was visited by Jayapîda, king of Kasmir, during the reign of Jayanta. Ilyas Shah after a long struggle united Eastern Bengal, the capital of which was Sonârgâon (near Dacca) and Western Bengal, the capital of which was Sâtgâon, in 1352, and the provincial capital was fixed at Pânquâ to which Firoz gave his own name and Ferozabad remained the capital till 1446 (Lane Poole's *Medieval India under Mahomedan Rule*, p. 164). 2. Same as **Pundra-desa**.

**Purâli**—Travancore; the Paralia of Ptolemy and the *Periplus of the Erythrean Sea* (see Schoff's *Periplus*, p. 234). It is a corruption of Paraloka, celebrated for its pearl fishery [Bhoja's *Yukti-Kalpataru* (published in Dr. N. Law's *Calcutta Oriental Series*), pp. 111, 112].

**Purâñâdhishthâna**—Pandritan, about four miles to the south-east of Srinagar. It was the ancient capital of Kasmir (*Râjatarangini*, bk. V, v. 266). The capital was removed to Srinagara which was built by Pravarasena who reigned from 432 to 464 A.D.

**Puri**—Jagannâth in Orissa. It was visited by Vajrasvâmin, the Jaina patriarch after Suhastin. It was then governed by a Buddhist king (*Sthavirâvalî*, XII, 334).

**Purikâ**—1. Perhaps Paura, the capital of Gedrosia (*Mbh.*, Sânti, 111; cf. McCrindle's *Invasion of India by Alexander*, p. 172). 2. A country on the Nerbuda (*Brihat Samhitâ*, ch. 14; *Mârk. P.*, ch. 57).

**Purnâ**—1. A branch of the Tapti (*Padma P.*, Uttara, ch. 41); but see **Payoshnî**. 2. The river Paira, a branch of the Godavari (*Brahma P.*, ch. 106).

**Purnadarba**—Kaliñjar (*Vâyu P.*, ch. 45).

**Purushapura**—Peshawar, the capital of Gândhâra (*Devi Purâna*, ch. 46). See **Gândhâra** and **Navâ-Gândhâra**. It was the capital of Kanishka who built here a relic tower containing a superstructure of carved wood of thirteen storeys, the ruins of which still exist in the mound called Shahji-ki-Dheri outside the Lahore gate of Peshawar (*JRAS.*, 1912, p. 113). A magnificent monastery built by Kanishka stood by its side; it was destroyed during the invasions of Mahmud of Ghazni and his successors (Vincent A. Smith's *Early History of India*, p. 227). For Kanishka's contemporaries see **Tâmasavana**. It was called Purushawar in the eleventh century A.D. (Alberuni's *India*, vol. I, p. 206). The Buddhist monk Asaṅga lived here in the 6th century A.D. It was also the birth-place of Vasubhandu, Asanga's youngest brother (*JRAS.*, 1905, p. 37).

**Purushnî**—Same as **Parushnî**.

**Purushottama-kshetra**—**Purî** in Orissa (see **Śrikshetra** and **Puri**). Indradyumna, king of Malwa, is said to have caused the image of Jagannâth to be made out of a log of wood which he found floating at Bânikmohana, and set it up in a temple built by him. (*Skanda P.*, Vishnu Kh., Purushottamakshetra-Mâhât., ch. 1; *Brahma P.*, ch. 51). The image was removed and kept concealed at Sonepur-Gopâli, on the western border of Orissa, when it was attacked by a Yavana named Raktavâhu at the time of Râjâ Siva Deva otherwise called Subhan Deo. The temple was destroyed by an extraordinary flood at the time of Raktavâhu's invasion. The image was recovered several centuries after by Râjâ Yayâti Keśari in the sixth century of the Christian era. But the present temple was built by the minister Paramahâmsa Bâjpai at a cost of one crore of rupees by the order of Anaṅga (Anianka) Bhîma Deva. The image was afterwards burnt by a Hindu convert named Raju, who was called Kâlâpâhâd, the general of Suleman Shah, one of the Pathan kings of Bengal (Kailas Chandra Sen's *Dâru Brahma*; Stirling's *Orissa*). Cunningham says in his *Bhilsa Topes* that the image of Jagannâth was made according to the figure of the Buddhist *Tri-rulna*. In fact, the image of Jagannâtha, Balarâma and Subhadrâ

represent Buddha, Dharma and Saṅgha respectively, and also the *Vija* of the letters Y, R, V, L and S of the ancient Asoka alphabet as signifying the four elements air, fire, water and earth and the Sumeru with the lotus and crescent above it (Cunningham's *Bhilsa Topes*, p 355 and *Pujā Kānda* quoted in Hodgson's *Literature and Religion of the Buddhists*, p 103) Fa Hien and Hiuen Tsiang speak of the drawing of the ears of Buddha, Dharma and Saṅgha. It has, however, not yet been investigated whether the images of Jagannātha, Balarāma and Subhadrā correspond to the images of Krishna, Baladeva and the goddess Ekānāmsa respectively, mentioned by Varāha-mihira in his *Brihat-samhitā* (ch 58, v 37), for the origin and name of Ekānāmsa or Sāvitri, see *Vāyu P*, ch 25. Mr Patterson says that the images are the representation of Om (ॐ) (*Asia Res*, viii, *Jagannātha*) It is now a settled question that Puri is the ancient Dantapura where Buddha's left canine tooth was kept enshrined (see *Dantapura* and *Śrikshetra*) Śākshī-Gopāla, which contains a beautiful image of Krishna, is ten miles by rail from Puri, and Remunā, which contains the image of Khirchora Gopinātha, is five miles to the west of Balasore.

**Parva-ganga**—The river Nerbuda

**Parva-Kośala**—Same as Kośala (*Mbh*, Vana, ch 19)

**Parva-Sarasvatī**—A branch of the Gomati (Gumti) which flows through Nāmishāranya (*Devī Bhāgavata*, IV, ch 8, *Matsya P*, ch I, 162)

**Parva-sindhu**—Same as Dakshina-Sindhu

**Parvasthali**—See Parthalis

**Parva-Videha**—See Apara-Videha (Dr R L Mittra's *Lahita vistara* ch 3 and his note at p 52)

**Pushkalavati**—Pushkalavati or Pushkaravati the old capital of Gāndhāra, is said to have been founded by Bhaiata, brother of Rāmachandra, after the name of his son Pushkala who was placed here as king (*Rāmāyana*, Uttara, chs 101, 114, Lassen in *JASB*, 1840, p 476) Alexander the Great besieged and took it from Astes (Hasti) and placed Sangoeus (Sañjaya) as his successor. It was probably Ashtanagar or Hashtanagara (Charsaddah), eighteen miles north of Peshawar, on the Landi (formed by the united streams of Swat and Panjkora) near its junction with the Kabul river in the district of Peshawar. It was the Peukelaotes of the Greeks, situated on the Indus, fifteen miles north eastward beyond the Kabul river. See *Gandhāra*. The ancient name of Pushkalavati or Pushkaravati is said to have been Utpalavati (in the Uttarāpatha) where Buddha in a former birth as Brahmāprabhā, a hermit, gave his body to a famished tigress who was about to eat her two new born cubs (*Divyāvadāna mālā* in Dr R Mitter's *Sanskrit Buddhist Literature of Nepal*, p 316)

**Pushkara**—The Pushkar Lake, six miles from Ajmir. It is called also Pokhrā. At the time of the *Mahābhārata* the seven tribes of Mlechchhas called Utsabasauheta lived near or about Pushkara (Sabhā Parva, chs 27, 32), and also in the Himalaya (*Raghuvamśa*, ch IV, 78)

**Pushkara-dvipa**—A portion of Central Asia commencing from the north of the Oxus, including Western Tartary. Perhaps it has derived its name from Bhushikara or Bolkhara. It was comprised in Seythia of the Greeks

**Pushkara-sarasvatī**—See Sarasvatī (1), (*Mbh*, Salya, ch 39)

**Pushkaravati**—Same as Pushkalavati

**Pushkaravati-nagara**—Rangoon. It is said to be situated in Ramanya Mandala Tapusa and Bhalluka, two brothers who gave honey and other articles of food to Buddha just after

he attained Buddhahood, came from Puskarâvatî-nagara, which is also called Okalla by other Buddhist writers. They built a dagoba called the Shaidagon Pagoda upon the hairs given to them by Buddha after their return to their native country (Upham's *Buddhist Tracts in the Sacred Books of Ceylon*, vol. III, p. 110; *JASB.*, 1859, p. 473).

**Pushpa-giri**—A part of the Malaya range, in which the river Kritamâlâ (Vaiga) has got its source (*Mârkañdeya P.*, ch. 57; cf. *Vishnu P.*, pt. II, ch. 3).

**Pushpapura**—Patna. It appears that it was originally the name of a quarter of ancient Pâtaliputra and inhabited by the rich and the nobles (*Mudrârâkshasa*, Act I); from the name of this quarter the whole town was called Pushpapura or Kusumapura (or Kunîrâr) where the royal palace was situated. Same as Pâtaliputra and Kusumapura.

**Pushpatî**—The river Pâmbai in Travancore (*Barâha P.*, ch. 85).

*Lingesvara Tantra* in the *Hundred names of Śiva* the names of Tāralesvara and Siddhi-nātha are mentioned and their temples are said to be situated in Rādhā. Hence the celebrated temple of Tāralesvara must have been existing before that book was composed. For the history of Rādha before the Mahomedan period see my *Notes on the History of the District of Hugli* in *JASB*, 1910, p. 599. It should be stated that Rādha is a corruption of Rāshṭra, and an abbreviation of Gaṅgā Rāshṭra or Gaṅgā Rāḍa (the kingdom of Gaṅga the "district of the Ganges" of the *Periplus* and Gaṅgaride of Megasthenes Gaṅga Rāḍa was contracted into *Ganga* mentioned in the *Kausitaki Upanishad* and in the *Karhā Plate Inscription* of Krishna III and also into Rāḍa which is further corrupted into Lāḍa and Lāṛa.

Raibhya-Asrama—Kubjami is at a short distance to the north of Hardwar, it was the hermitage of Rishi Raibhya.

Raivata—Mount Girnu near Junagar in Guzerat. It was the birth place of Neminatha hence it is one of the five great Tirthas of the Jinas (Tod's *Rajasthan* vol I ch 19 *Mbh* Sabha ch 14), see Samet-Sikkhara. For the names of the 24 Tirthas of the Jinas, see Sravasti. It is the Revati hill of the Jinas near Biravai or Dvārakā (*Antaga la Daso* Di Barnett's trans., p. 84).

Raivataka—Name is Raivati (*Mbh* Id. ch 220)

Rajagrīha—I. Rajgrīha (*Agn P.*, ch 10) the ancient capital of Magadha (see Girirajapura). The new town of Rajagrīha was built by Bimbisāra father of Ajatasatru at a distance of about a mile to the north of the old town of Rājgrīha or Girirajapura of the *Uhabharati* (Avaghoṣa's *Buddha charita* in *SBE* XLIX) 2. Rajagrīha on the north bank of the Brahmaputra in the Panjab, the capital of Aśvapati king of Kelāya and maternal grandfather of Bhariti (*Ramayana* Ayodhyā k., ch 70).

Rajamahendra—The capital of Kalinga said to have been founded by Mahendri Deva but see Rajapura.

Rajanagara—Ahmedabad in Guzerat (*Ep. Ind.* vol II p. 42) See Karaṇavati.

Rājapura—The capital of Kalinga (*Mbh* Śanti ch 4). Perhaps it was the ancient name of Rajamahendri.

Rajapuri—Rājapuri south of Krishnā and south east of Panch called Puhrits by the Kasmiris.

Rāmadasapura—Amritsari in the Punjab. Rāmadas, the Sikh Guru built a hut on the margin of a natural pool of water which was the favourite resort of Bābā Nānak. Rāmadas obtained a grant of the pool which was considered sacred. It was improved and formed into a tank which was called the tank of nectar (*Punjab Gazetteer—Amritsar*). It was also called Chrik.

Ramagad Gauda—Balarampur twenty eight miles north east of Gondi in Oudh.

Rāmagiri—Ramtege (Ramtak) 21 miles north of Nagpur in the Central Provinces (Wilson's *Meghaduta*, v 1 note). Traditionally Ramtek was the place where Śambuka, a Sudra performed asceticism for which reason he was killed by Rāmachandra, hence it may also be identified with the Saibala giri (mountain) of the *Ramayana*, (Uttara, ch 88). It contains a temple of Rāmachandra and also a temple dedicated to Nagārjunī. Kalidāsa places the scene of his story in *Meghaduta* at Rāmagiri. Rāmagiri has also been identified with Ramgad in Sirguda, one of the tributary states of Chhota Nagpur. There is a large cavern called Sitā Baigiri cave high up in the rocks, forty five feet deep and six feet high at the entrance containing inscriptions of the time of Akbar. There is also

a natural fissure in the mountain called Hâtiphor tunnel (cave), through which a small rivulet has worn out a passage. The tunnel is 450 feet long with a diameter ranging from 55 to 16 feet, and height 108 feet. The cave is said to have been noticed in the *Râmâyana* and in the *Raghuvamîsa* (*Archæological Survey Reports*, vol. XIII, p. 41; *Lists of Ancient Monuments in the Chhota Nagpur Division*). But the identification of Râmagiri with Râmgad does not appear to be correct. There can be no doubt therefore that the Sîtâ Bangira Cave at Râmgad in the Sirgujâ State is the Riksha-vila of the *Râmâyana* (Kishk. k., chs. 51, 52), but there is another Bindhyâchala, see *Bindhyâchala* (2).

**Râmagrâma**—Rampur Deoriya in the district of Basti in Oudh, which once contained a stûpa over a portion of the remains of Buddha's body, now washed away by the river (*Arch. S. Report*, vol. XVIII, p. 4; XXII, pp. 2, 111; Upham's *Mahâvamîsi*, ch. 31). It was visited by Fa Hian and Hiuen Tsiang.

**Râmahrada**—A sacred tank or lake situated on the northern side of Thaneswar; it is 3546 feet in length from east to west and 1900 feet in breadth from north to south. It was called Dvaipâyanahrada on account of an island in the middle of it, which contained a well called Chandra-kûpa. It was also called Śaryaṇavant or Śaryaṇâvata in the *Rig-Veda* (I, 84, 14), a small tank situated on the north-eastern side of this tank is still called Sunetsar which is evidently a corruption of Śaryaṇâvata the two tanks being formerly one. It was also called Brahmasara on account of Brahmâ having performed austerities on the bank of this tank. It was likewise called Râmahrada as Paraśurâma gave oblations with the water of this tank to the manes of his ancestors after destroying the Kshattriyas. It was also called Chakra-tîrtha as on the bank of this tank Krishña attempted to kill Bhîsma with his discus (*chakra*) in violation of his promise not to use any arms in the Kurukshetra war. It was on the bank of this tank that Kuru performed austerities on account of which the surrounding country was called Kurukshetra (but see *Oghavatî*). On the bank of this tank Purûravâ recovered Urvaśî, and Indra killed Vṛitrâsura by a thunderbolt made of the bone of Ādâhîchi Muni (*Mahâbhârata*, Vana, chs. 83, 100, 101; Cunningham's *Anc. Geo.*, pp. 331-335).

**Râmakeli**—A village about 18 miles to the south-east of Malda in the district of Rajshahi in Bengal. It contains two tanks called Rûpasâgara and Sanâtanâsâgara, said to have been excavated by the two brothers Rûpa and Sanâtana, the celebrated followers of Chaitanya who were formerly ministers of Hossain Shah, king of Gauda. It was visited by Chaitanya (*Chaitanya-Bhâgavata*, Antya Kh., ch. IV). A fair is held here every year in the month of Jyâishtha to commemorate the conversion of the two brothers into Vaishnivism.

**Râmanîyaka**—A pleonastic form of Râmanîya, that is Armenia (*Mahâbhârata*, Âdi, ch. 26; see my *Rasâtala or the Under-world* in the *Indian Historical Quarterly*, vols. I & II).

**Ramaṇya**—Pegu and the delta of the Irawadi. It was also called Aramaṇa (Phayre's *Hist. of Burma*, p. 30).

**Râma-tîrtha**—Three miles north of Hângal in Dharwar district, Bombay Presidency (*Padma P.*, Swarga (Âdi), ch. 19; *Antiquarian Remains in the Bombay Presidency*, VIII, p. 137).

**Râmeśvaram**—Same as Setubandha (*Râmâyana*, Lankâ k., ch. 25). The island of Râmeśvara is separated from the mainland of India by the Pumben Passage. It contains the celebrated temple of Râmeśvara said to have been established by Râmachandra himself. Râmajharakâ, containing the impression of Râmachandra's feet, is one mile and a half from the Râmeśvara temple, from this place Râmachandra is said to have supervised the construction of the Adam's Bridge,

Rāmeśvara-saṅgama—The confluence of the river Banas with the Chambal

Rankshu—The Rangit, a tributary of the Tistā in the Darjeeling district (*Märkand P*, ch 57)

Rantipura—Runtambur or Rantipur on the Gomati, a branch of the Chambal It was the abode of Ranti Deva alluded to by Kalidasa in his *Meghadūta* (pt I, & 47) The story of Ranti Deva's sacrifice of cows is related in the *Mahābhārata* (Drona P, ch 67)

Rasa—The river Jaxartes, the Ranha of the Avesta (Macdonnel and Keith's *Vedic Index of Names and Subjects*, vol. II, p 209; *Rig Veda*, X, 75)

Rasātala—Western Tartary, including Turkestan and the northern side of the Caspian Sea, the country of the Huns who were also called *Tc le*, the Sanskrit form of which is *Tala* Rasātala or Pātāla was the general name of the country as well as the specific name of one of its provinces The seven "spheres" or provinces of Rasātala derived their names from the different tribes of Huns and Scythians (Sakas) who dwelt there and belonged to the Turanian stock (1) Atala derived its name from the A telites, (2) Bitala from the Ab telites, (3) Nitala from the Neph-thalites, (4) Talātala from the To charis (or the Takshakas of the *Mahābhārata* and the *Purāṇas*, see Todd's *Rājasthāna*, vol I, ch VI, p 61 note) The *Vishnu P* (ii, ch 8) has Gabbastimat instead of Talātala, Gabasti appears to be the same as the Jaxartes (*ibid*, ch 4), especially the upper portion of it, (5) Mahātala from the Hai telites; (6) Sutala from the Ci darites or *Su* tribes who lived in the Upper Jaxartes and the Oxus They were the Surabhis or cows (Chorosmi of the classical writers) and Suparnas or Garudas or birds of the *Mahābhārata* (*Udyoga*, chs 100 and 101), who lived in the Trans Caspian District The names of the several tribes of Suparnas commence with *Su* (*ibid*, ch 100) The Garudas were Sakas, but they followed the Zoroastrian religion; (7) Rasātala is the valley of the Rasa (*q v*) or the Jaxartes It derived its name from the river Rasa, on the banks of which the Huns and the Scythians (Sakas) resided They were called Nāgas or serpents The word *Nāga* is evidently a corruption of Hiung nu, the ancient name of the Huns, and according to some authority they believed that the Serpent (*Nāga*) was the symbol of the earth (Ragozin's *Vedic India*, p 308) Each name of the serpents of Pātāla as mentioned in the *Mahābhārata* (Adi, ch 35) represents a tribe of Nāgas, as Śesha—the Sses of Sogdiana, Vāsuki—the Usuvis, Takshakas—the Tocharis, Aśvatara—the Asis, Tittiri—the Tatars afterwards called Tartars, etc For the different names of the Huns, or rather of their tribes, see Dr Modi's *Early History of the Huns in JBBRAS*, vol XXIV (1916–17), pp 565, 548 Some of the Scythians also were Hunnic tribes (*ibid.*, p 503) Pātāla, though a general name, is evidently derived from the Eph-thalitas or the White Huns; they were called white in contradistinction to the black or sun-burnt Huns of the North (*ibid*, p 505) Rasātala or Pātāla was also the abode of the Dānavas (demons) who were also Turanians [Dr J. J. Modi's *Ancient Pātaliputra in JBBRAS*, vol XXIV (1916-17), pp 519, 521] The classical name of the Caspian Sea was Mare Caspium or Hyrcanum, which shows that the name was derived from the two parts of the name of Hiranyakasipu (*a dāitya*), the son of Kaśyapa, and the ancient town of Hyrcania near the modern town of Āsterabad to the south east of the Caspian Sea must have been his capital, the ancient Hiranyapura (*Padma P*, *Sṛiṣṭi*, ch 6) though tradition places it (*q v*) in India Bali's palace was situated in Sutala or in the Trans Caspian District (*Harivamsa*, ch 262) Kaśyapa was the progenitor of the aforesaid tribes The idea of Pātāla being below the surface of the earth, which can be entered through a subterranean passage and the conception that it contains seven spheres one above the other, have arisen out of a hazy memory of a primeval age, and the association

of the region with the Nâgas or serpents living underground has naturally led to the idea that it could be entered by subterranean passages through holes on the surface of the earth. Its association also with the demons, cows and Garûda birds that cannot live with the serpents has resulted in its division into several distinct spheres. (For a fuller description, see my *Rasâtala or the Under-World* in the *Indian Historical Quarterly*, vols. I and II.)

**Râstîka**—See Lâta.

**Rathasthâ**—The river Rapti in Oudh (*Mbh.*, Âdi., ch. 172; R. K. Roy's *Mbh.*, p. 206 note)

**Ratnadvîpa**—Ceylon.

**Ratnâkara-nâdî**—The Kânâ-nâdî on which is situated Khânâkul-Krishnânanagara, a town in the district of Hughli in Bengal, which contains the temple of Mahâdeva Ghantesvara (*Mahâlingesvara Tantra*).

**Ratnapura**—Ratanpura, 15 miles north of Bilaspur in the Central Provinces, was the capital of Dakshîna Kośala or Gondwana. It was perhaps the capital of Mayuradhvaja and his son Tâmradhvaja who fought with Arjuna and Krishṇa for the sacrificial horse (*Jaimini-Bhârata*, ch. 41). Ratanpura became the capital of the Haihaya kings of Chhattisgarâ, where they ruled for fifty generations.

**Râvanahrada**—It is supposed to be the Anava-tapta or Ano-tatta lake of the Buddhist works. It is called by the Tibetans Langak-tso and Rakhas-tal. The lake is fifty miles in length and twenty-five miles in breadth. There is a hill in the middle of the lake. On the bank of the lake in the Gyantang monastery, there is a gigantic image of Râvana, king of Laukâ. He is said to have bathed every day in this lake, and then worshipped Mahâdeva in the Kailâsa mountain at a place called Homa-kunḍa. The Sutlej is said to have its source in this lake. (For a description of the lake, see Sven Hedin's *Trans-Himalaya*, vol. II, ch. 47).

**Remunâ**—Six miles to the west of Balasore in Orissa, containing the temple of Kshîrachorâ Gopînâtha, visited by Chaitanya.

**Reñukâ-tîrtha**—About sixteen miles north of Nahan in the Panjab (*Padma P.*, Swarga, Âdi, ch. 11). Reñukâ was the mother of Paraśurâma. The *Padma Purâṇa* mentions nine holy places (*usaras*) in Northern India; Reñukâ, Śûkara (Soron on the Ganges), Kâsî (Benares), Kâlî (Karra on the Ganges), Íswara, Kâlañjara and Mahâkâla (Ujjain).

**Revâ**—The river Nerbuda (*Meghadûta*, pt. I, v. 20; *Padma P.*, Svarga, ch. 10), but according to some *Purâṇas* the Revâ and the Narmadâ are different rivers (*Bâmapâra P.*, ch. 13, vs 25, 30; *Bhâgavata P.*, Bk. V, ch. 19).

**Revâpura**—Same as Śivâlaya. Ghusrîneśa Mahâdeva is said to be in Revâpura (*Padma P.*, Uttara, ch. 62); hence Revâpura is identical with Śivâlaya.

**Revavanti**—Revadañḍa (see Champâvatî).

**Rijupâlikâ**—The river Barâkar near Giridih in the district of Hazaribagh, Chutia Nagpur division. From an inscription in a temple about 8 miles from Giridih, containing footprints of Mahâvîra, it appears that the name of the river, on which it was originally situated but in a different locality, was Rijupâlikâ, the present temple being erected with the materials of the old ruined temple removed to this place. Hence the original site of the temple must have been Jrimbhikagrâma which was near the Pârasnâth hills (*Kalpasûtra* in *SBE.*, XXII, p. 263; Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 38).

**Riksha-parvata**—The eastern part of the Vindhya range extending from the Bay of Bengal to the source of the Nerbuda and the Sone (*Brahmânda P.*, ch. 48), including the mountains south of the Sone, namely those of Chutia Nagpur, Ramgar, etc., as well as the mountains

of Gondwana in which the river Mahânaâdi has got its source (*Mbh*, Sânti, ch 52) and also the mountains where the rivers Nerbuda, Sone, Suktumati, etc. take their rise (*Barâha P*, ch. 85, *Skanda P*, Revâ Kh, ch 4)

**Riksha-vila**—The Sita-Bangira cave at Râmgad in the Sirguja State of the Chutia Nagpur division (*Râmâyana*, Kishk k, chs 51, 52, *Last of Ancient Monuments in the Chota Nagpur Division*). The latter work wrongly indentifies Râmgad including the Sita Bangira cave and the Hâtiphor tunnel with Râmaguri of the *Meghadûta*. See Râmaguri. But this Rikshavila appears to have been situated in the Vindhyaâchala of North Mysore (*Râmâyana*, Kishk, chs 48, 50) and not of Northern India

**Rishabha-parvata**—The Palm hills in Madura, which form the northern portion of the Malaya mountain (*Mbh*, Vana P, ch 85, *Chaitanya charitamrita*, II, *Gaurasundara*, p 214). The *Mahabharata* (Vana P, ch 85) says it is situated in Pândya. The hills are locally called Barâha Parvata.

**Rishikulyâ**—1 The Rishukulyâ river on which Gîngam is situated, it rises in the Mahendra hills (*Brahmânda P*, Pûrva, ch 48) It is also called Rasikoila (Thornton's *Gazetteer*, Ganjam) 2 The Kiyul, which rises on the Suktumat mountain in Bihai sub division not far from Rajgur (*Arch. S Rep*, vol VIII p 124)

**Rishipattana**—Sârnath near Benares—Isipatani of the Buddhists (*Lalitavistara*, ch 26)

**Rishyamûka**—A mountain situated eight miles from Anagandî on the bank of the Tuṅgabhadra. The river Pampî rises in this mountain and falls into the Tuṅgabhadrâ after flowing westward. It was at this mountain that Ramechandra met Hanumân and Sugrîva for the first time (*Râmâyana*, Kishk, ch IV) Matauga vana, where the female ascetic Savari resided, was near this mountain on the western side of the river Pampâ

**Rishyasringa-âsrama**—The hermitage of Rishi Rishyasringa of the *Râmâyana* was situated at Rishi kundi, twenty eight miles to the west of Bhagalpur, and four miles to the southwest of Bâriarpur, one of the stations of the East India Railway (*Râmâyana*, Âdi k, ch 9). The hermitage was situated in a circular valley formed by the Mana hill which is evidently the Maruk hill of Captain Thullier (see the *Kharakpur Hills* in *JASB*, 1852, p 201). The valley is open only on the northern side. It contains seven springs issuing from the foot of the western hills, five being of hot water and two of cold at their extremities. The combined water of these springs is collected in a tank or pool called Rishi kunda, the superfluous water of which issues out of the northern side of the valley in the shape of a small stream called the Abhi nadi and fills into the Ganges at a distance of five miles, but it is evident that the Ganges formerly flowed very close to the north of the valley. A small space enclosed with broken stones on the north bank of the tank is pointed out as the place where the Rishi and his father Bibhândaka used to sit in meditation, and a stone slab near its northern bank is shown as the place where they used to perform ablutions. A fair is held here every third year in honour of the Rishi Rishyasringa. Other places as the Singarika or Rishyasringa Parvata, 8 miles to the south of the Kajra station (*Ind Ant*, vol II, p 140) also claim the honour of being the hermitage of the Rishi (see *Rohinnîlâ*), but from the proximity of Rishi kunda to the Ganges, which afforded facility to the public women sent by Romapâda, king of Anga to entice away the young hermit from his seclusion, preference should be given to it as the likely place where Rishyasringa and his father Bibhândaka performed austerities. The Rishi's hermitage is said in the *Mahâbhâdrata* to have been situated not far from the river Kusi (ancient Kausili) and three yojanas or twenty four miles from Champâ, where the houses of the public women were situated (*Mbh*, Vana, chaps 110, 111).

Rishyaśringa-giri—Same as Śringagiri.

**Roāleśvara**—Roālsar, a celebrated lake and famous place of pilgrimage within the territory of the Rājā of Mundi, a hill-state stretching along the middle course of the Bias in the Panjab, about 64 miles to the north-west of Jvālāmukhī. The lake contains seven moving hills, one of which called Gaurī Devī possesses special sanctity. Padmasambhava, the founder of Buddhism in Tibet, is worshipped here not only by the Lamas, but by the Brāhmins as Rishi Lomaśa (*JASB.*, 1902, p. 39). His temple is situated on the side of the lake and is visited by Buddhist pilgrims from China, Japan and Tibet.

**Rohana**—Adam's Peak in Ceylon ; it is also called Sumana-kūṭa (Murāri's *Anargharādghava*, Act vii, 99 ; *Rājatarāṅgiṇī*, iii, v, 72 ; Upham's *Rājāvalī*).

**Rohi**—Afghanistan ; it was also called Roha. Same as Loha.

**Rohinī**—The rivulet Rohin in the Nepalese Terai which separated Kapilavastu from Koli (P. C. Mukherjee's *Antiquities in the Terai, Nepal*, p. 48). An impending fight for the exclusive right of drawing water for the purposes of irrigation from the river Rohinī between the Koliyas and the Sakiyas was averted by Buddha (*Jātaka*, Camb. ed., vol. V, pp. 219–221).

**Rohinnālā**—Lo-in-ni-lo of Hiuen Tsiang. Vivien St. Martin has identified it with Rohinnālā and General Cunningham with Rajaona which is two miles to the north-west of the Lakhisarai station of the E. I. Railway. General Cunningham also surmises that by Lo-in-ni-lo Hiuen Tsiang meant Kiyul (*Arch. S. Rep.*, vol. III). Rohinnālā of St. Martin is not fictitious as supposed by Cunningham. There is actually a village called Rehuānālā situated on the Ganges ; perhaps it also existed at the time when it was visited by the Chinese traveller. Rehuānālā, which is evidently a corruption of Rohit-nālā or Rohin-nālā, is five miles to the north-west of Urain in the district of Monghyr. There are many Buddhist and other ancient ruins at Urain (which was formerly called Ujjain) and also at Rehuānālā. Rehuānālā must have been a celebrated place, otherwise there would have been no foundation for the local tradition that “one Rehuānālā was in the dominion of Indradumanya, the last king of Jayanagar, who is supposed by General Cunningham and Buchanan (*Eastern India*, II, p. 26) to have been the last of the Pāla Rājās of Magadha (Bihar), who was defeated by Mukhdum Māulana Bux, one of the chiefs under Bakhtiar Khilji. Seven miles to the south of Rehuānālā there is a spur of the Vindhya Range called Singholi hill, where according to the local tradition, Rishyaśringa's āśrama was situated ; it contains several springs and some temples (see Rishyaśringa-āśrama).

**Rohita**—Rohtas, in the district of Shahabad in Bengal, celebrated for its fort, which is said to have been built (*Harivamśa*, ch. 13) by Rohitāśva, son of Rājā Hariśchandra of the Rāmāyaṇa and Mārkaṇḍeya Purāṇa and ancestor of Rāmachandra of Oudh. It was also called Rohitāśva (*JASB.*, viii, p. 698). The buildings in the fort were repaired and renovated by Man Sing in 1597 A.D. after he was appointed Subedar of Bengal and Bihar. The Rhota hill is a spur of the Kymore range a branch of the Vindhya mountain. For Man Sing's inscription and the genealogy of the kings of Rohtas, see *JASB.*, 1839, pp. 354, 693.

**Rohitaka**—Rohtak, forty two miles north-west of Delhi in the Panjab. It was conquered by Nakula, one of the Pāṇḍavas (*Mbh.*, *Sabhā P.*, ch. 32). The ancient town called Khokra-kot is at a small distance to the north of the modern town.

**Rohitāśva**—Same as Rohita (*JASB.*, vol. VIII, p. 695).

**Roruva**—The capital of Sauvīra [Āditta Jātaka in *Jātaka* (Cam. Ed.), III, p. 280 ; *Mahā-Gorinda Sutta* in *Dīgha Nikāya*, XIX, 36].

Rudra-Gaya—*रुद्रगया* (*Padma P*, Uttara, ch 62)

Rudrakotī—In Kurukshetra (*Padma P*, Svarga, ch 11) 2 On the Nerbuda near its source (*Padma P*, Swarga, Ādi, ch 6)

Rudrapada—In Mahālaya or O karanātha, where Mahādeva (Rudra) left his foot mark (*Kurma P*, pt II, ch 36).

Rurumunda Parvata—Same as Urumunda Parvata (*Divyāvadāna*, Cowell's ed., chs XXVI, p 349, XXVII)

## S

Sābhramati—The river Sābarmati in Guzerat (*Padma P*, Uttara kh, ch 52) It rises from Nandikunda (ch 53) or the modern Dhanbar Lake near Mirpura, twenty miles north of Doongapura, and falls into the Gulf of Cambay

Sadānirā—1. The river Karatoya which flows through the districts of Rungpur and Dinajpur, the ancient Puṇḍra (*Amaralosha*, Pātala, V, *Tithitattva*, p 796) The river is said to have been formed by the perspiration which flowed from the hand of Śiva at the time of his marriage with Durgā 2 A river mentioned in the *Śatapatha Brāhmaṇa* as being situated between Videha (Tirhut) and Kosala (Oudh), the river was the limit of the Aryan colonisation and conquest on the east at the time when the *Śatapatha Brahmana*, was composed by Yājñavalkya (see *Śatapatha Brāhmaṇa*, IX, 1) It has been identified with the river Gandak (Eggeling's *Introduction to the Śatapatha Brāhmaṇa in the Sacred Books of the East*, vol XII, p 104), but in the *Mahabhrata* (Sabhā P, ch 20), it has been placed between the Gandaki and the Sarayu, and in the list of rivers Sadānirā is mentioned as a distinct river from the Karatoya or the Gandak (see *Mbh*, Bhishma P, ch 9) Mr Pargiter identifies it with the Rapti, a tributary of the Sarayu (see his *Mārkandeya P*, c 57, p 294)

Sāgala—Same as Sākala, the capital of Milinda or Menander, king of the Yonakas or Bactrian Greeks (*Milinda Pañha*, vol XXXV of *SBE*, p 1) The Sankheyya monastery was near Sāgala It was the capital of Mādra desa (*Jātaka*, vol IV, p 144)

Sāgara-saṅgama—A celebrated place of pilgrimage still called by that name or Gangā sāgara near the mouth of the Ganges, said to have been the hermitage of Rishi Kapila, same as Kapilāśrama. (*Brihat-Dharma Purāna*, Purva khanda, ch 6, *Mbh* Vana, ch 114) The temple in honour of Kapila Muni in Sāgur Island was erected in 430 AD, but it was washed away by the sea in 1842 It once contained a population of 200,000 (*JASB*, 1850, p 538, note)

Sāhañjana—Same as Sanjān (*Harivansha*, ch 33)

Sahasarāma—Sāsīram in the district of Shahabad Asoka's inscription is on Chandan Pir's hill situated on the east of the modern town It is ninety miles to the south west of Patna Within the town is situated the tomb of Sher Shah in an artificial tank For Pratāpa Dhavala's inscription of 1173 AD and Asoka's inscription on Chandan Sāhid hill, see *JASB*, 1839, p 354

Sahyādri—The northern parts of the Western Ghats north of the river Kāverī, the portion south of the river Kāverī was called Malaya giri (see *Mahāvīra charita*, Act V, v 3)

Sahyādrija—The river Kāverī (*Śiva P*, *Vidyēśīarasamhitā*, ch X)

Śaibala—Same as Śivālaya (*Brihat-Śiva P*, II, ch 4)

Śaibala-giri—Rāmagiri or Rāmtek mountain, 24 miles to the north of Nagpur in the Central Provinces At the foot of this mountain a Sudra, performed asceticism, on account of which he was killed by Rāmachandra (*Rāmayana*, Uttara k, ch 88). See Rāmagiri and Sambūka-śrama It was situated on the southern side of the Vindhya range (*Ibid*)

Sailodâ—The river Jaxartes which flows through the northern extremity of Sogdiana (*Matsya P.*, ch. 120 and *JASB.*, vol. LXXI, p. 156). But the Jaxartes has been identified with the river Sîtâ (see Sîtâ). The identification of Sailodâ with the Jaxartes does not appear to be correct (see *Brahmânda P.*, ch. 51). The river is said to be situated between the Meru and Mandâra mountains (*Mbh.*, *Sabhâ*, ch. 51) and near Uttara-kuru (*Râmâyana*, *Kishk.*, ch. 43).

Sairindhra—Sirhind (see *Brihat-samhitâ*, XIV, ch. 29).

Sairîshaka—Sirsa in the Panjab (*Mbh.*, *Sabhâ*, ch. 32).

Saitabâhinî—Same as Bâhudâ (*Amarakosha*).

Śâkadvîpa—Tartary including Turkestan in Central Asia, the country of the Śakas (*JASB.*, vol. LXXI, p. 154). Scy-thia and Sog-dia-na are corruptions of Śaka-dvîpa. According to the Greek geographers the Śakas lived to the east of Sogdiana, now called the Pamir, the country between Bokhara and Samarkhand. According to Strabo the country lying to the east of the Caspian Sea was called Scythia (see also Ragozin's *Assyria*, ch. 12). In 160 B.C. the Śakas or Sse were expelled from Sogdiana by the Yushtis or Yuehchis, a tribe of the Tartars. The Śakas, after fighting their way, through the Greek kingdoms, which were ceded to Chandragupta by Seleukos and which became independent after the death of Aśoka, invaded India through Sindh and established themselves at Mathurâ, Ujjayinî and Girinagara as Kshatrapas or viceroys under their king at Seistan which means "the land of the Sse", or Śakas. Meanwhile the five tribes of the Yushtis or Yuehchis being pressed from behind conquered Baktria in 126 B.C. (see Bâlhika and Śâkala and Pañchanada). About a century afterwards the Kushanas one of the branches became predominant. The Kushanas after defeating the Śaka suzerain in Seistan pushed forward and conquered the Panjab and ousted the Śaka satrap from Mathurâ, and they made Takshaśilâ their capital of the kingdom extending from Baktria to the Doab of the Ganges, and Mathurâ remained their subordinate capital. Kanishka, belonging to the Kushan tribe of the Tartars, became the king of the Kushan kingdom in the first or second century A.D. The resemblance of the following names of the countries, rivers and mountains in Śâkadvîpa as given in the ancient Hindu works to those mentioned by Ptolemy in his geography is striking:—

*Mahâbhârata*, Bhîshma Parva, ch. 11—*Ptolemy* (McCredie's translation pp. 283—297).

Śâkadvîpa.

Skythia.

*Countries (Varshas)*.

Kumuda	..	..	..	..	Inhabited by the Komedai (a mountain district called Komedorum Montes by the Greeks) between the source of the Oxus and the Jaxartes. Komedorum Montes is the Tsung-hing mountain of Hiuen Tsiang; see Kiumi-to in Beal's <i>RWC.</i> , vol. I, p. 41.
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Sukumâra .. .. .. .. Komaroi.

Jalada .. .. .. .. Golaktophagoi.

Jalandhara .. .. .. .. Salateroi (p. 268) or the Zaratoi (p. 288).

*Countries (Janapada)*.

Mîrga	..	..	..	..	Margine or Margiana, present Merv (Bretschneider's <i>Medieval Researches</i> , vol. II, p. 103).
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Masaka .. .. .. .. Massagetai.

Mandaga .. .. .. .. Makhaitegoi.

*Rivers.*

Sitā .. .. .. ..	The Syr-daria or the Jaxartes ( <i>daria</i> means river).
Chakshuvarddhana .. .. ..	The Oxos or the Oxus
Kumārī .. .. ..	The Rha or the Volga
	<i>Mountains.</i>
Meru .. .. .. ..	Mt Imaus.
Malaya .. .. .. ..	Alana mountain
Syāma-giri .. .. ..	Kaukasos Mount (including the Beloortag and the Mustag mountain which means the Black mountain. It is identical with Mount Syāmaka of the <i>Aiesta</i> (Yast XIX, 5, <i>SBE</i> , vol XXIII, p 288)

*Vishnu Purāna*, pt. II, ch. 4—*Ptolemy* (McCredile's translation, pp 283—297)

*Countries.*

Kusumodī .. .. .. ..	Inhabited by the Khorasmai (p 282)
Maudādi .. .. .. ..	Inhabited by the Mardzenoi (p 281)

*River*

Ikshu .. .. .. ..	The Oxos
	<i>Mountain</i>
Asta-giri .. .. .. ..	Aska-tangka ( <i>tangka</i> means mountain, p. 285)
Durga Saila .. .. .. ..	The El Burz mountain, as both the words <i>Durga</i> and <i>Burz</i> mean a fort (see my <i>Rasātala or the Under-World</i> in the <i>Indian Historical Quarterly</i> , vols I ff.)

*Town.*

Mārkandī .. .. .. ..	Samarkand (p 274), the capital of Sogdo or Sogdiana, called Maracanda (Bretschneider's <i>Medianal Researches</i> , II, p 58, McCredile's <i>Invasion of India by Alexander the Great</i> , p 40)
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It should be noted that in Śākadvīpa, the river Hiranvatī (the river of gold) mentioned in the *Mahābhārata* (VI, ch 8), forming the boundary of the country of the Suparnas or Garudas, is evidently Zarafshan, the (distributor of gold). It is the river Hātaki Nadi of Rasātala of the Bhāgavata (V, ch 24). It rises in the Fan tau mountains and falls into Kara kul lake.

Śākala—The capital of Madradeśa (*Mahābhārata*, *Sabbā*, ch. 32). It has been identified by Cunningham with Sanglawala-Tiba on the Apagū river west of the Ravi in the district of Jhang in the Panjab. But this identification has been proved to be erroneous, it has been identified with Chuniot or Shakkot in the Jhang district. But Dr Fleet has identified

Śākala with Sialkote in the Lahore division, Panjab (Smith's *Early History of India*, 3rd ed., p. 75; Rapson's *Ancient India*, p. 130), and this identification is confirmed by the local tradition that the town was founded by Rājā Sāl (i.e., Śalya), uncle of the Pāṇḍavas. It became the capital of the Greek king Demetrius after his expulsion from Bactria and of his successors down to Dionysius who ascended the throne after Menander,—Milinda of the Buddhists (140—110 B.C.), (see Bālhika and Śākadvīpa). The *Vāyu Purāṇa* (ch. 99) also mentions that eight Yavana kings reigned at this place for 82 years. Śākala was called Euthydemia by the Greeks (see McCrindle's *Ptolemy*, p. 121) and Sāgala by the Buddhists (*Kalinga-Bodhi Jātaka* in *Jātaka*, Cam. ed., IV, 1<sup>44</sup>). It is the birth-place of Sāvitri, the wife of Satyavāna (*Matsya Purāṇa*, ch. 206). Śalya, the brother of Mādrī, was king of Madra at the time of the *Mahābhārata*. Mihirakula made Śākala his capital in 510 A.D. after the death of his father Toramāna who had established himself at Malwa with the white Huns, but according to some authorities Mihirakula's grandfather Lakhan Udayāditya established his capital at Śākala (see *Magadha*).

**Śākambharī**—1. Sambhāra in Western Rajputana (*Mbh.*, Ādi P., ch. 78; *Ind. Ant.*, VIII, 159; X, 161; *JRAS.*, vol. XVII, p. 29), where a well called Deo-lāñi is pointed out as the identical well in which Devayānī, who afterwards became the queen of Rājā Yayāti, was thrown by the princess Śarmishṭhā. Śākambharī was the capital of Sapādalaksha country (*Ep. Ind.*, vol. II, p. 422). See *Sapādalaksha*. 2. The celebrated temple of Śākambharī Devī is situated in Kumaun on the road from Hardwar to Kedārnāth. The temple of Śākambharī Devī is situated on Mount Sur-Kot on the north-western part of the Sewaliks (*Calcutta Review*, vol. LVIII (1874), pp. 201 f.; *Devī-Bhāgavata*, VII, ch. 28).

**Sakaspura**—Same as *Sākāsyā* (Hardy's *M.B.*, p. 310).

**Śākasthāna**—Sistan, where the Śakas first settled themselves, though they afterwards spread to other parts of Central Asia (Mathura Lion Pillar Inscription; Cunningham's *Bhilsa Topes*, p. 128). It was called Drangiana before it bore name of Śākasthāna, afterwards it was called Sijistan and its modern name is Sistan (Rapson's *Anc. Ind.*, p. 137).

**Śāketa**—Ayodhyā or Oudh (*Hemakosha*). Its capital was Sujanakoṭ or Sanchankoṭ, the Shachi of Fa Hian, thirty-four miles north-west of Una in Oudh (Dr. Rhys Davids' *Buddhist India*, p. 39) on the river Sai in the Una district. It appears from the *Mahāvagga* (VII, 1, 1 in the *Sacred Books of the East*, vol. XVII) that the town of Śāketa was six leagues from Śrāvasti. McCrindle identifies it with Ayodhyā, the Sageda of Ptolemy.

**Śakra-kumārikā**—Near Renukā-tīrtha, about sixteen miles to the north of Nahan in the district of Sirmur in the Punjab. The name of Śakra-kumārikā was used by way of contradistinction to Kanyā-kumārikā (*Mahābhārata*, Vana, ch. 82, v. 81).

**Śālagrāma**—A place situated near the source of the Gaṇḍak, where Bharata and Rishi Pulaha performed asceticism (*Padma P.*, Pātala kh., ch. 78; *Bhāgavata*, sk. V, ch. 7). It was the birth-place of Mārkaṇḍa (*Bṛihat-Nāradīya P.*, ch. 5). Jāda-Bharata's hermitage was situated on the Kākaveni river on the north of Redigrāma, and that of Pulaha in the latter village (*Archāvatara-sthala-vaibhava-darpaṇam*). For the description of Śālagrāma and the holy stones called Śālagrāma (see Oppert's *On the Original Inhabitants of Bhārata-varsha or India*, pp. 337-359; Wilford's *Ancient Geography of India in Asia. Res.*, XIV, p. 414; *Brahma-vaivartta P.*, ii, ch. 13). See *Mukti-nātha*.

**Śālagrāmi**—The river Gaṇḍak, especially that portion of it which is within half a mile of Mukti-nātha, the bed of which abounds with sacred stones called Śālagrāma see; *Mukti-nātha* (*Barāha P.*, ch. 144). It is also called Kāli.

Sālatura—The birth-place of Pāṇini, the celebrated grammarian (Hsuen Tsiang in Beal's *RWC*, vol. I, p 114 note, but see Rām Dās Sen's *Pāṇini* in the *Aitihāsika Rahashya*, and Weber's *History of Indian Literature*, p 218) It has been identified by Cunningham (*Anc. Geo.*, p 57) with the village of Lahor (Lahul of G. Bühler's *Brahma Alphabet*, p 23) to the north-west of Ohind in the Panjab. It was situated within the ancient country of Gandhāra. Pāṇini flourished between the eighth and ninth centuries before the Christian era (Rajanikānta Gupta's *Pāṇini*). According to Dr Bhandarkar also, Pāṇini flourished in the beginning of the seventh century before the Christian era, if not earlier. But in the *Indian Antiquary* (vol. I, p 302), it is said that Pāṇini lived at the time of Pushpamitra, King of Magadha (178 to 142 B.C.). Professor Max Müller supposes that Pāṇini lived in the middle of the fourth century B.C. (*History of Ancient Sanskrit Literature*, pp 245, 301), but Professor Goldstucker refutes this view in his *Pāṇini*, and has proved that Kātyāyana, the author of the *Vārtikas*, lived later than Pāṇini, and Patañjali, the author of the *Mahābhāṣya*, lived later than Kātyāyana. Pāṇini must have preceded Vyādi by at least two generations, the latter was the author of the grammatical work called *Saṅgraha*. Pāṇini was also called Dakshayaya, his mother's name being Dakshi (Goldstucker's *Pāṇini*).

Sallarāja-tīrtha—The place where the Indus falls into the ocean (*Mahābhārata*, Vana, ch 82, *Padma P.*, Svarga, ch XI). Sallarāja is another name for Baruna (*Mbh.*, Udyoga, ch 97).

Sālivāhanapura—Pattana (see *Pratishtāna*)

Salmall-dvīpa—Chalda Chalda appears to be a corruption of Salmali dvīpa. Perhaps the rivers Nīpti and Bitishnū are the Euphrates and Tigris respectively (*Brahman la P.*, ch 33) Mesopotamia or Assyria

Salva—It was also called Martikkavata. It was near Kurukshetra (*Mbh.*, Virāṭa, ch 1) It was the kingdom of the father of Satyavāna, the husband of the celebrated Sāvitrī (*Mbh.*, Vana P., ch 282). Its king was Śāli who attacked Dhāravati. It comprised portions of the territories of Jodhpur, Jaipur and Alwar. See Martikkavata and Salvapura

Salvapura—Alwar (Cunningham, *Arch S Rep.*, vol XX, p 120, *Matsya Purana*, ch 113, *Harivamsa*, Vishnu, ch 54). It was also called Saubhanagara, the capital of Rāja Śālva, who was king of the country called Martikkavata, he was killed by Kṛishna (*Mbh.*, Vana P., ch 14). See Martikkavati. The Bhaulingis of Pāṇini, the Bolingi of Ptolemy, were a branch of the Śālavas. They lived on the western slope of the Aravali mountain (McCrindle's *Ptolemy*, p 163).

Samādhī-giri—Same as Samida-giri.

Sāmalanātha—Samo as Syāmalanātha (*Matsya P.*, ch 22)

Samangad—Same as Samugad.

Sāmantakaṭa—Adam's Peak in Ceylon (*Upham's Rājātakī*, pt 1)

Samanta-pañchaka—Same as Kurukshetra.

Samatata—East Bengal (*Brihat samhitā*, ch xiv) Lower Bengal (Dr Bloch's *Arch S Rep.*, 1902, in the *Supplement to the Calc Gaz.*, Sept 17, 1902, p 1303 *Devi Purāna*, ch 46) The Delta of the Ganges and the Brahmaputra (Smith's *Early History of India*, p 249, Cunningham's *Anc. Geo.*, p 501). It was situated to the east of the Bhāgirathī and south of Pundra. Epigraphical evidence, however, shows that Samatata comprised the districts of Comilla, Noakhali and Sylhet (*JASB*, 1915, pp 17, 18). It was conquered by Samudra Gupta (see Allahabad Stone Pillar Inscription of Samudra Gupta in *Corp. Ins. Ind.*, III, p 1). Its capital was Karmmānta, modern Kamta, near Comilla in the district of Tipārā, Bengal (*JASB*, 1914, p 87).

Sambalaka—See Semulapura.

Śāmbapura—Multan on the river Chandrabhāgā (Chinab) (*Bhavishya P.*, Brahma Parva, pt. I, ch. 140, v. 3; and *Arch. S. Rep.*, v, pp. 114 ff.). It was founded by Śāmba, son of Krishṇa.

Sambhalagrāma—A village near Moradabad in the district of Rohilkhand, eighty miles to the east of Delhi, where Vishṇu would incarnate as Kalki, the ninth Avatāra (*Bhāgavata P.*, XII, ch. 2, v. 18; *Kalki P.*, ch. 2; and *Archāvatara-sīhala-vaibhava-darpaṇam*). It is the Sambalaka of Ptolemy (McCrindle's *Ptolemy*, p. 133). According to Col. Yule, Sambhal is Northern Rohilkhand (*Ind. Ant.*, III, p. 115).

Sambheda—A place of pilgrimage at the mouth of the river Sindhu or Indus (*Amarakosha*, Pātāla-varga).

Śambūka-āśrama—Ramtek, north of Nagpur in the Central Provinces, where Śambūka, a Śūdra, performed asceticism, for which reason he was killed by Rāmachandra. Hence it may be identified with the Śaibala-giri, a mountain mentioned in the *Rāmāyaṇa*. (Uttara, ch. 75). At the time of Kālidāsa, the author of the *Meghadūta*, it was known by the name of Rāmagiri (*Meghadūta*, pt. I, v. 1). See Śaibala-giri and Rāmagiri.

Samet-Śikhara—The Pārasnāth hill in the district of Hazaribagh in the Behar province, two miles from the Isri station in the Grand Chord Line of the E. I. Railway, the holiness of which is held in great estimation by the Jainas. It is the eastern country of Jaina worship as Mount Abu is the western one. Pārvanātha, the twenty-third Tīrthaṅkara of the Jainas, died here at the age of one hundred years. Pārvanātha was the son of Aśvasena, king of Benares, by his Queen Bāma. He was born 250 years before Mahāvīra at Bhelupurā in Benares. His followers were called the Śvetambaras as the followers of Mahāvīra, the twenty-fourth and last Tīrthaṅkara, were called Digambaras (Prof. Jacobi's *Kalpa-sūtra* in *SBE.*, vol. XXII, p. 271). The hill was the scene of nirvāṇa of no less than nineteen of the twenty-four Tīrthaṅkaras. Same as Samida-giri and Malla-parvata. For the names of the 24 Tīrthaṅkaras of the Jainas, see Śrāvasti. The five holy places of the Jainas are Śatruñjaya, Girnar, Abu, Astāpada (see Prabhāsa) and Sametaśikhara, but the *Indian Antiquary* (vol. II, 1872, p. 354) has Chandragiri in the Himalaya instead of Astāpada.

Samida-giri—Same as Samet-Śikhara. Perhaps Samidagiri or Sammidagiri is a variation of Samādhi-giri (or Śikhara) as 19 Tīrthaṅkaras obtained Nirvāṇa on this hill.

Samugad—Fatehabad, nineteen miles east of Agra (Bernier's *Travels*, p. 43), where Aurangzeb defeated Dara. Samugad is a corruption of Samanagara.

Sāñchi—Same as Śānti.

Sandhyā—The river in Sindh in Malwa, a tributary of the Yamunā (R. K. Roy's *Mbh.*, Sabhā, ch. 9, p. 282 n.).

Sāṇḍilya-āśrama—1. Chitai-mandārpur in the district of Faizabad in Oudh was the hermitage of Rishi Sāṇḍilya, the celebrated author of the *Sāṇḍilya-sūtras*. 2. Śāradā (see Śāradā).

Saīgala (of the Greeks)—Same as Śākala (Cunningham's *Anc. Geo.*, p. 180). Dr. Bhandarkar (*Ind. Ant.*, I, 22) and McCrindle (*Invasion of India by Alexander the Great*, p. 348), however, identify it with Śāukala of Pāṇini (*Sūtra*, IV, 2, 75) and place the country between the Hydraotes and Hypasis, probably in the district of Amritsar and towards the hill. Mr. V. A. Smith is also of opinion that the identification of Saigala with Śākala is erroneous; he supposes Saigala was in the Gurudāspur district (*Early History of India*, p. 65 note).

Sāṅgama-tīrtha—Same as Rāmeśvara. See Setubandha.

Sāṅgamerava—1 A town in Konkana, about 20 miles north-east of Ratnagiri. It was the capital of a Chalukya prince Somadeva (see Parasurāma-kshetra). 2 It is a Lingayet place of pilgrimage on the confluence of the Malaprabhā and the Kṛishnā (Bomb Gaz., vol XXIV, p 119) Basava, the founder of the Lingayet or Jangama sect, died at this place (Wilson's Mack Col., pp 310, 311) 3 A shrine of Śiva at the confluence of the Ganges and Barunī in Benares (Linga P., I, ch 92)

Sañjān—An old village called also Sañjaya in the Thana district, Bombay Presidency. It is the Sindan of the Arab writers. It was also called Shahpur. Shahriar was the first priest of the Parsis to settle there in 716 AD. See Devabandara. It is evidently the Sañjayantinagarī of the Mbh (Sabhā ch 31) conquered by Sahadeva.

Sañjayanti-Nagari—Same as Sañjān.

Sāṅkala—See Sangala (Pāṇini's Ashtādhyayī)

Sāṅkarāchārya—The name of a mountain, at present called Takht-i Suleiman, near Srinagar in Kashmir. On the top of the hill Asoka's son Kunḍala (or Jaloka) built a monastery, now converted into a mosque, where the celebrated reformer Sāṅkarāchārya established Śiva worship. See Gopādri. The old Hindu name of the hill was Sandhumāna-parvata. The temple of the Mahādeva Jyeshṭha Rudra (or Jyeshṭhesvara) was on the top of the mountain (Rājatarangīnī, bk I, v 124)

Sāṅkara-Tīrtha—In Nepal, immediately below the town of Patan at the confluence of the Bagmati and the Manimati (Manirohini). Śiva is said to have performed asceticism at this place for obtaining Durgā (Śtavambhu P., ch 4, p 298)

Sāṅkāśya—Sankisa or Sankisa Basantapura, situated on the north bank of the river Ikshumati, now called the Kālī nadi, between Atranji and Kanouj, and twenty-three miles west of Fategarh in the district of Etah and forty five miles north west of Kanouj. In Patañjali's Mahābhāṣya, Sāṅkāśya is said to be four yojanas from Gabidhumat which has been identified with Kudarkot in the Etwa district of the United Provinces (Ep Ind., vol. I, pp 179, 183) It was the capital of Rājā Kusadhvaja, brother of Śiradvaja Janaka, the father of Sītā of the Rāmāyana (Ādi K., ch 70) It was a famous place of Buddhist pilgrimage, as it was here that Buddha descended from the Trayastriṁśa heaven by the ladder of gold, accompanied by the gods Indra and Brahmā. Cunningham supposes that the temple of Bisārī Devī occupies the site of the three staircases (Arch. S Rep., vol. I, pp 271 f.) There is also a stūpa of Aśoka at this place. It was visited by Fa Hian in 415 AD and by Hiuen Tsiang in 636 AD. See Kapitha.

Sāṅkha—1. The river Sank, a tributary of the Brāhmaṇi in the Chutia Nagpur division (Mbh., Vana, ch 83), it is called also Sankhīṇī 2 A place of pilgrimage on the north bank of the Sarasvatī in Kurukshetra near Dvaitavāna (Mbh., Śalya, ch 38)

Sankhīṇī—See Sankha (1)

Sāṅkhodhāra—The island of Baṭi (Beyt), belonging to the province of Guzerat, situated at the south western extremity of the gulf of Cutch. Viśhṇu is said to have destroyed a demon named Sāṅkhāsura at this place and to have delivered the Vedas (Padma P., ch 71, Hamilton's East-India Gazetteer, s v Bata Isle).

Sāṅkukarṇa—The southern portion of Benares (Bṛhat-Nāradīya P., pt II, ch 48, v 20).

Santa-tīrtha—At Guugeśvari ghāṭ in Nepal, where the river Maradārikā joins the Bāchmatī or Bagmatī Pārvati is said to have performed asceticism at this place (Śtavambhu P., ch 5, p 259)

Sânti—Sâñchi, about six miles to the south-west of Bhilsa and twenty miles north-east of Bhupal (Cunningham's *Bhilsa Topes*, p. 181). It is celebrated for ancient Buddhist stupas, constructed according to different authorities in the 5th, 3rd, or 1st century B.C. The great stupa was built about 188 B.C. by a king of the Sunga dynasty (Sir Monier Williams' *Modern India*, p. 130). One of the stupas contained the ashes of Sâriputra and Moggallâna, two of the principal disciples of Buddha (see Nâlandâ and Srâvasti). The railing was constructed in 250 B.C., and the gate in the 1st century A.D. - Dr. Fleet, however, considers that the ancient name of Sâñchi is Kâkanâda (*Corp. Ins. Ind.*, vol. III, p. 31). For a description of the Sâñchi stupas, see Cunningham's *Bhilsa Topes*, p. 183. See Kâkanâda.

Sapâdalaksha—1. Same as Sâkambhari, modern Sambhar in Eastern Rajputana (Tawney, *Prabandhachintâmañi*, p. 120; *Ep. Ind.*, II, p. 422). 2. There is also a temple of Sâkambhari in Kumaun. Sapâdalaksha is the Sanskrit form of the modern Sewalik (*Bom. Gaz.*, vol. I, pt. I, p. 157). The corruption of Sapâdalaksha appears to be Sawâlakh (Upham's *Râjâvali*, p. 50), and Sewalikh is the corruption of Sawâlakh.

Sappini—See Giriye (SBE., XIII, p. 254 n.; Gooneratne's *Anguttara Nikâya*, p. 210).

Sapta-dvîpa—The seven dvîpas or insular continents mentioned in the Purânas are Jambu, Plaksha, Salmali, Kuśa, Krauñcha, Saka and Pushkara (*Padma P.*, Kriyâyoga-sâra, ch. I).

Sapta-Gaṇdakî—The seven rivers which unite and form the river Gaṇdak are the Barigar, the Sâlagrâmî or the Nârâyanî, the Svetî-Gaṇdakî, the Marsiangdî, the Daramdî, the Gaṇdî and the Trisûla (JASB., XVIII, p. 762 map).

Sapta-Gaṅgâ—Gaṅgâ, Godâvarî, Kâverî, Tâmrâparnî, Sindhu, Sarayu and Narmadâ are called Saptâ-Gaṅgâ (*Siva P.*, bk. 2, ch. 13).

Sapta-Godâvarî—A place of pilgrimage mentioned in the Purânas situated at Solangipur, sixteen miles from Piṭhapura (Pishṭapura of Samudra Gupta's inscription), one of the stations of the East Coast Railway, not far from Râjamahendri in the Godâvari district (*Mbh.*, Vana P., ch. 85; *Padma P.*, Svarga, ch. 19). According to some writers the seven mouths of the Godâvari were called by this name (*Râjatarangiñi*, bk. viii, s. 34449—Dr. Stein's trans., vol. ii, p. 271 note).

Saptagrâma—Sâtgâon, an ancient town of Bengal near Magrâ in the district of Hughly; it is now an insignificant village consisting of a few huts. It was a great emporium of commerce and the capital and port of Râdhâ at the time of the Romans, who knew it by the name of *Ganges Regia*. It was also the capital of Western Bengal at the time of the Mahomedans (Lane Poole's *Mediaeval India under Mahomedan Rule*, p. 164). It was situated on the Ganges. The recession of the Ganges in 1630 A.D. and the rise of Hughly into a royal port caused its ruin (see my *Notes on the History of the District of Hughly or the Ancient Râdhâ* in JASB., 1910). Formerly Saptagrâma implied seven villages Bânsberia, Kriṣṭapura, Bâsudevapura, Nityânandapura, Sibpur, Sambachorâ and Baladghâti. For the life of Zaffer Khan, the conqueror of Saptagrâma, see JASB., XV (1847), p. 393. Ptolemy says that Gange was the capital of the Gangaridai. The Ganga-ridai were evidently the Gaṅgâ-Râdhîs or the inhabitants of Râdhâ, who lived on the west bank of the Ganges, the eastern boundary of Râdhâ being the Ganges and hence Gange is evidently Saptagrâma; it is the "Port of Ganges" of the *Periplus of the Erythræan Sea*, the sea being then closer to Saptagrâma than it is at present, hence Saptagrâma was the capital of Râdhâ in the 1st or 2nd century of the Christian era (see JASB., for 1810). Saptagrâma was visited

by Ibn Batuta in 1346 A.D. He calls it by the name of Sudhāwān which he describes as a large place 'on the shore of the great sea,' but says it was close to the junction of the Ganges and the Yamunā (evidently at Triveni). According to him, Saigāon was not only a port, but the residence of Fakruddin, the then Sultan of Bengal (*Ind Ant*, III, p 210). Merchants from various parts of India as Kaluṅga, Tīrīlārga, Gujerat etc used to come to Saptagrāma for trade (*K Ch*, pp 196, 229, Schoss's *Periplus* p 26, McCrindle's *Ptolemy*)

Sapta-Kauśikā—See Mahākauśikā.

Sapta-Konkaṇa—The following territories in the Malabar coast were called the seven Koukanas Kerala, Tulu, Govardhātra, Koukana proper, Karahāṭaka Barālāṭṭā and Bābara (Wilson, *As Res* XV p 47, Dr Stein's *Rajatarangini*, vol I p 136) See Parasurāma-kshetra.

Sapta-Kulachala—The seven principal mountains, which are Mahendrā, Malaya, Sahya, Suktumāna Gundhamādāna Bindhyā and Pāripātra For the Gundhamādāna, the *Matsya P* (ch 111) has Rikshāvāna and the *Agni P* (ch 118) has Hema pārvata

Sapta-Mokshadāpuri—The seven holy towns are Ayodhyā, Mathurā, Māyā, Kāsi Kānchi, Avantī and Dvāravati (*Brihat Dharmma Purāna* Madhya kh, ch 24)

Sapta-Pātāla—See Rasātala.

Sapta-r̥sha—Satara in Mahārāshtra (*Vishnu Samhitā* ch 83)

Sapta-sāgara—The seven seas are (1) *Lāvana* (salt) or the Indian Ocean surrounding Jambu dvīpa or India (*Padma P*, *Kṛiyāyogaśvara*, ch 1) (2) *Kshīra* (inspissated milk) it is a corruption of Shirwan Sea as the Caspian Sea was called (Yule's *Marco Polo*, vol I, p 59 note), and it formed the northern boundary of Śāka dvīpa (*Barāha P* ch 66), (3) *Surd* (wine), it is a corruption of the Sea of Sarain which is another name for the Caspian Sea (Yule's *Marco Polo*, vol II p 494) and it formed the southern or south eastern boundary of Kusa dvīpa (*Brahmānda P*, ch 51, the *Barāha P*, ch 87, has Kohira Sagara instead of Surā), (4) *Ghrīta* (clarified butter), it is a corruption of the Erythræan Sea or the Persian Gulf, and it formed the boundary of Śalmala dvīpa or Chal dia, that is Assyrin (*Barāha P*, ch 89), (5) *Ikehu* (sugarcane juice), Ikehu is another name for the Oxus (*Vishnu P*, pt II, ch 1), here the river is taken as a sea It formed the southern boundary of Pushkara dvīpa (*Barāha P*, ch 89), Pushkara being evidently a variant of Bhushkara or Bokhara, (6) *Dadhi* (curd) or the sea of Aral, Dadhi is the Sanskritised form of Dahi (Dahō) the name of a Scythic tribe which lived in the Upper Jaxartes (*JBBRAS*, vol XXIV, p 548) and evidently on the shores of this lake, it formed the boundary of Krauñčha dvīpa (*Barāha P*, ch 88), (7) *Svādu* juice (sweet water), it is perhaps a corruption of Tchadun, a river in Mongolia, it formed the boundary of or rather flowed through Plaksha dvīpa See my *Rasātala or the Under world* in the *IHO*, vols I ff

Sapta-saila—Yelu mala, a cluster of hills 16 miles north of Cannanore in the Malabar Coast, the first Indian land seen by Vasco da Gama in 1498 (Yule's *Marco Polo*, vol II, p 321)

Sapta-Sarasyata—1 The collective name of seven rivers Kāñchanākshi in Nāmishā ranya, Bisālā in Gaya, Manaurama in Kosala, Oghavati in Kurukshetra, Surenu in Haridvārā, Bimalodā in the Himalaya and Suprabhā in Pushkara (*Mbh*, *Śalva P* ch 39) 2 A place of pilgrimage in Kurukshetra (*Mbh*, *Vana*, ch 83)

Sapta-Sindhu—The Panjab, where the early Aryans, who were afterwards called the Hindus, first settled themselves after their migration to India The seven Sindhus (rivers) are the Irāvati, Chandrabhāgā, Bitasta, Bipāsa Śatadru, Sindhu and Sarasvatī or the Kabul The word Sapta Sindhu of the *Rig Veda* (VIII, 24, 27) is the Hapta Hindu of the *Vendidad*

(I, 73) (*Bhavishya P.*, Pratisarga Parva, pt. I, ch. 5 and Max Müller's *Chips from a German Workshop*, vol. I, p. 83). The ancient Aryans who lived in the Panjab at the time of the *Rig-Veda* were divided into five tribes called the Purus (or Bharatas, afterwards called Kurus) who lived on the north of the Râvî; the Tritsus (called Pañchâlas) who lived on the north and south of the Sutlej; Anus; Yadus and Turvasus (Ragozin's *Vedic India*, p. 323).

Sarabhû—Same as Sarayu (*Vinaya-pitaka*, Chullavagga, 9, 1, 3 and 4 in *SBE.*, XX, p. 301, XXXV, p. 171; *Milindâ-pañha*, 4, 1, 35). It is the Saraboo of Ptolemy.

Śâradâ—Sardi, on the right bank of the Kissen-Gaṅgâ near its junction with the Madhumatî near Kamraj in Kasmir; it is one of the Pîthas where Satî's head is said to have fallen (Gladwin's *Ayeen Akbery*, pt. I, p. 396; Dr. Stein's *Râjatarangiṇî*, vol. II, p. 279; *Skanda P.*, Nagara Kh., ch. 157). Śândilya Muni performed austerities here. For a description of the temple, see Dr. Stein's *Râjatarangiṇî*, vol. II, p. 279. Lalitâditya Muktâpîda, king of Kasmir, having treacherously killed a king of Gauḍa, the Bengalees entered Kasmir on the pretext of visiting the temple of Śâradâ, destroyed the image of Râmasvâmin (Vishnu), mistaking it for that of Parihâsa-keśava left as surety for safety of the king of Gauḍa (Dr. Stein's *Râjatarangiṇî*, vol. I, p. 152). It is called Sarvajña Pîtha in the Śaṅkaravijaya (ch. 16). Śaṅkarâchârya was not allowed to enter the temple till he answered the questions put to him by learned men belonging to various sects.

Śâradâ-Mâṭha—One of the four Mâṭhas or monasteries established by Śaṅkarâchârya at Dvârikâ in Guzerat (see Śriṅgaglî).

Śâraṅganâtha—Its contraction is Śârnâth; same as Mrigadâva (see Mrigadâva). It was at this place that Buddha after the attainment of Buddhahood, preached his first sermon or what is called "turned the wheel of law" (*Dharmachakra*). The Dhamek stupa, according to General Cunningham, was originally built by Aśoka (*Arch. S. Rep.*, vol. 1, p. 112) on the spot where Buddha first preached his doctrine to Kaundinya and four other Brâhmans or as it is called "turned the wheel of law". On the north of the Dhamek stupa there are the ruins of a stupa where Buddha predicted about the future Buddha Maitreya; but according to Hiuen Tsiang the site where he first proclaimed the truths is marked by Asoka's pillar recently discovered, and the Dhamek stupa marks the place where Buddha prophesied about the future Buddhahood of Maitreya. At a spot near the mouth of the river Asi, Buddha converted Yasa and his four friends, Purṇa, Bimala, Gavampati and Subâhu.

Śârasvata—1. The Pushkara Lake near Ajmira (*Vardha P.*, ch. III). 2. Śârasvata or Śârasvatapura was situated on the north-west of Hastinâpura (*Hemakosha*). It was the capital of Bîravarma of the *Jaiminibhârata* (ch. 47).

Śârasvatapura—Same as Śârasvata.

Sarasvatî—1. The river Sarasvatî rises in the hills of Sirmur in the Himalayan range called the Sewalik and emerges into the plains at Ād-Badri in Ambala, and is deemed as one of the most sacred rivers by the Hindus. The fountain from which the river takes its rise was situated at the foot of a *plaksha* tree, and hence it was called Plakshâvatarâna or Plaksha-prasravaṇa and frequented as a place of pilgrimage (*Mbh.*, Ādi P., ch. 172 and *Padma P.*, Svarga, ch. 14; *Rig-Veda*, X, 75). It disappears for a time in the sand near the village of Chalaur and reappears at Bhavânipura. At Bâlchhappar it again disappears but appears again at Bara Khera; at Urnai, near Pehoa, it is joined by the Mârkanda and the united stream bearing still the name of Sarasvatî ultimately joins the Ghaggar (Ghargar) which was evidently the lower part of the Sarasvatî (*Panjab Gazetteer*, Ambala District, ch. 1).

The Ghaggar or Gaggar is believed to have been the ancient Sarasvatī though it is not known how it has lost that name (*JRAS*, 1893, p 51), see Pāvani. The *Mahābhārata* also says that after disappearing, the river appears again at three places, namely at Chamasod-bheda, Śirodbheda and Nāgodbheda (Vana Parva, ch 82) The Sarasvatī is described in the *Rig Veda* as a flowing river, Manu and the *Mahābhārata* speak about its disappearance in the sand at Bināsana-tirtha near Sirsa (*JRAS*, 1893, p 51). In the Vedic period the Sarasvatī was a very large river and it flowed into the sea (Max Müller's *Rig-Veda Samhitā*, p. 46 commentary) The *Rig-Veda* does not even hint about its subterranean course in the Triveni at Allahabad The Kurukshetra Sarasvatī is called the Prāchi or Eastern Sarasvatī (*Padma P*, Uttara Kh, ch 67) The name, however, is specially applied to the Pushkara Sarasvatī, that is the Sarasvatī which with the Loom issues out of the Pushkara Lake (*Padma P*, Śrīṣṭi Kh, ch 18) It falls into the Gulf of Kutch 2 A river near Somnāth in Guzerat now called Raunākshī (see Prabhāśa) It is a small river which rising in Mount Abu runs westward towards the Runn of Kutch from the celebrated shrine of Kōtesvara Mahādeva in the marble hills of Arasoor (Forbes, *Rāsamālā*). It is called Prabhāśa Sarasvatī, and is supposed to be identical with the Prāchi Sarasvatī (*Slanda P*, Prabhāśa Kh, Prabhāśa māhāt, chs. 35, 36) On the bank of this river below an aspen tree near Somnāth, Krishna breathed his last 3 Ara-chosia or Eastern Afghanistan (the district of Kandahar), Sarasvatī being written as Harakhaitī in the Zendavesta It is mentioned as Harauvatish in the Behistun Inscription (Rawlinson's *Herodotus*, II, p 591) It was also called Saukuta, of which the capital is plausibly identified with Ghazni Di Bhandarkar doubtfully derives the name of Arachosia from that of the mountain Rikshoda mentioned by Pāṇini's commentators (*Ind. Ant.*, I, 22) 4 The river Helmand in Afghanistan, the Avestan name of which is also Harakhaitī Hence the three Sarasvatīs of the *Atharva-Veda* are the Helmand, the Indus anciently called Sarasvatī and the Sarasvatī of Kurukshetra (Ragozin's *Vedic India*) 5. The Arghandav in Arachosia according to Hillebrandt (Macdonnell and Keith's *Vedic Index of Names and Subjects*, vol II, p 437) 6 A tributary of the Alakānandā (Gangā) in Garwal (*Agni P*, ch 109, v 17)

Sarasvatī-nagara—Perhaps Sirsa on the Sarasvatī in Kurukshetra, Panjab (*Mbh*, Maushala, ch. 7)

Saravana—1 The birth place of Gosāla Mankaliputra near Śrāvasti He was the head (or founder) of the Ājivakas (Hoernle's *Uvāsagadasā*, Intro, p xiv, Appendix, pp 1, 4) 2 Retakunda the birth-place of Kārttikeya, near Kedāranātha temple in Garwal.

Sarāvati—1 Wilford identifies Sarāvati with the river Bāngangā which passes through the district of Budaon in Rohilkhand (*Asiatic Researches*, vol XIV, p 409; *Padma P*, Svarga (Ādi), ch 3). 2 Fyzabad in Oudh (R L Mitra's *Lalitavistara*, p 9), but Sarāvati appears to be the corruption of Śrāvasti (modern Sahet-Mahet) on the Rāptī (Comp *Rāmāyaṇa*, Uttara, ch 121 with the *Raghuvamsa*, canto XV, v. 97) 3. The river Rāptī on which Śrāvasti is situated (*Raghuvansha*, canto XV). It is the Solomatis of Arrian (McCrendle's *India of Arrian*, p 186) 4 The *Dūyāvadāna* (Cowell's ed. ch. 1) places Sarāvati, both the town and the river, to the south-east of Pūḍravarddhana The river Sarāvati was the boundary between the countries called Prāchya and Udrichya, the former being on its south-eastern side and the latter on its north-western side (*Amarakosha*, Bhūmi-varga)

Sarayu—The Ghagra or Gogra in Oudh The town of Ayodhyā is situated on this river (*Ramāyaṇa*, Bāla K, ch 24) See Kāma-āśrama and Śoṇa. It is evidently the Sarabhu

of the *Milinda-pañha*, (4, 1, 35). The river rises in the mountains of Kumaun and after its junction with the Kálî-nadî it is called the Sarayu, the Ghagra or the Dewâ. According to the *Mbh.* (*Anusásana*, ch. 155) it issues from the Mânasa-sarovara.

Śārikâ—One of the fifty-two Pîthas where Satî's throat is said to have fallen. The temple of Śārikâ Devî is situated on the Hari Mountain, three miles from Śrinagar in Kasmir. It was the hermitage of Rishi Kâsyapa (see Kâsyapapura).

Śarkarâvarttâ—It is perhaps the river Sakri in Bihar which has been incorrectly identified by Mr. Beglar with the Śuktimatî (*Arch. S. Rep.*, vol. VIII, p. 124; *Bhâgavata*, V, ch. 19). Sarkarâ and Varttâ appear to be two distinct rivers (*Devî-Bhâgavata*, VIII, ch. ii).

Sarovara—1. See Nârâyaṇasara. 2. The twelve Sarovaras are:—Manda, Achchhoda, Lohita, Mânasa, Śailoda, Bindusara, Sâyana, Vishuṇupada, Chandraprabhâ, Payoda, Uttara-Mânasa, and Rudrakântâ (*Brahmânda P.*, ch. 51).

Sarpaushadhi-vihâra—Adinzai valley in Buner near the fort Chakdarra on the north of the Swat river, visited by Hiuen Tsiang (Dr. Stein's *Archæological Tour with the Buner Force*, p. 31).

Sarpikâ—A tributary of the Gomatî. According to Lassen it is the same as *Syândika* (*Ind. Alt., Map*). See Syândikâ.

Śarvana-âśrama—Dohthi or the junction of the two streams Marha and Biswa in the subdivision of Akhbarpura, district Fyzabad in Oudh, where according to tradition, Daśaratha, king of Ayodhyâ, killed Rishi-Śarvana or Sindhu, the son of a blind Rishi, mistaking him for an elephant while the latter was filling a pot with water. The hermitage of the Rishi was near the confluence. But the *Râmâyana* (Ayodh. K., ch. 63) places the scene near the Sarayû.

Śaryaṇâvant—Same as Râmahrada (*Rig-Veda*, VII, 2, 5; Dr. Wilson's *Indian Castes*, vol. I, p. 86). It is also written Śaryyaṇâvata.

Śaśasthali—Antraveda, the Doab between the Ganges and the Yamunâ.

Śatadru—1. The river Sutlej; it is also called the Ghaggar or the Ghara, which is the united streams of the Sutlej and the Bias from their junction at Endreesa to the confluence with the Chenab. The Ghara is known to the inhabitants by the name of Nai (*JASB.*, VI, p. 179). According to some authorities the Sutlej was not one of the rivers forming the Pañchanad, but its old bed was the Sotra or Hakra (Ghaggar), which dried up owing to its diversion into the Bias valley. According to Mr. G. Campbell, the Ghaggar is the principal tributary of the Sarasvatî (*Ethnology of India*, p. 64; Drs. Macdonell and Keith's *Vedic Index of Names and Subjects*, II, p. 435). See Sarasvatî. 2. Sirhind in the Panjab (*Mârkand. P.*, ch. 57; Beal's *RIVC.*, I, p. 178).

Satiyaputra—The Tulu country including Mangalore (Asoka's Girnar Inscriptions and

Saubhanagara—Same as Śalvapura

Śaukara-kshetra—Same as Śokara-kshetra

Saundatti—Same as Sugandhavarti

Saurashtra—The Peninsula of Guzerat or Kathiawad, the Syraстreno of Ptolemy. The name was also applied to the country from Sindh or the Indus to Baroach, that is, Guzerat, Cutch and Kathiawar (*Ramayana*, Ādi, ch 13). Saurājya was a synonym of Saurāshṭra (*JASB*, 1873, p 105). Its capital was Balabhi (*Dasakumaracharita*, ch 6). It was governed by the Satraps under Asoka and the Maurya kings, then by the Sah kings from the first century B.C. to the third century A.D., and after them by the Senapatis under the Guptas of Kanouj. Under the Gupta emperors its capital was Bāmanasthali, modern Banthal, before Balabhi became its capital. According to local tradition Mādhavapura in Kathiawar was the place where Krishna was married to Rukmini. Krishna met his death at Prabhūsa Patan near Veraval.

Śauripura—The name given by the Jains to the town of Mathurā (*Uttaradhyayana* in *SBE*, XLV, p 112). The Jaina Tīrthankara Arishṭancemi or Neminatha was born at this place and he died on the Summit of Mount Girnar (*halpa Sutra* in the *Sacred Books of the East*, vol. XXII, p 276). But according to the *Dhulasagara*, a Jaina work, Śauripura and Mathurā are two different towns. Śauri, who succeeded his father Śūra, king of Mathura, removed his capital to a newly built city named Śauripuri, while his younger brother Suvira remained at Mathurā.

Sauriyapura—Same as Śauripura

Sauvīra—It has been identified by Cunningham with Eder, a district in the provinces of Guzerat which was Badari of the Buddhist period at the head of the Gulf of Kambay (*Anc Geo*, p 497). Sauvīra was the Sophir or Ophir (*q.v.*) of the Bible (but see Surpāraka) and Sovira of the *Milinda Pañha* (*SBE*, vol. XXVI, p 269) where it is described as a seaport. According to another writer, Sauvīra was situated between the Indus and the Jhelum hence it was called Sindhu Sauvīra (*Mbh*, Bhishma, ch 9, *Ramayana*, Ādi, ch 13). The *Satruñjaya Māhatmya* places it in Sindhu or Sindh. It appears from the *Agni Purāna* (ch 200) that the river Devikā and from *Bhāgavata P* (v 10) the river Ikshumati flowed through Sauvīra. Dr Rhys Davids places Sauvīra in his Map to the north of Kathiawar and along the Gulf of Cutch (*Buddhist India*, Map facing p 320, and *Bhāgavata*, V, ch 10 I, ch 10, v 36). Alberuni identifies it with Multan and Jahrawar (*Alberuni's India*, vol I, pp 300, 302, see also *SBE*, XIV, p 148 note). See Devikā. Roruka or Roruva was the capital of Sauvīra (*Jātaka*, Cam Ed, vol III, p 280—*Iditta Jātaka*). But these identifications are doubtful. In the *Mārkand P* (ch 57) Sindhu and Sauvīra have been placed in the northern part of India, and mentioned along with Gāndhāra, Madra, etc. Rapson says that the two parts of the compound word Sindhu Sauvīra are often used separately as names having nearly the same meaning, and he identifies it with the modern provinces of Sindh (*Ancient India*, p 168). Dr Bhagavanlal Indrajī says that Sindhu Sauvīra like Akarāvanti are usually found together. Sindhu is the modern Sindh and Sauvīra may have been part of Upper Sindh, the capital of which was Dāttāmitri (*Early Hist of Gujarat* p 36) perhaps from Dāttāmitra (Demetrius) king of Sauvīra (*Mbh*, Ādi ch 141). The identification of Sauvīra by Alberuni with Multan and Jahrawar seems to be correct.

Śeka—The country of Jhajpur south east of Ajmer (McCandlē's *Ancient India as described by Megasthenes and Arrian*, p 138 note). But the *Mahābhārata* (*Sabhā*, ch 31) places it to the south of the Charmanvati (Chambal) and north of Avanti (Ujjin) it can therefore be

identified with North Malwa. It was conquered by Sahadeva, one of the Pāṇḍavas, with Apara Śekā which was evidently on the south of Śeka.

**Semulapura**—1. Semah, near Sambhalpur (Tavernier's *Travels*, Ball's ed., II, ch. 13).

2. Sambalaka of Ptolemy, on the river Koil, in the District of Palamu in the Chota-Nagpur division in Bihar, celebrated for its diamond mines. It is the Soumelpour of Tavernier.

**Semulla**—Chaul (Bhandarkar's *Hist. of the Dekkan*, sec. viii).

**Senakhaṇḍasela**—Kandy (Bishop Copleston's *Buddhism in Magadha and Ceylon*, p. 235).

For the transfer of the tooth-relic from Anurādhāpura, see Mutti Coomara Swamy's *Dāthāvamsa*, Intro., XIX.

**Serendvīpa**—Ceylon.

**Śeshādri**—See Trimala and Tripadi. It is also called Śeshāchala.

**Setavyā**—To-wai of Fa Hian. It has been identified by Prof. Rhys Davids with Satiabia (*Indian Buddhism*, p. 72; Spence Hardy's *Manual of Buddhism*, pp. 88, 347). Mr. Vost identifies it with Basedilā, 17 miles from Sahet-Mahet and six miles from Balarampur (*JRAS.*, 1903, p. 513). It was the birthplace of Kaśyapa Buddha.

**Setikā**—Ayodhyā (Oudh). Setikā is evidently a corruption of Sāketa.

**Setubandha**—Adam's Bridge between India and Ceylon, said to have been built by Rāma with the assistance of Sugrīva for crossing over to Laikā. The island of Rāmeśvaram is the first link in the chain of islets forming the Adam's Bridge. The island contains the celebrated temple of Rāmeśvaranātha, one of the twelve great Liṅgas of Mahādeva, said to have been established by Rāmachandra on his way to Laikā (*Śiva Purāṇa*, I, ch. 38, and *Rāmāyaṇa*, Laikā, ch. 22). Rāmeśvara is also called Saṅgamatīrtha (*Ep. Ind.*, vol. I, p. 368).

**Seunadesa**—The name of the region extending from Nasik to Devagiri in the Deccan. Its capital was Devagiri or Daulatabad (Dr. Bhandarkar's *Early History of the Dekkan*, sec. xiv). The town of Seunapura was founded by Seunachandra I of the Yādava dynasty.

**Shaḍaranya**—Nandī was cursed by Śiva to become a stone; he accordingly became a mountain called Nandī-durga or Nandidroog (Garrett's *Class. Dic.*, s.v. *Nandī*). Vishṇu interceded on his behalf and Śiva ordered Gaigā who was within his matted hair to fall on the mountain and to wash away the fault of Nandī (the river Pälār rises in Nandidroog). Gaigā replied that if she would descend on earth, she wished that Śiva and Vishṇu should have their shrines on the banks of the river, so that she might run between them to the sea. The request was granted. Śiva came to Kañchipura, where he was established by six Rishis. There is a temple of Vishṇu at Vellore on the opposite bank of the river Pälār. The waste country in which these six Rishis dwelt was called Shaḍaranya or "six wildernesses," which in Tamil was called *Aru-cadu*, which in popular language is called Arcot. But *Arcadu* is a Tamil compound of *Al* or *Ar*, the banyan tree, and *Cadu* a forest (see Wilson's *Mackenzie Collection*, p. 50). See Japyesvara.

**Shashṭhī**—The island Salsette, about 10 miles to the north of Bombay. It was originally a stronghold of Buddhism and subsequently of Śaivism as evidenced by the five groups of caves Kanheri, etc. contained therein (Da Cunha's *Hist. of Chaul and Bassein*, p. 189). See Perimuda. It is Shaṭshashṭhī of the inscription (*Bomb. Gaz.*, pt. II, p. 25).

**Sialī**—Tribikramapura, in the district of Tanjore, Madras Presidency, twelve miles south of Chidambara mentioned in the *Chaitanya-Charitāmṛita* (*Archāvatāra-sīhala-vaibhava-darpanam*). It is a corruption of "Śrīkālī; same as Siyālī."

Śtar—Nāthadwār on the Banas, twenty-two miles north-east of Udayapur in Mewar, where the ancient image of Keśava Deva was removed from Mathurā by Rāṇā Rāj Singh in anticipation of Aurangzeb's raid (*Tod's Rajasthān*, vol. I, ch. 19, p. 544; Growse's *Mathurā*, ch. 6).

Siddhapura—1. Siddhaur, sixteen miles west of Bara Banki in Oudh. 2. Sitpur (Sidpur) in the Ahmedabad district in Guzerat, the hermitage of Rishi Karddama and birth-place of Kapila, about sixty-four miles from Ahmedabad (*Datt-Bhūgarata*, IX, 21). Same as Bindu-sara (2).

Siddhiśrama—1. Buxar in the district of Shahabad. Viṣṇu is said to have incarnated as Vāmana (dwarf) at this place. On the bank of a small stream called Thorā, near its junction with the Ganges, on the western side of Buxar, is a small mound of earth, which is worshipped as the birth-place of Vāmana Deva (*Rāmāyaṇa*, Bālakāṇḍa, ch. 29). A fair is held here every year in the month of Bhādra in honour of Vāmana Deva. A fair is also held in honour of Vāmana Deva at Fatwa, situated at the confluence of the Ganges and the Punpun, in the district of Patna, where a large number of people bathe on a festival called Vārunī Dīkṣātī. 2. The hermitage on the bank of the Achchhoda-sarovara in Kashmir (see Achchhoda-sarovara). 3. A sacred place near Dwārakā or in Anartta or Gujarat, where, according to the *Brahmarūpiṇītta Purīga*, the reunion of Kṛishṇa and Rādhikā took place (*Dvārakā-mahātmya*, VIII, ch. 5). See Prabhīsa. 4. A hermitage said to be situated in the Himalaya between Kanchanjanga and Dhavalagiri, on the bank of a river called Mandakini, 14 miles from Namar Bazar (*Rāmāyaṇa*, Kish. K., ch. 43).

Śīla—1. The river Gaṇḍak (Wright's *History of Nepal*, p. 130, note 33). 2. A river in the Rudra Himalaya near the source of the Ganges in Garwal (*Archāratāra-sthala-raibhava-darpāṇam*). 3. The river Jaxartes called Śīla or Silā by Megasthenes in his work (see McCrindle's *Megasthenes and Arrian*, p. 35; Beal's *Record of the Western Countries*, vol. I, p. 13 note). See Śīla.

Śilabhadra-Monastery—It was situated on an isolated hill now called Kāwā-dol in the district of Gaya near the Railway station Bela; the monastery was visited by Hiuen Tsiang (Arch. S. Rep., vol. VIII, p. 48 and vol. XVI, p. 47). For a description of the hill, see JASB., 1847, p. 402. Śilabhadra was the head of the Nālandā monastery when it was visited by Hiuen Tsiang in 637 A.D., and the latter studied the Yogeśvara-Śāstra under Śilabhadra for fifteen months. See Khaṭṭika Parvata.

Śīla-dhāpa—Same as Mahāsthāna (*List of Ancient Monuments in Bengal*).

Śūlahṛī—Same as Śūhṛī (*Tārd Tantra*).

Śīla-Saṅgama—Śīla Saṅgama is a corruption and abbreviation of Bikramāśīla Saṅghārāma, the celebrated monastery founded by Dharmapāla, king of Magadha, about the middle of the eighth century A.D. It was the ancient name of Pātharghāṭā, six miles to the north of Kahalgāon (Colgong) in the district of Bhagalpur, containing the temple of Mahādeva Baṭeśvaranāṭha and rock-cut excavations. Two miles and a half to the south-east of Pātharghāṭā was the capital of Rājā Gandha Mardan called Indrāsan where he built a fort in 88 A.D. (Major Franklin's *Site of Ancient Palibothra*; he quotes Chaura Pañchāśikā by Chaura Kavi as his authority). See Bikramāśīla Vihāra.

Śiphala—Ceylon. The *Dipavānsa* relates the conquest of the island by Vijaya, who came from Lāṭa which has been identified with Rāḍha in 477 B.C. Fergusson identifies Lāṭa with Lāṭa or Guzerat, but Upham says that Vijaya came to Ceylon from the province of

"Lade Desay" in the kingdom of Baīga, which he identifies with Rāḍha Deśa (Upham's *Rājaratnākari*, ch. II, and *Rājāvali*, pt. I.), and this identification is correct (see *JASB.*, 1910, p. 599). Mahendra, son of Aśoka, and his sister Saṅgha-mitrā came to Ceylon during the reign of Devānāmpiya-Tissa and converted the inhabitants of the island to Buddhism (Upham's *Rājaratnākari*, ch. II). See Laṅkā. For the Ceylon coins, see *JASB.*, 1837, p. 298, plate 20.

**Simhapura**—1. It has been identified by Cunningham with Kaṭās or Kaṭāksha, which is sixteen miles from Pindi Dadan Khan on the north side of the Salt range in the district of Jhelam in the Panjab (*Arch. S. Rep.*, vol. II, p. 191). According to Hiuen Tsiang the country of Simhapura bordered on the Indus on its western side; it was a dependency of Kasmir in the seventh century. It was conquered by Arjuna (*Mbh.*, *Sabhā*, ch. 27): It contains a sacred fountain said to have been formed by the tears of Śiva on the death of his wife Satī, to which pilgrims resort every year for the purposes of purification (*JASB.*, XVIII, p. 131). There are remains of ancient temples in Potowar in the neighbourhood of Kaṭās. Traditionally Simhapura is the place where Vishṇu is said to have incarnated as Nṛsiṁha and killed Hiranyakasipu (but see Mūlasthānapura). 2. Siṅgur, in the district of Hugly in Bengal; it was founded by Siṅhabāhu, the father of Vijaya who conquered and colonised Laṅkā. It is situated in Rāḍha, the Lāṭa or Lāṭa of the Buddhists and Lāṭa of the Jainas,—the ancient Sumha (see my "Notes on the History of the District of Hugly" in *JASB.*, 1910, p. 599).

**Sindhu**—1. The river Indus. Above its junction with the Chinab, the Indus was called Sindh (Sindhu); from this point to Aror, it was called Pañchanad; and from Aror to its mouth it was called Mihran (Alberuni's *India*, I, p. 260; *Cal. Rev.*, vol. CXVII, p. 15). For a description of its source see Sven Hedin's *Trans Himalaya*, vol. II, p. 213. It is the Hidhu of the Behistun inscription, Hoddu of the Bible, and Hindu of the Vendidad. 2. The country of Sindh. According to Ptolemy the Ābhiras dwelt in the southern portion of Sindh, and the Mushikas resided in the northern portion. It was the Ābhiras who took away by force the ladies of Krishṇa's household from Arjuna while he was bringing them through the Panjab after Krishṇa's death (*Brahma Purāṇa*, ch. 212). After the death of Menander (Milinda of the *Milinda Pañho*) who reigned over the Panjab, Sindh, and Kabul from 140 to 110 B.C., Mauas the Scythian conquered Sindh and expelled the Greeks from the Panjab. Mauas was succeeded by his son Azas who extended his dominion beyond Jellalabad, and Azilesas, son of Azas, conquered Kabul (Cunningham's *Arch. S. Rep.*, II, p. 54). For the Muhammadan conquest of Sindh and its history and for the downfall of Alor and Brahmanabad (see *JASB.*, 1838, p. 93 and also p. 297; *Ibid.*, 1841, p. 267; *Ibid.*, 1845, pp. 75, 155). 3. The river Kālī-Sindh in Malwa called Dakṣiṇā-Sindh in the *Mahābhārata* (Vana P., ch. 82) and Sindh in the *Meghadūta* (pt. I, v. 30; *Matsya P.*, ch. 113.) The name of India (Intu of Hiuen Tsiang) is a corruption of Sindh. For other Chinese names of India see Breßneider's *Medieval Researches*, II, p. 25. According to Mr. Rapson "India" originally meant the country of the Indus (*Ancient India*, p. 185). 4. A river in Malwa, which rising near Sironj falls into the Yamunā (*Mālatī-Mādhava*, Acts IV, IX). It is the Pūrva-Sindh of the *Devī P.*, ch. 39. 5. Sindhudeśa was the country of the Upper Indus (Anandaram Baruya's *Dictionary*, vol. III, Preface, pp. 20-25).

**Sindhuparṇa**—Same as Dakṣiṇā-Sindh (Barāha P., ch. 85). Perhaps it is an erroneous combination of the words Sindh and Parṇāśā (see *Matsya P.*, ch. 113, v. 23).

**Sindh-Sauvīra**—See Sauvīra (*Matsya P.*, ch. 114).

**Sindimana**—Sehwan on the Indus in Sindh, the Sivisthāna of the Arabs (Cunningham's *Ancient Geography of India*, p. 264).

Sipra—A river in Malwa on which Ujjain is situated

Sirindhra—Sirhind (*Brahmānda P.*, Pūrvā, ch 50) It is the Sirindha of the *Barāha Samhitā* (ch 14) See Śatadru

Śirovana—Talakāda, the capital of the ancient Chela or Chera, forty miles to the east of Scringapatanam in Mysore, now buried in the sands of the Kāverī (*Archaiatara sthala vishvav-darpanam* of Madhura Kavi Śarmā) See Talakāda.

Śitā—I According to Mr Csoma, the Śitā is the modern Jaxartes (*JASB*, 1838, p 282) It rises in the plateau south of Issyk-kul lake in the Thījan shan (McCredie's *Ptolemy*, p 280) Jaxartes is also called Sir Darta, and Sir is evidently a corruption of Śitā and Darta means a river (*Matsya P.*, ch 120) Śitā is also identified with the river Yarkand or Zarafshān on which the town of Yarkand is situated From the names of the places as mentioned in the *Brahmānda Purana* (ch 51) through which the Śitā flows, its identification with the Jaxartes appears to be correct, and the *Mahābhārata* (Bhishma Parva, ch II) also says that it passes through Śākā dvipa See Śilā 2 The river Chandrabhāgā (Chinab), see Lohita sarovara (*Kālidā P.*, chs 22, 82) 3 The river Alakānanda, on which Badarikā-rama is situated (*Mbh*, Vana, ch 145, v 49)

Śitadra—The river Sutlej

Śitambara—Chidambara in the Province of Madras

Śitāprastha—The river Dhabalā or Budha Rāpti Same as Bāhudā.

Śitoda-sarovara—The Sarik kul lake in the Pamir See Chakshu (*Markand. P.*, ch 56) Śivālaya—I Ellora, Ellur or Berulen, forty miles from Nundgaon, one of the stations of the G I P Railway and seven miles from Daulatabad It contains the temple of Ghurmesa or Ghrishnesa or Ghusmesa, one of the twelve great Lingas of Mahādeva mentioned in the Śiva Purana (I, chaps 38, 58) See Amaresvara The Padma Purana and the Śiva Purana (I, ch 58) place the temple of Ghusmesa at Devagiri (Deogiri or Daulatabad) The village Ellora is about three quarters of a mile to the west of the celebrated caves of Ellora (see Ilbalapura and Elapura) A sacred Kunda called Śivālaya, round which the image of the god is carried in procession at the śivaratri festival, has given its name to the place Abalyābā, widow of Khando Rao, the only son of Malhar Rao Hollar, constructed a temple and a wall round the Kunda (*Antiquities of Bidar and Aurangabad Districts* by Burgess) The Brahmanical Cave temple at Ellora called Rāvan hā Khai contains the figures of the Seven Mātṛpkās (divine mothers) with their Vāhanas namely, Chāmundā with the owl Indrāṇi with the elephant, Varāhi with the boar, Vaishnū or Lalshi with Garuda, Kaumāri with the peacock, Mahesvari with the bull and Brāhma or Sarasvati with the goose

Śiva-paura—The country of the Siaposh (Śiva pausa), perhaps the letter 'ra' in paura is a mistake for 'sa' See Ujjānaka (*Matsya P.*, ch 120)

Śivi—According to the *Vessantara Jataka* (*Jataka*, Cam Ed, VI, p 246), the capital of Śivi was Jetuttara which has been identified by General Cunningham with Nāgarā, 11 miles north of Chitor in Rajputana, where many coins were found bearing the name of 'Śivi Janapada' (*Arch Surv Rep*, VI, p 196, *JASB*, 1887, p 74) Hence Śivi may be identified with Mewar (see Jetuttara), it is the Śivikā of the *Brihat Saṁhitā* (ch 14) But see Madhyamika. According to the Śivi Jataka and Mahā Ummagga Jataka (*Jat*, IV, p 259, VI, p 215 respectively) the capital of Śivi was Arīṭhpura which perhaps was also called Dvāravāti (*Jat*, VI, p 214) The story of Usinara, king of Śivi, who gave the flesh of his own body to save the life of a dove is related in the *Mahābhārata* (Vana, chs 130, 131) Both Fa Hian and Hiuen Tsiang place the scene of this story in Udyāna now called the Swat valley. But according to the Mahā Ummagga Jataka the country of Śivi was between the kingdoms of Bideha and Pañchala According to the *Mahābhārata* (Anusās, ch. 32) Śivi

was king of Kāśī. It is also mentioned in the *Daśakumāra-charita* (Madhya, ch. vi). It was conquered by Nakula (*Mbh.*, *Sabhā*, 32). See Arishtapura. Jetuttara is called by Spence Hardy as Jayatura (*Manual of Buddhism*, p. 118). The recent discovery of a steatite relief (now in the British Museum) which represents in a most artistic way the celebrated story of Uśinara, king of Śivi, as given in the *Mahābhārata* (*Vana*, ch. 131) makes it highly probable that the present Swat valley was the ancient kingdom of Śivi. See also the account of Śivika Rājā by Sung Yun (Beal's *Records of Buddhist Countries*, p. 206). It appears, however, that there were two countries by the name of Śivi, one was situated in the Swat valley, the capital of which was Ariṣṭhapura, and the other is the same as Śivikā of Barāhamihira (*Bṛihat-saṃhitā*, ch. XIV, v. 12) which he places among the countries of the south, Śivikā being a pleonastic form of Śivi, the capital of which was Jetuttara, and Jetuttara is evidently mentioned by Alberuni as Jattaraur (*India*, I, p. 302) which, according to him, was the capital of Mairwar or Mewar.

Sivika—See Śivi.

Sivisthāna—Sewan on the right bank of the Indus.

Siyālī—See Siali.

Skanda-kshetra—Same as Kumārasvāmi (*Chaitanya-Charitāmṛita*, pt. II, ch. 9).

Śleshmātaka—Uttara (North) Gokarṇa, two miles to the north-east of Pasupatinātha (q.v.) in Nepal on the Bāgmati (*Śiva P.*, bk. III, ch. 15; *Barāha P.*, chs. 213—216; Wright's *History of Nepal*, pp. 82, 90 note). North Gokarṇa is used in contradistinction to Dakshinā (South) Gokarṇa called Gokarṇa (q.v.) (*Barāha P.*, ch. 216). The *Linga P.* (pt. I, ch. 92, vs. 134, 135) also mentions two Gokarṇas (see also *Svayambhū P.*, ch. 4).

Sobhāvatī-nagara—The birth-place of Buddha or Kanakamuni (*Svayambhu P.*, ch. 6; *Buddhavamsa* in *JASB.*, 1838, p. 794). It has been identified by P. C. Mukerjee with Araura in the Nepalese Terai (see Kapilavastu).

Solomatis—See Sarāvatī (McCredie's *Megasthenes and Arrian*, p. 186).

Somanātha—Same as Prabhāsa (*Agni P.*, ch. 109). It was also called Someśvaranātha (Merutuṅga's *Prabandhachintāmaṇi*, ch. I).

Soma-parvata—1. The Amarakaṇṭaka mountain, in which the river Nerbuda has got its source (Amara-kosha). 2. The southern part of the Hala range along the lower valley of the Indus (*Rāmāyaṇa*, Kishk., ch. 42).

Soma-tīrtha—1. Prabhāsa (see Prabhāsa). 2. A place of pilgrimage in Kurukshetra where Tārakāsura was killed by Kārttikēya, the general of the gods (*Mbh.*, *Śalya P.*, chs. 44, 52; *Śakuntalā*, Act I).

Someśvara—See Somanātha (*Kūrma P.*, ii, ch. 34).

Someśvara-giri—The mount in which the river Bān-Gaṅgā has got its source.

Sona—The river Sone, which has got its source in the Amarakaṇṭaka mountain in Gondwana. It was the western boundary of Magadha. It formerly joined the Ganges at Maner a little above Bankipore, the Western suburb of Patna, from which its embouchure is now sixteen miles distant and higher up the Ganges (Martin's *East. Ind.*, I, p. 11; McCredie's *Megasthenes and Arrian*, p. 187 note; *JASB.*, 1843—*Ravenshaw's Ancient Bed of the Sone*). The Sone and the Sarayu now join the Ganges at Siṅghi or rather between Siṅghi and Harji-Chupra, two villages on the two sides of the Ganges, about two miles to the east of Chirand and eight miles to the east of Chapra. At the time of the *Rāmāyaṇa* (Ādi, ch. 32) the Sone flowed by the eastern side of Rājagrīha, then called Girivraja or Basumatī from its founder Rājā Basu, down the bed of the river Punpun, joining the Ganges at Fatwa. At the time of the *Mahābhārata* it appears to have flowed by the present bed of the Banas which is immediately west of Arrah (*Arch. S. Rep.*, vol. VIII, p. 15).

Śonaprastha—Sonepat (see Kurukshetra). It is 25 miles north of Delhi. See Pāṇiprastha.

**Sonitapura**—The ancient Śonitapura is still called by that name, and is situated in Kumaun on the bank of the river Kedār Gangā or Mandākhī about six miles from Ushāmaṭha and at a short distance from Gupta Kāsi (*Harivamsa*, ch 174) Ushāmaṭha is on the north of Rudra-Prayāga, and is on the road from Hardwar to Kedārnātha. Gupta Kāsi is said to have been founded by Bāna Rājā within Śonitapura. A dilapidated fort still exists at Śonitapura on the top of a mountain and is called the fort of Rājā Bāna. Śonitapura was the capital of Bāna Rājā, whose daughter Ushā was abducted by Aniruddha, the grandson of Krishna (*Harivamsa*, ch 175). It was also called Umāvana (*Hemalosha and Trikāndasesha*). Major Madden says that Kotalgad or Fort Hastings of the survey maps situated at Lohool in Kumaun on a conical peak is pointed out as the stronghold of Bānāsura, and the pandits of Kumaun affirm that Soor on the Jhoom mountain is the Śonitapura of the Purāṇas (*JASB*, XVII, p 582). The *Matsya Purāṇa* (ch 110) says that the capital of Bāna Rājā was Tripura (Teor on the Nerbuda). A ruined fort situated at Damdamā on the bank of the river Punarbhavā, fourteen miles to the south of Dinajpur, is called “Bāna Rājā’s Gad,” and it is said to have been the abode of Bāna Rājā, whence they say Ushā was abducted by Aniruddha, and various arguments are brought in to prove this assertion. But the route of Krishna from Dvārakā to Śonitapura as given in the *Harivamsa* (ch 179) and the description of the place as being situated on a mountain near Sumeru do not support the theory that Damdamā was the ancient Śonitapura. An inscription found in the fort proves that it was built by a king of Gaud of the Kamboja dynasty. Bāna Rājā’s fort in the district of Dinajpur is as much a myth as the *Uttaragogiṇa* (northern cowshed) of Rājā Virāṭa at Kāntanagar in the same district. The Assamese also claim Tejjpur as the ancient Śonitapura. Devikote on the Kāverī in the province of Madras and also Biana, 50 miles south west of Agra, claim the honour of being the site of the ancient Śonitapura. Wilford identifies it with the Mañjupattana (*Asiatic Researches*, vol IX, p 199).

**Sopatna**—See Surabhipattana (*Periplus*, p 46)

**Soreyya**—Not far from Takshasilā (Kern’s *Manual of Ind. Buddhism*, p 104, *SBE*, XX, p 11) Revata lived here, he presided at the Vaisālī Council.

**Sotthivati**—Same as Suktimatī, the capital of Chedi (the Cheti of the Buddhists).

**Sovira**—See Savūra

**Srāvana-beligoḍa**—Srāvana Belgola, a town in the Hassan district, Mysore, an ancient seat of Jaina learning, between the hills Chandrabetta and Indrabetta which contain Jaina inscriptions of the fourth and fifth centuries B.C. On the top of the former is a colossal statue of the Jaina god Gomatesvara. See also Vindhya-pāda Parvata. Bhadrabāhu, the great Jaina patriarch who had migrated to the South with his followers in order to escape the twelve years famine which took place during the reign of Maurya Chandragupta, went to Srāvana Belgola from Ujjayinī, where he died in 357 B.C. Hence it is a very sacred place to the Jainas (*Ind. Ant.*, II, pp 265, 322, III, p 153, Rice’s *Mysore Inscriptions*, Intro., p lxxvi). See Kundapura. Maurya Chandragupta became a Jaina ascetic in the latter part of his life, and he is said to have died at this place (Rice’s *Mysore Gazetteer*, I, p. 287).

**Śrāvasti**—Sahet-Mahet, on the bank of the river Rāpti (ancient Airavati or Achiravati) in the district of Gonda in Oudh. It was the capital of Uttara Kosala, ten miles from Balarāmpur, 58 miles north of Ayodhyā and 720 miles from Rājgir (*Rāmāyana*, Uttara, ch 121). The town was founded by Śrāvasta, a king of the Solar race (*Vishnu Purāṇa*, IV, ch 2, v 13). Rāmchandra, king of Oudh, when dividing his kingdom, gave Śrāvasti to his son Lava (*Vāyu P*, Uttara, ch 26). Śrāvasti is the Sāvatthī or Sāvatthipura of the Buddhists and Chandrapura or Chandrikāpuri of the Jainas. At the time of Buddha, Prasenāditya or Prasenajit was king of Uttara-Kosala and his capital was at Śrāvasti, he visited Buddha while the latter was residing at Rājagrīha (see *Kundagama*). Buddha

converted him to his own religion by preaching to him the *Kumāra-dṛiṣṭānta-Sūtra*. Prasenajit had two sons Jeta and Virudhaka by two wives. Sudatta, called also Anāthapiṇḍika or Anāthapiṇḍada on account of his liberality, was a rich merchant of Śrāvasti and treasurer to the king; he became a convert to Buddhism while Buddha was residing at Sītāvana in Rājgir, where he had gone to visit him. On his return to Śrāvasti he purchased a garden, one mile to the south of the town, from prince Jeta, to whom he paid as its price gold coins (*masurans*) sufficient to cover the area he wanted (see *Jetavana-vihāra*), and built in it a *Vihāra*, the construction of which was superintended by Sāriputra (see Nālandā). Buddha accepted the gift of the Vihāra, to which additions were made by Jeta who became a convert to Buddhism, hence it was called *Jetavana Anāthapiṇḍikārāma* or simply *Jetavana-Vihāra*. The Vihāra contained two monasteries called Gandha-kuṭī and Kośamba-kuṭī which have been identified by General Cunningham. The alms-bowl and begging pot and the ashes of Sāriputra who died at Nālandā (see Nālandā) were brought to Śrāvasti and a stupa was built upon them near the eastern gate. Viśākhā, the celebrated female disciple of Buddha, built here a *Vihāra* called Pūrvārāma which has been identified by General Cunningham with the mound called Orā Jhār, about a mile to the east of Jetavana (see *Bhaddiya*). Buddha resided for 25 years at Jetavana-Vihāra in the Puṇyaśālā erected by Prasenajit (Cunningham's *Stupa of Bharhut*, p. 90; *Arch. S. Rep.*, I, p. 330; *Anc. Geo.*, p. 407). 416 *Jātakas* (birth-stories) out of 498 were told by Buddha at this place. Devadatta, Buddha's cousin and brother of his wife Yaśodharā, who had several times attempted to take away the life of Buddha, died at this place during an attempt he again made on his life (see *Girivrajapura*). Chiñchā, a young woman, was set up here by the Tīrthikas to slander Buddha. The sixteenth Buddhist patriarch, Rahulatā (see *Tāmasavana*) died at Jetavana-vihāra in the second century B.C. Prasenajit was a friend of Buddha, but his son Virudhaka or Viḍudabha who usurped the throne, became a persecutor of the Buddhists. He murdered Jeta, his brother, and he slew 500 youths and 500 maidens of Kapilavastu whom he had taken prisoners, though his mother Vāsabha Khattiyā or Mallikā was the daughter of a Śākyā chief by a slave girl Mahānandā (Spence Hardy's *Manual of Buddhism*, 2nd ed., p. 292, and *Avadāna Kalpalatā*, ch. 11). He was burnt to death within a week as predicted by Buddha. Traditionally Śrāvasti, or as it was called Chandrikāpurī or Chandrapurī, was the birth-place of the third Tīrthaṅkara Sambhāvanātha and the eighth Tīrthaṅkara Chandraprabhānātha of the Jainas. There is still a Jaina temple here dedicated to Śobhānātha which is evidently a corruption of the name of Sambhāvanātha. The names of the 24 Tīrthaṅkaras of the Jainas with their distinctive signs are as follows; 1. Rishabha Deva or Ādinatha (bull). 2. Ajitanātha (elephant). 3. Sambhāvanātha (horse). 4. Abhinandana (monkey). 5. Sumatinātha (Krauñcha or curlew). 6. Padamprabhā (lotus). 7. Supārśva (Svastika). 8. Chandraprabhānātha (moon). 9. Subidhinātha or Pushpadanta (crocodile). 10. Śītalanātha (Śīrvatsa or white curl of hair). 11. Śreyāmśanātha (rhinoceros). 12. Bāsupūjya (buffalo). 13. Bimalanātha (boar). 14. Anantanātha (falcon). 15. Dharmanātha (thunderbolt). 16. Sāntinātha (deer). 17. Kunthunātha (goat). 18. Aranātha (Nandyāvartta). 19. Mallinātha (pitcher). 20. Munisuvrata (tortoise). 21. Naminātha (blue water-lily). 22. Neminātha (conch). 23. Pārśvanātha (hooded serpent). 24. Mahāvīra (lion). The name of Sahet-Mahet is said to have been derived from "Mahāsetṭhi" by which name Sudatta was called, and people still call the ruins of Jetavana as "Set" (*Imperial Gazetteer of India*, vol. XII, p. 127). The inscription of Govindachandra of Kanouj, dated 1128 A.D., sets at rest the question of identity of Śrāvasti with Sahet-mahet, the site of Sahet represents the Jetavana, and that of Mahet the city of Śrāvasti (Dr. Vogel, *Arch. S. Rep.*, 1907-9, pp. 131, 227).

**Suvarnagrama**—Sonārgaon, which is now a collection of insignificant villages, such as Magarpurā, Painam, Goaldi and Āminpur in Bikramapura in the Narainganja sub division of the district of Dacca, is situated on the opposite side of Munshiganja, on the river Dhaléśvari, about 13 miles to the south-east of Dacca. It is the Souanagoura of Ptolemy. It was the capital of Eastern Bengal before Bakhtiar Khilji's invasion in 1203, it was famous for its fine muslins (Dr Wise, *JASB*, 1874, p 83, Ananda Bhatta's *Ballāta charitam*, ch 1, Taylor's *Dacca*, p 106, Rennell's *Memoir*, 1785, p 19). It flourished at the time of Sanaka a Vaisya (merchant) who migrated to Bengal from Rāmgad, forty-five miles to the north-west of Jaipur, in the time of Adisura, king of Bengal, who conferred on him the title of Suvarna Bank. According to Mr Bradley-Birt, the descendants of Lakshmana Sena, after Bakhtiar Khilji's easy victory over him in Nadia, fled to Sonārgaon on account of its secure position and lived there till the time of Danuj Roy, the grandson of Lakshmana Sena, who submitted to Emperor Balin, when the latter went to chastise his rebel viceroy Tughril Khan. Since that date for three or four centuries up to the time of Isha Khan, who lived in the reign of Akbar and who had married Sonā Bibi, the widowed daughter of Chānd Roy, zamindar of Bikrampur, Sonārgaon was the headquarters of Mahomedan rule in Eastern Bengal (For the history of Sonārgaon, see Mr Bradley-Birt's *Romance of an Eastern Capital*, ch III.) On the fall of Sonārgaon, Dacca became the capital of Bengal, during the administration of Islam Khan, Governor of Bengal under Jahangir. In 1704 the capital was removed from Dacca to Murshidabad.

**Suvarnamānasā**—The river Sonā kosi (*Kdlkā P.*, ch 77, *Vishakosa*, 8 v *Kāmarīpa*); see *Mahākauśika*

**Suvarnamukhārī**—The river Suvarnamukhī or Suvarnamulhari on which Kālahasti is situated (see Kālahasti). The name is mentioned in the *Sīra P.*, II, ch 10

**Suvarnarekhā**—1 The river Palāsni which flows by the side of the Girnar hill (see Girinagara) 2 A river in Orissa, which is still called by that name (see Kapisa)

**Suvastu**—1 The Swat river now called by the name of Sihon pedra Nadi (*Mahābhārata*, *Bhishma*, ch IX), the Surstos of Arrian. It is the Subhavastu of Huen Tsiang (see *JASB*, 1839, p 307, 1840, p 474). The united stream of the Panjkoora and the Swat rivers falls into the Kabul river. Pushkarāvati or Pushkalāvati, the capital of Gandhāra or Gandharva desa, stood on this river near its junction with the Kabul river (see *Pushkalāvati*). The Swat river has its source in the fountain called Nāga-Āpalāla 2 Swat (*Pāṇini's Āśtādhyāyī*) Buddhist writers included Swat in the country of Udyāna. The country of Swat is now inhabited by the Yusufzais. It was at Swat that Raja Śivi, or properly speaking, Usmara of the *Mahābhārata* and the Śivi Jātaka, gave his own flesh to the hawk to save the dove. The capital of Śivi of the Śivi Jātaka was Arisṭhapura or Arisṭhapura (*Jātaka*, Cam Ed., IV, p 250). Charbag is the present capital of Swat (*JASB*, 1839, p 311). See Śibi. But according to the *Mahā Ummagga Jātaka* (*Jātaka*, VI, p 215, Cam Ed.), Śivi was between Bideha and Pañchāla.

**Svāmī-tīrtha**—1 See Kumāra-svāmi (*Kūrma P.*, Upari, ch 36, vs 19, 20) 2 In Tirupati in Madras

**Svati**—Same as *Svetī*

**Svayambhunātha**—Simbhunātha, a celebrated place of pilgrimage in Nepal, at the distance of about a mile and a half to the west of Katmandu. It contains a Buddhist Chaitya (typified by a pair of eyes on the crown of edifice), dedicated to Svayambhunātha, a Mānasi or Mortal Buddha. It is associated with Mañjuśrī Bodhisattva who came from Mahā China to Nepal (Wright's *History of Nepal*, pp 23, 78). The Chaitya is situated on the Gopuchchha

mountain, which in the three former Yugas was called Padma-giri, Bajrakūṭa, and Gośriṅga respectively. It contained a sacred lake called Kālīhrada, which was desecrated by Mañjuśrī. The *Svayambhu Purāṇa*, a Buddhist work of the ninth century, gives an account of the origin of the Svayambhunātha Chaitya, and extols its sanctity over all places of Buddhist pilgrimage. According to Dr. Rājendralāl Mitra its author Mañjuśrī lived in the early part of the tenth century (R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 249), Prachandadeva, king of Gauda, became a Buddhist Bhikshu under the name of Śāntikara, and caused the Svayambhunātha Chaitya to be built (*Svayambhū Purāṇa*, ch. VII; *Varāha P.*, ch. 215, v. 38).

Śvēta—See Śveti. (*Śiva P.*, II, ch. 10). See Kāshṭhamāṇḍapa, Mañjupātan and Nepāla.

Śveta-giri—The portion of the Himalaya to the east of Tibet (*Mbh.*, Sabhā, 27; *Matsya P.*, ch. 112, v. 38).

Śvetī—The river Swat in the Panjab (*Rig.-Veda*, X, 75; *Śiva P.*, ch. 10). It was also called Svetā, the Suvastu (*q.v.*) of the *Mahābhārata*.

Śyāmalanātha—Sāmalji in Mahi Kānthā, Bombay Presidency. The temple of Sāmalji is said to have been built in the fifteenth century in an old city (*Padma P.*, Śrīṣṭi, ch. 11; *Antiquarian Remains in the Bombay Presidency*, VIII, p. 237). See Sāmalanātha.

Syāndikā—The river Sai, seven miles south of Jaunpur and twenty-five miles north of Benares (P. N. Ghose's *Travels and Rāmāyaṇa*, Ayodhyā-kāṇḍa, ch. 49).

Śyenī—The river Kane or Ken in Bundelkhand (*Matsya P.*, ch. 113, v. 25). See Kārnāvatī. It is very unlikely that the name of Ken, which is a great river should not be mentioned though it has its source in the same river shed as the Tonse, Paiśunī, etc. Under phonetic rules Śyenī would become Keni or Ken. But see Śuktimatī.

## T.

Tagara—See Dharagara. Dr. Fleet has identified it with Ter (Thair), 95 miles south-east of Paiṭhāna, in the Waldrug district of Hyderabad. Tagara is mentioned in the inscriptions found at Tanna (Thana) and Satara (Conder's *Modern Traveller*, vol. X, p. 286). Dr. Bhagavanlal Indraji identifies it with Junnari in the Poona district (*Early History of Gujarat*); and Rev. A. K. Nairne and Sir R. G. Bhandarkar (*Early History of the Dekkan*, sec. viii, p. 32) with Darur or Dharur in the Nizam's Dominions (*Bom. Gaz.*, vol. I, pt. II, p. 16, note 3). Wilford identifies it with Devagiri or Daulatabad, Dr. Burgess with Roza near Devagiri and Yule with Kulbarga. It has also been identified with Trikūṭa (see Trikūṭa).

Tailaṅga—Same as Teliṅgana.

Tailaparnī—The river Pennair in the province of Madras on which Nellore is situated.

Taittirī—Tartary (*Bhavishya Purāṇa*, Pratisarga Parva, pt. iii, ch. 2, p. 35).

Tājika—Persia, celebrated for its fine breed of horses (Nakula's *Āsvachikitsitam*, ch. 2).

Takka-deśa—Between the Bipāsā and the Sindhu rivers. The Panjab. It was the country of the Vāhikas (*Rājatarāṅgiṇī*, V, v. 150; *Mbh.*, Karna, ch. 44). Same as Mada-deśa (Hemchandra's *Abhidhānachintāmaṇi*), and Āraṭṭa.

Takshaśilā—Taxila, in the district of Rawalpindi in the Panjab. General Cunningham places the site of the city near Shahdheri, one mile north-east of Kālā-kā-serai between Attock and Rawalpindi, where he found the ruins of a fortified city (see Delmerick's *Notes on Archaeological Remains at Shah-ki-Dheri and the Site of Taxila* in *JASB.*, 1870, p. 89; *Arch. S. Rep.*, vol. II, p. 125). St. Martin places it at Hasan Abdul, eight miles north-west of Shah-dheri. Takshaśilā is said to have been founded by Bharata, brother of Rāmachandra, after the name of his son Taksha, who was placed here as king (*Rāmāyaṇa*, Uttara, chs. 114, 201). In the *Divyāvadāna* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 310), however, it is mentioned that Buddha in a former birth was king of Bhadraśilā and was known by the name of

Chandraprabha, he allowed himself to be decapitated by a Brahmin beggar, and since then the town is called Takshasila 'The Kathasantsdgara (bk. VI, ch 27, and Tawney's trans., vol I, p 235) placed it on the bank of the *Bistisā* (Jhelum) Omphi (Amphi), king of Taxilā, submitted to Alexander when he invaded it Asoka resided at Takshasila when he was viceroy of the Panjab during the lifetime of his father (*Asoka avadana*, in Dr R. L. Mitra's *Sanskrit Buddhist Literature of Nepal*, pp 6 f.) Asoka's elder brother Sumina was the viceroy of this place when Bindusāra died. He lost his life in a battle with Asoka, and the latter became king of Mañdrā. It was at one time the capital of Gindhara (Vāndīrisaka Jataka in Dr Rhys Davids' *Buddhist Birth stories*, vol I, p 266, *Sarumbha Jataka* in *Jdt.*, Camb. Ed., vol I, p 217) and a celebrated place of Buddhist pilgrimage. Takshasila contained the celebrated university of Northern India (*Edyorada-Jataka*) up to the first century A.D. like Balabhi of Western, Nalanda of Eastern, Kānchipura of Southern and Dhanakottika of Central India. It was at Takshasila that Panini the celebrated grammarian, (Dr Satis Chandra Vidyābhūṣaṇa's *Buddhadeva*, p 220, Havell's *Ancient and Medieval Architecture of India*, p 140), and Jivaka, the celebrated physician in the court of Bimbisāra (*Mahāvagga*, VIII, 1, 7), received their education. Jivaka was the son of Abhaya by a prostitute named Śūrvī and grandson of Bimbisāra, king of Magadha. While yet an infant, he left Rajagriha to study the art of medicine at Takshasila, where he was taught by Utreya. Most probably Chāṇaki was also educated here (Turnour's *Mahāvastu*, Intro and Hema-chandra's *Sthāvirabhadra*, VIII, p 231, Jacobi's ed.). The teachers charged as fees one thousand pieces of money from each pupil after completing his education (*Jataka*, Camb. Ed., I, pp 137, 145). The Vedas, all the arts and sciences including archery were taught in the university, and people from very distant parts of India came here (Ibid., V, p 246, II, p 60). Takshasila and Benares (*Ibid.* IV, p 149) only possessed Brahmanical universities (for the other universities see Nālandā). The ruins of this famous city are situated at a distance of 26 miles to the north west of Rawalpindi and two miles from Kala kā Serai railway station. The site of this city is now occupied by the villages Sri dheri, Sirkap, Dir sukh and Kaechakot (Arch Surv Rep., vol V, p 60, II, pp 112, 125, *Punjab Gazetteer* Rawalpindi district, Ep 'Ind.', vol IV) Sirkap is the place where Buddha in a former birth cut off his head (Beal's *RWC*, vol I, p 133). One and a half miles to the east of Sirkap at a village called Karmāl are the ruins of a stupa where the eyes of Kunāla, Asoka's son by his queen Padmavati, were destroyed by the machination of his step mother Tishyarakshita (*Kunaldīvaddna* in *Avaddna Kalpalatā*, ch 59, *Duyuruddna*, ch XXVII). Karmāl is a corruption of Kunāla. At Hasan Abdul, which is 8 miles to the west of Kala kā Serai at the foot of a hill, is the tank of Llapātra Nāga, now called the tank of Bibi Wali or Pañja Sib, surrounded by temples (Cunningham's *Arch S Rep.*, II, p 135). Four miles from Sirkap are the ruins of a large building in the form of a quadrangle, surrounded by cells marking the spot on which stood the famous university of Takshasila, where Jivaka studied the science of medicine. The Minālāya stupas are situated at a distance of 14 miles to the south of Rawalpindi. In the first century B.C. Takshasila became the capital of the Kushans after their expulsion from Balkria (see Sākadvipa). Sir John Marshall has discovered an Aramaic inscription carved on a marble column at Taxila. Perhaps the inscription is an evidence of Persian rule on the borders of India under Darius, whose general Scylax made some conquest in 510 B.C. as recorded by Herodotus, or 515 B.C. according to others (Duncker's *Hist. of Antiquity*, p 38), that is 30 years after Buddha's death. Taxila was conquered by Alexander 326 B.C., four years later it became part of the Maurya empire under Chandragupta. In 190 B.C. after

the death of Aśoka, it was conquered by Demetrius and brought under the sway of the Bactrian kings, and it became the capital of a line of Greek princes. Then the Śaka and Palhava kings Maues, Azes, etc., reigned here till about 60 A.D. They were succeeded by the Kushan emperors. The Bir Mound was the oldest settlement, then Sir-kap became the capital of the Greek princes and the Śaka and Palhava kings, and at the time of the Kushans the capital was removed to Sir-Sukh (*Arch. Sur. Rep.*, 1912-13):

**Talakāda**—Talkāda, the capital of Chela or Chera on the Kāveri, thirty miles to the east by the south of Mysore, now buried in the sands of the Kāveri. Same as Sirovana. According to Mr. Rice, the ancient name of Talkād was Tālavananpura (*Ep. Ind.*, vol. III, p. 165). It was the capital of the kings of the Gaṅga dynasty in the 3rd century, and their kingdom extending beyond the southern Mysore country came to be known as Gaṅgavādi Ninety-six thousand. The Gaṅga power was overthrown at the beginning of the 11th century by the Cholas from the Tamil country. The remaining part of the Mysore country was the Hoysala-rājya, the capital of which was Dorasāmudra (*JRAS.*, 1911, p. 815).

**Talavanapura**—See Talakāda.

**Tālikāta**—Same as Talakāda (*Brahmāṇḍa P.*, ch. 49).

**Tamālika**—Tamluk, which evidently is a corruption of Tamalikā, and Tamalikā again is a corruption of Tāmrāliptika. Same as Tāmrāliptī.

**Tamālinī**—Tamluk. Same as Tāmrāliptī.

**Tāmalipta**—Same as Tāmrāliptī. Tāmalipta is a corruption of Tāmrālipta.

**Tāmalipti**—Same as Tāmrālipti. Tāmalipti is evidently a corruption of Tāmrāliptī.

**Tamasā**—1. The river Tonse, a branch of the Sarayu in Oudh, which flowing through Azamgarh falls into the Ganges near Bhulia. It flows twelve miles to the west of the Sarayu. The bank of this river is associated with the early life of Vālmīki (*Rāmāyaṇa*, Bāla, ch. 2). The name of Tamasā is properly applied to the united stream of the Madhu and the Biswi from their confluence at Dhoti. 2. The river Tonse in Rewa in the Central Provinces (*Matsya P.*, ch. 114; *Rāmāyaṇa*, Ayodhyā K., ch. 46). 3. The Tonse, a river in Garwal and Dehra Dun (*Cal. Rev.*, LVIII (1874), p. 193). The junction of the Tamasā with the Yamunā near the Sirmur frontier was a sacred place where Ekavīra called also Haihaya, the progenitor of the Haihaya race and grandfather of Kārttavīryārjunā, was born (*Devī Bhāgavata*, VI, chs. 18-23).

**Tāmasavana**—It has been identified by Cunningham with Sultanpur in the Panjab. Sultanpur is the capital of Kulu, situated at the confluence of the Bias and the Serbari; it is also called Raghunāthpur from a temple dedicated to Raghunātha (*JASB.*, vol. XVII, pp. 206, 207; vol. XVIII, p. 391). According to General Cunningham, the whole of the western Doab-i-Jalandharapīṭha was covered with a thick jungle, from which the monastery took its name of Tāmasavana (*JASB.*, XVII, p. 479). It was at the Tāmasavana convent that the fourth Buddhist synod was convened by Kanishka under the presidency of Vasumitra (Beal's *Introduction to Fa Hian*). According to Hiuen Tsiang and other authorities, the fourth council was convened at Kundalavana monastery in Kashmir, near the capital of that country (Smith's *Early Hist. of India*, 3rd ed., p. 268). Vasumitra was one of the Buddhist patriarchs (for the lives of the 28 Buddhist patriarchs from Mahā-Kāśyapa to Bodhidharma, see Edkins' *Chinese Buddhism*, ch. V, and Index, p. 435): their names are Mahā-Kāśyapa, Ānanda, Sangnavasu, Upagupta, Dṛīkaṭa, Michaka, Vasumitra, Buddhanandi, Buddhamitra, Pārśva, Punayadja, Aśvaghosha, Kapimara, Nāgārjuna, Kamadeva, Rāhulatā, Saṅghanandi, Saṅkayaseta, Kumārada, Jayata, Vasubandhu, Manura (Manoratha), Baklena, Singhlaputra, Basiasita Putnomita, Pradjñātara and Bodhidharma. For the *Theraparamparā* from

Upali, see *Diparamsa* in *JASB*, 1838, p 928. The date of this convention (78 A.D.) at Tilmasavana is said to have given rise to the Śaka era, though Kanishka belonged to the Kushan tribe of the Yuchi or Yuechis (see Śākadvipa). According to some authorities the Śaka era was founded by Vonones (see *Pañchanada*). Asvaghosha wrote his *Buddhacharita* circa in the court of Kanishka. Nigārjuna and his disciples Āryadeva, Pṛśva Charaka and Chandrakīrti were the contemporaries of Kanishka (see *General Introduction to the Records of the Buddhist Religion* by Takakusu, p lix).

Tamolipta—Same as Tāmrālīpti.

Tāmra—The Tāmor (see Maha-kausika).

Tāmrachuḍa-krora—It is perhaps the full name of Korura, the capital of Chera or Kerala (Dāṇḍī's *Mallīla maruta*, Act I) see Korura.

Tāmrālīpta—Same as Tāmrālīpti.

Tāmrālīpti—Tamluk which was formerly on the mouth of the Ganges is now situated on the western bank of the Rupnārāyana, formed by the united stream of the Silai (Sili with) and Dalkisor (Dālikavarī) in the district of Midnapur in Bengal. It was the capital of the ancient kingdom of Sumha (see Sumha) in the sixth century of the Christian era, and it formed a part of the Magadha kingdom under the Mauryas (Smith's *Asoka* p 69). A greater portion of the ancient town has now been inundated by the river. The town is mentioned in the *Mahābhārata* (Bhishma, ch 9, Sahih ch 29) the *Puranas* and the Buddhist works. It was celebrated as a maritime port (*Kathāsaritsāgara* Lumbāṇī XII, ch 11), and an emporium of commerce from the fourth to the twelfth century of the Christian era, the sea having now receded south to a distance of sixty miles. It was from this port that Vijaya is said to have sailed to Ceylon. The only building of any archaeological interest that now exists in the town is the temple of Bargā Bhūmī, mentioned in the *Brahma P* (*Tāmrālīpta Māhāt* and the *K Ch* p 33), which was evidently an ancient *Vihara*, perhaps one of those referred to by Hiuen Tsing transformed not earlier than the fourteenth century, into a dome topped Hindu temple of the Orissa style by an outward coating of bricks and plaster after the expulsion of Buddhism. The image of the goddess appears to be old and is formed of a single block of stone with the hands and feet in mezzo relief. Dāṇḍī, the author of the *Dāsakumaracharita*, who flourished in the sixth century A.D. mentions that a temple of Bindubalsini was situated at Tāmrālīpta (ch 96). In the seventh century, I tsing resided at Tāmrālīpta in a celebrated monastery called Barīhā monastery. The present temple of Hari or Jishnu Nārāyaṇa is said to have been built some 500 years after the destruction of the ancient temple by the action of a river. The ancient temple was situated on the east of that of Bargā Bhūmī. The newly built shrine contains two images of Arjuna and Kṛishṇa. Traditionally, Tamluk was the capital of Mayūradhvaja and his son Tāmrādhvaja who fought with Arjuna and Kṛishna, and hence Tamluk has been identified with Ratnapurī of the *Jaimini Bhāratā*, but the situation of Mayūradhvaja's capital on or near the Nerbuda, as mentioned in that work, makes that identification impossible. Comparison of several manuscripts of the *Brahma Purāṇa* shows that the *Tāmrālīpta mūhulmya* inserted in some of them is an interpolation.

Tamraparni—1 Ceylon of the Buddhists. It is mentioned in the Girnar inscription of Asoka (*JASB*, VII, p 159). 2 The river Tamraparni, locally called Tambaravari or the united stream of the Tambaravari and the Chittar in Tinnevelly which rise in the Agastī kūṭa Mountain (*Bhāgavata P*, X, ch 70, *Raghuvanśa*, IV, v 50, Sowell's *Arch Surv of S India*, I, p 303 Thornton's *Gazetteer* s.v. Tinnevelly). It is celebrated for its pearl fishery. Rishi Agastya is said to have resided on this mountain (see Malaya-giri). The port of Kolka which was at the mouth of this river, now 5 miles inland, is mentioned by Ptolemy (see Pāṇḍya and Kārā), it gave its name to the Kolkhio Gulf or Gulf of Manar.

Tâmravarnâ—The river Tâmbaravari; see Tâmraparnî (2), (*Brahmânda P.*, ch. 49).

Taṅgana—The country stretching from the Râmgaṅgâ river to the upper Sarayû (*Brahmânda P.*, ch. 49; McCrindle's *Ptolemy*, p. 210). It has been identified with Hataka or Ladak (Barooah's *Dictionary*, vol. III, preface, p. 50).

Tanusrî—Tenasserim, the southern division of the province of Lower Burma.

Tapani—The river Tâpti.

Tâpasa—Same as Tâpasâśrama (*Vâyu P.*, ch. 45, v. 129; *Brahmânda P.*, ch. 49).

Tâpasâśrama—Pandharpur in the Bombay Presidency (Barâhamihira's *Brihat-samhitâ*, XIV. v. 15; *Bom. Gaz.*, vol. I, pt. I, p. 511). It is the Tabasoi of Ptolemy. Same as Pâṇḍupura.

Tâpî—The river Tâpti (*Bhâgavata P.*, V, ch. 19). It rises in the Vindhâyâpâda mountain (now called the Satpura range) at the portion called Gonana-giri, and falls into the Arabian Sea. Surat stands on this river.

Tâptî—Same as Tâpî (*Brihat-Śiva P.*, II, ch. 20).

Târâpura—Târâpîṭha, a Siddha Pîṭha, near Nalhati in Birbhûm, Bengal (*Târâ-rahasya*).

Telingana—The country between the Godâvarî and the Krishnâ. McCrindle supposes that Telingana is a contraction of Tri-Kaliingana or Tri-Kalinga (see Andhra and Trikalinga). It is the Satiyaputra of the Asoka inscriptions (*The Buddhist Stûpa of Amarâvatî*, p. 3 by Burgess). It is also called Tiliṅga (*Saura Purâna*; Tawney's *Prabandhachintâmaṇi*, p. 45). In the *Mackenzie Manuscripts*, (in *JASB.*, 1838), the capital of Tilinga-deśa is said to be Kolocondai or Golconda (*JASB.*, VII, p. 128). Its variant forms are Telinga, Telugu and Trilinga.

Tibbat—Same as Bhoṭaṅga and Himavanta. There can be no doubt that Tibet, including Bhutan, carried on trade with Bengal in gold, musk, etc., at least from the 12th century, if not from the 7th to the 16th century A.D. (*JASB.*, 1875, p. 282; Tavernier's *Travels*, bk. III, ch. 15).

Tilaprastha—Tilpat, six miles to the south-east of Toghlakabad and ten miles to the south-east of the Kutb Minar (Col. Yule's *Ibn Batuta's Travels in India*; *Ind. Ant.*, III, p. 116). It was included within Indraprastha, the capital of Yudhishtîra. Shaikh Farid Bukhari built Faridabad near Delhi on the greater part of the old parganah of Tilpat (Elliot's *Glossary*, Beames' ed., II, p. 123). It was one of the five villages demanded by Krishnâ on behalf of Yudhishtîra from Duryodhana. See Pâṇiprastha.

Tilodaka—Tilârâ, a village on the east bank of the Phalgu, visited by Hiuen Tsiang, thirty-three miles to the south of Patna. It is the site of a famous Buddhist monastery.

Tilogrammon—Identified by Col. Yule with Jessore (McCrindle's *Ptolemy*, p. 75). It is a transcription of Tiragrâma (see my "Early Course of the Ganges" in the *Ind. Ant.*).

Timîngila—From its position among the countries of Southern India conquered by Sahadeva (*Mbh.*, Sabhâ, ch. 30; *Brihat-Samhitâ*, XIV, v. 16) and from the resemblance of its name, it may be inferred that Timîngila was the ancient name of Dindigala valley, in the district of Madura, Madras Presidency. It is the Tangala and Taga of Ptolemy.

Tirabhukti—Tirhut (*Devî Purâna*, ch. 64); see Videha. Tirhut is a corruption of Tirabhukti.

Tirisirapallî—Trichinopoly (Dr. Caldwell's *Drav. Comp. Gram.*) See Trisirapalli.

Tirthapuri—A sacred spot on the west of Mount Kailas in Western Tibet, twenty-one miles from Darchin or Gangri, and half-a-day's journey to the north-west of Dulju in the Himalaya, on the bank of the Sutlej. It contains a very hot sulphur spring. Bhashmâsura or Brikâsura is said to have been killed at this place; a heap of ashes is pointed out as the remains of that Asura (*JASB.*, 1848, p. 156; Sherring's *Western Tibet*, p. 284; see also *Bhâgavata*, X, ch. 88). The place of Bhashmâsura's death is also pointed out in a cave called Gupteśvarnâtha Mahâdeva's temple, situated in a hill near Sasiram in the district of Shahabad. Bhashmâsura obtained a boon from Mahâdeva to the effect that whoever should be touched by him upon the head would at once be consumed to ashes. He wanted to try

the efficacy of the boon by touching the head of Mahâdeva himself, the giver of the boon. Mahâdeva fled, pursued by Bhashmâsura and took the protection of Vishnu, who advised the Asura to make the experiment by placing the hand upon his own head instead of upon that of another. He followed the advice, and was at once consumed to ashes. But the story is differently stated in Sherring's *Western Tibet*, p. 285.

**Tomara**—The Tomaras inhabited the Garo Hills in the south western corner of Assam (*Matsya P*, ch. 120, McCrindle's *Ptolemy*, p. 235).

**Tonqa-mandala**—The portion of Drâvida of which the capital was Kâñchipura (*Mackenzie Manuscripts* in *JASB*, 1838, p. 128). It is the same as Fundir mandala of the *Mallikâ-mârûta* (Act I).

**Tosali**—Tosali of the Dhauli inscription of Asoka. It has been identified by Wilford with the Tosala Kosalaka of the *Brahmânâd Purâna* (ch. 51), and simply Kosalaka or Kosala of the *Brihat samhitâ* (*JASB*, 1838, p. 449). It appertained to Dakshina Kosala or Gondwana at the time of Asoka (see *Kosala-Dakshina*). Tosali is the Tosale of Ptolemy. The Konsala gang or Kosala Ganga of Kitoe, which is the name of a tank near the Dhauli hill, confirms the statement that Tosali was the ancient Kośala (*Ibid.* p. 435).

**Traipura**—Same as *Tripriti*.

**Trigartta**—1. The kingdom of Jâlandhara, a part of the district of Lahore. Wilford identifies the place with Tahora. Tahora or Tihora is situated on the river Sutley, a few miles from Ludhiana, where interesting ruins were observed by Captain Wade (*JASB*, vol. VI) Kangara, which is also situated in Jalandhara between the mountains of Champâ (Chambâ) and the upper course of the Bias, is identified by General Cunningham with the ancient Trigartta (*Brihat Samhitâ*, ch. 14, and Dr Stein's *Rajatarangini*, vol. I, p. 81). The *Hemakosha* identifies Trigartta with Jâlandhara. Trigartta means the land watered by the three rivers which are the Râvi, the Bias and the Sutley (*Arch. S. Rep.*, vol. V, p. 148, Pargiter's *Mârkandeya P*, 321, 347 note, *JASB*, 1880, p. 10). From the inscriptions it appears that modern Jâlandhara was the ancient Trigartta (*Ep. Ind.*, I, pp. 102, 116). 2. North Kanara see *Golkarni* (*Bhâgavata P*, X, ch. 79) |

**Trikakud**—See *Trikûta* (*Atharva veda*, IV, 9, 8, Dr Macdonell's *Hist. of Sanskrit Literature*, p. 144).

**Trikalunga**—Same as *Telingana*. Trikalunga is mentioned in the Kumbhi Copper plate inscription in *JASB* (1839, p. 481), which gives the genealogy of the Kalachuri dynasty. But Trikalunga, according to Pliny, comprised the regions inhabited by the Kalingæ, Macro Kalungæ and the Gangarides Kalingæ (Cunningham's *Ancient Geography of India*, p. 519, *JASB*, 1837, p. 286). The Kalingæ were the inhabitants of Kalunga proper, the Macro Kalungæ were the inhabitants of Madhya Kalunga or Orissa and the Gangarides Kalingæ were the Gângâ Radhis or the people of Radha who lived on the banks of the Ganges, their capital being Gângâ or Saptagrama (see *Saptagrama, Sumha and Râdhâ*). It appears that the kings of South Kosala or the Central Provinces were called kings of Trikalunga which evidently included Dakshina Kosala, including the Patna state of the Central Provinces (*Ep. Ind.*, vol. III, pp. 323, 359, *JASB*, 1905, p. 1). According to General Cunningham Tri kalinga or the three Kalungas were the three kingdoms of Dhanakaṭaka or Amarâvati on the Krishnâ, Andhra or Warangal, and Kalunga or Râjmahendri (McCrindle's *Ptolemy*, p. 233).

**Trikûta**—1. A mountain in the south east corner of Ceylon (see *Lankâ*). 2. Trikoṭa, a lofty mountain to the north of the Panjab and south of Kashmir, containing a holy spring, it is the Trikakud of the *Atharva Veda* (Thornton's *Gazetteer*). 3. Trikuṭa was conquered by Raghu (*Raghuvamsa*, IV, v. 59). Trikuṭa has been identified with Junnar; it is the Tagira of Ptolemy, which in Sanskrit is Trigiri or Trikuṭa (*Indian Antiquary*, vol.

VI, p. 75 ; vol. VII, p. 103 ; Bhagavanlal Indraji's *Early History of Gujarat*, p. 57). 4. The Yamunotri mountain (Annandale's *Popular Encyclopedia*, s.v. *Himalaya*).

**Trilinga**—Same as **Telingana**. Vidyādhara Malla, king of Trilinga, is the hero of the *Biddhaśālabhañjikā* by Rājaśekhara who flourished in the 11th or 12th century.

**Trilokanātha**—A celebrated place of pilgrimage situated in Lahul in the Kullu sub-division on the left bank of the Chandrabhāgā river, about 32 miles below the junction of the Chandra and Bhāgā. It is said to be an image of Mahādeva established by the Pāṇḍavas, but in fact it is an image of Avalokiteśvara (*JASB.*, 1902, p. 35). See **Kulāta**.

**Trimalla**—Tirumala, six miles west of Tirupati or Tripati, in the district of North Arcot. The celebrated temple of Bālāji is situated on a mountain called Śeshāchala. The Pāpanāśinī-*Gaṅgā* rises in this mountain. It was visited by Chaitanya (*Chaitanya-Charitāmrīta*, ii, ch. 9 ; *Gaurasundara*, p. 212).

**Trinetreśvara**—Thān, a sacred place of pilgrimage in the Jhālāwar sub-division of Kathiawad (Guzerat), on the bank of the river Uben, where the temple of Mahādeva Trinetreśvara, now called Tarnetar, is situated (*Skanda Purāṇa*, Prabhāsa Kh., Arbuda, ch. 8). It is near the lake or kund called Bhadrakarṇa.

**Tripadī**—Tirupati or Tripati in the district of North Arcot, 72 miles north-west of Madras and at a short distance from the Renigunta railway station ; it is a place of pilgrimage (*Chaitanya-charitāmrīta*). Same as **Veṅkaṭa-giri**. On the top of the Śeshāchala or Veṅkaṭagiri mountain, which is reached after crossing six hills (six miles to the east of Tripadī), is the celebrated image of Nārāyaṇa called Veṅkaṭeśvara or Bālāji Viśvanātha established by Rāmānuja, and at the foot of the mountain are the images of Rāmachandra, Lakshmaṇa and Sītā, who are said to have halted at this place for one night while they were returning home from Laṅkā.

**Tripurā**—1. Tipārā. It was included in Kāmarūpa (*Tārdā Tantra*). It was also called **Kirāta-deśa**. 2. Same as **Tripurī** (*Mbh.*, Bana, ch. 252).

**Tripurī**—1. Teor, on the river Nerbuda, seven miles to the west of Jabbalpur, where Mahādeva is said to have killed Tripurāsura (*Padma P.*, Swarga, ch. 7, and Rapson's *Indian Coins*, pp. 14, 33). The town is said to have been built by the three sons of Tārakāsura. The story of the destruction of Tripura is an allegorical description of the expulsion of the Buddhists by the Śaivas (see *Līṅga Purāṇa*, Pt. 1, ch. 71). It was also called Tripura. It was the capital of Raja Kokalladeva and the Kulachuri Rajas of Chedi in the ninth century of the Christian era. It was also called Chedinagara. According to the *Matsya Purāṇa* (ch. 116), Tripura was the capital of Bāna Rājā, whose daughter Ushā was abducted by Aniruddha, the grandson of Kṛishṇa, hence according to this Purāṇa, Tripura was the ancient Śonitapura. 2. Chedi (*Hemakosha*). The Kalachuri or Chedi Samvat was founded by the Kulachuri Rajas of Chedi in 248 A.D.

**Tri-ṛishi**—The lake called Nynee Tal (Naini Tal) in the United Provinces. The name of Tri-ṛishi is mentioned in the *Skanda Purāṇa*, quoted in *JASB.*, XVII, p. 358. The temple of Nayanā Devī is situated on the bank of the lake.

**Trishṇā**—1. The river Tistā (Martin's *East. Ind.*, iii, p. 369 ; R. K. Roy's *Mbh.*, p. 283 note). 2. The river Tigris in Śalmala-dvīpa (Chal-dia).

**Trishṇapalli**—Trichinopoly, in the Province of Madras. Same as **Triśirapalli**. The Rākshasa Triśira, a general of Rāvaṇa, dwelt at this place (Wilson's *Mackenzie Collection*, pp. 49, 192).

**Triśirapalli**—See **Trishṇapalli** and **Tirisirapalli**.

**Trisrotā**—1. The river Tistā, in the district of Rungpur (*Mbh.*, Sabhā P., ch. 9 ; *Arch. S. Rep.*, XV, pp. 127, 131 ; Martin's *Eastern India*, iii, p. 369 ; *Kalikā P.*, ch. 77). 2. The river Ganges (*Amarakosha*).

**Trisula-Gandaki**—See Trisula-Gangā.

**Trisula-Gangā**—That portion of the river Gandak or Kali-Gangā, which passes through the valley of Noakoṭ in Nepal after its junction with the river Trisula, is known by the name of Trisula-Gangā (*Bardha P.*, ch. 145). It is also called Trisula-Gandaki.

**Tritiyā**—The river Tistā. But this identification is doubtful (see Śīva Purḍa, Sanatkumāra-saṃhitā, ch. 14). It is a river in Gayā, evidently the Tiliyā (*Agni P.*, ch. 116).

**Trivenī**—1. Same as Muktaveni (*Bṛihad-dharma Purḍa*, Pūrva kh., ch. 6). It has been alluded to in the *Pavānadūta* (v. 33). 2. The junction of the Gaṅḍaki, Devikā and Brahmaputri (*Bardha P.*, ch. 144). 3. The junction of the Ganges, Yamunā and Sarasvati at Allahabad (*Bardha P.*, ch. 144). 4. The junction of the three rivers Tāmor, Aruṇ and Sunkośi; it is immediately above Barāha-Kshetra (*JASB.*, 1848, p. 644).

**Tropina (of the Greeks)**—Tripooray, the ancient capital of the king of Cochin in Southern India. But Tropina of Pliny (A.D. 23-79) has been identified with Tripontari or Tirupanatara opposite Cochin (*Bom. Gaz.*, vol. I, pt. I, 533).

**Tryambaka**—Twenty miles from Nasik, a celebrated place of pilgrimage (see Godāvarī). It was visited by Chaitanya (*Chaitanya-charitāmīta*).

**Tukhāra**—Balkh; Bactria of the Greeks and Tokharistan of the Arab geographers (*Mahābhārata*, Sabhā P., ch. 51; *Bṛihat-Saṃhitā*, ch. 16). According to Legge, it has been identified by Eitel with Yuchshe, the country of the Indo-Scythians of the Greek, and Tartars of the Chinese writers, who destroyed the Bactrian kingdom in 126 B.C. and finally conquered the Panjab and other parts of India. Kanishka was originally king of Yuchshe (Leggo's *Fa Hien*, p. 34). According to Dr. Stein, the upper Oxus' valley, including Balkh and Badakshan (Dr. Stein's *Rājatarāṅgiṇī*, vol. 1, p. 136; Layard's *Nineveh*, vol. 1) was called Tukhāra. It was inhabited by the Tocharis of classical writers. Tushāra (or Tukhāra) was celebrated for its fine breed of horses (Nakula's *Asvachikitsitam*, ch. 2). Same as Tushāra.

**Tuljābhavānī**—Tuljapur, four miles from the Khandwa station of the G. I. P. Railway in the district of Nimar (now in the district of Naldurg) in the Nizam's territory (*Bom. Gaz.*, vol. IX, pt. I, p. 549). It is one of the 52 Pithas (Gladwin's *Ayeen Akbery*, p. 396). It is the Bhavāninagara or Tulā-Bhavāninagara of the Śa-karavijaya (ch. 19), and Tuljapura of the *Devī-Bhāgavata P.* (VII, 39). It was visited by Śaikarāchārya. Durga is said to have killed Mahishāsura at this place (*Devī-Bhāgavata*, VII, 38 and Burgess' *Antiquities of Bidar and Aurangabad*, p. 1). The name of the goddess is Mahāsarasyati or Tukai.

**Tuljābhavānīnagara**—Same as *Tuljābhavānī*.

**Tuljāpura**—See *Tuljābhavānī*.

**Tuluṅga**—South Canara.

**Tuluva**—South Canara (*Skanda P.*, Sahyādri Kh.), lying between the Western Ghats and the sea and between the Kalyānapur and the Chandragiri rivers, where Madhvāchārya called also Pūrnaprajña and Madhyamandira, the founder of the Madhvāchāri or Chatuhṣana sect of the Vaishṇavas, was born (see *Uḍipa*). According to Dr. Hultzsch, Tulu is northern Malayalam (*Ep. Ind.*, vol. I, p. 302).

**Tumbura**—A country situated within the Vindhya range (*Vāyu P.*, ch. 45).

**Tundīra-maṇḍala**—Same as *Tonda-maṇḍala*.

**Tungabhadrā**—A tributary of the Krishnā, on which Kishkindhyā is situated. It is formed by the junction of the two rivers Tuṅga and Bhadrā, both of which rise near the south-west frontier of Mysore. The source is called Gaṅgā-Mūla (*Ind. Ant.*, I, p. 212).

**Tuṅgavenī**—The river Tuṅgabhadrā (*Mbh.*, Bhishma, ch. 9).

**Turushka**—Eastern Turkestan (*Garuda P.*, I, ch. 53).

**Tushāra**—Same as Tukhāra (*Matsya P.*, ch. 121).

## U.

Uchcha-Nagara—Bulandsahar; see Barana. (*Ep. Ind.*, vol. 1, p. 379).

Udabhāṇḍa—Same as Uḍakhaṇḍa.

Uḍakhaṇḍa—Chind or Uṇḍ, on the southern bank of the Indus in the Peshawar division of the Panjab (Cunningham's *Anc. Geo.*, p. 52). It is fifteen miles north-east of Attock. It was the capital of Gandhāra and of the Shahiya kings (Dr. Stein's *Rājataranginī*, II, p. 337).

Udaṇḍapura—The town of Bihar in the district of Patna. It was also called Dandapura and Odantapurī or Uḍantapura. The name of Bihāra (town) occurs in the *Dvāvīṁśa Avadāna* (Dr. R. Mitra's *Sanskrit Buddhist Literature of Nepal*, p. 88). It was for some time the capital of the Pāla Rājās of Bengal (*Arch. S. Rep.*, vol. VIII, p. 75). Here still exist the ruins of a fort called the Gad, the palace of the Pāla Rājās, while the building called the Nowrattan was the abode of the Muhammādan Āmil. Gopāla, the founder of the Pāla dynasty (according to Mr. V. A. Smith, 815-60 A.D.), built a great Buddhist monastery in Udaṇḍapura, his capital, Pāṭaliputra being then in ruins. The celebrated Vikramāśilā-vihāra was constructed by king Dharmapāla, son of Gopāla, in the province of Bihar on the top of a hill situated on the right bank of the Ganges in the middle of the eighth century A.D. (see my *Vikramaśilā Monastery* in *JASB.*, 1909, p. 1). On the solitary hill immediately to the north-west of the town of Bihar was situated a celebrated vihāra with a sandal-wood figure of Bodhisattva Avalokiteśvara, which was visited by Hiuen Tsiang in the seventh century. According to the Aiśvarika or Theistic sect of Northern Buddhism, Ādi Buddha is the supreme god; he created by means of *dhyāna* or meditation the five Dhyāni-Buddhas, viz., Vairochana (of white colour), Akshobhya (blue), Ratnasambhava (yellow), Amitābha (red) and Amoghasiddha (green). Each of the five Buddhas created a divine son called Bodhisattva. Amitābha Buddha created, by means of *dhyāna*, Avalokiteśvara Bodhisattva or Simha-nātha-Lokeśvara (whose figure may be mistaken for the figure of Mahādeva), also called Padmapāṇi. He was entrusted with the creation and he created Brahmā, Viṣṇu, Maheśvara and delegated to them the power of creation, preservation and destruction (Hodgson's *Literature and Religion of the Buddhists*, pp. 60, 61). See Nepāla and Uravilva. Titārawa, seven miles to the south-east of Bihar, also contained a Buddhist monastery, the ruins of which may still be observed. Bihar remained the seat of local government till 1541 A.D., when Sher Shah removed the seat of government to Patna, in consequence of which Bihar became deserted and fell into ruins (Elliot's *History of India*, vol. IV, p. 477). The Id-dargā and the tomb of Mūkhdum Shāh also called Sheriff-uddin Ahmedī Phia, who died in 1380, were constructed in the town of Bihar in 1569 A.D., as it appears from an inscription (*JASB.*, 1839, p. 350).

Uḍantapura—See Udaṇḍapura (Ānanda Bhaṭṭa's *Ballā-charitam*, ch. 2).

Udayagiri—A mountain which is five miles east of Bhuvaneśvara in Orissa. It is a spur of the Assia range (ancient Chatushpīṭha) containing many Buddhist sculptures of a very ancient date (*JASB.*, vol. XXXIX). It is separated from the Khaṇḍagiri hill by a narrow gorge. The oldest caves are on Udayagiri hill, ranging from 500 B.C. to 500 A.D. The celebrated caves are the Tiger cave and the Elephant cave, and among the excavations the Rīṇī-nur, which is a two-storied monastery with fine sculptures, is the most celebrated, the Rīṇī being the wife of Rājā Lalāṭa Indra Keśarī (Stirling's *Orissa in Asiatic Researches*, vol. XV). Perhaps the mountain contained the Pushpagiri Saṅghārāma mentioned by Hiuen Tsiang.

Udayanta—Same as Ujjayanta (*Skanda P.*, Prabhāsa Kh., Vastrāpatha-Kshetra-Māhāt., ch. I, v. 16).

Uddayana—Same as Udyāna.

Uddiyāna—Perhaps its corruption is Urain (*Davi P.*, ch. 42); see Ujjayinī (2).

**Udichya**—The country on the north western side of the river Sarāvati (*Amarakosha*, Bhūmi, V)

**Udipa**—In South Canara in the Karwar district, on the river Pāpanāśini, where a Maṭh was established by Madhvāchārya called also Pūrnaprajña, the author of many of the commentaries on the Vedas (see Tuluva) The image of Kṛishna, which is called Udupa Kṛishna in the *Chaitanya-charitāmṛita* (II, 9) and which was visited by Chaitanya, was established there by Madhvāchārya who recovered it from a vessel which had foundered near the coast of Tuluva Madhvāchārya wrote many of his works while residing at this town (A K Dutt's *Religious Sects of the Hindus*, *Chaitanya-charitāmṛita*) He was born in 1199 AD and was educated at Anantesvara (*Literary Remains of Goldstucker*, vol I, p 248) Udipa is evidently a corruption of Udupa (*Bhavishya P*, *Pratisarga P*, pt. III, ch 3, p 35)

**Udra**—Orissa

**Udumvara**—Same as Audumvara, Ordavari of Ptolemy

**Udumvaravatī**—Mentioned in Patañjali's *Mahābhāskya*, see Audumvara

**Udupa**—Same as Udipa

**Udyāna**—Udyāna was situated to the north of Peshawar on the Swat river, but it is probable that it designated the whole hill region south of the Hindu Kush from Chitral to the Indus including Dardistan and portions of Swat and the Yusofzai country, now called the Swat-valley, in short, it is the country about Ghazni to the north west of Kashmir (see Henry Yule's *Marco Polo*, vol 1, p 155) Mangala was the capital of Udyāna it is the Meng ho li of the Chinese travellers Udyāna appertained to the ancient country of Gandhāra or Gandharva desa See Ujjanaka

**Udyanta-Parvata**—It appears to be the Brahmayoni hill at Gaya (*Mahabhrata* Bana P ch 84)

**Ugra**—1 Kerala (*Devī P*, ch 93, Hemachandra) 2 Same as Mahāsthāna (*Padma P* I, ch 42)

**Ujailkanagara**—Jais, twenty miles east of Rai Bareli

**Ujanī**—The ancient town of Ujanī (Ujjayini of the *Brihad-dharma P*, Pūrva, ch 14) comprising the modern villages of Kogrāma, Maugalkot (Maugalakoshṭha) and Ārāl situated in the sub division of Katwa in the district of Burdwan in Bengal It is one of the Pithas It is mentioned by Kavikaukana in his *Chandī* (*Sāhitya-Parishat Patrikā* 1320 p 161, *Trilāndāśeṣa*) and in the *Manasdr bhāshā* Kogrāma was the merchant's quarter and the birth place of Lochandas, the author of the *Chaitanyamangala* whereas Mangalkot contained the king's palace Ichhāṇī is about two miles to the east of Ujanī on the Ajaya

**Ujjainī**—Ujjin, the capital of Avanti or ancient Malwa It is situated on the river Siprā Same as Ujjayini Asoka resided here in 263 BC as the viceroy of his father Bindusāra (Turnour's *Mahāvīra*, ch V) It was the birth place of Mahindra, the son of Asoka The Garddabhilla dynasty—a dynasty named after the most celebrated of its kings, reigned at Ujjayini Garddabhilla offered violence to Sarasvatī, the sister of Kālikāchārya who in revenge uprooted Garddabhilla and established the Śaka kings at Ujjayini Gardda bhilla's son Vikramaditya destroyed the Śakas and inaugurated the Samvat era for which see *Kālikāchāryya kathā*, a Jaina work The commentary of the *Kalpaśūtra* (the celebrated Jaina work) contains the story of Kālikāchārya who changed the Paryushanī Parva to the fourth day (Merutunga's *Theravāhi*, Samayasundara's *Kālikāchāryya kathā* a MS in the Sanskrit College Catalogue, p 27) But there is much conflict of opinion regarding the identity of Vikramaditya and the founder of the Samvat era Dr Bhandarkar, Fergusson, Vincent Smith and other authorities identify him with Chandra Gupta II who was called Vikramaditya He was the son of Samudra Gupta and Dattā, Devī

About 375 A.D. Chandra Gupta II ascended the throne of Ayodhyā, where the seat of government had been removed by his father from Pataliputra, though the latter was still regarded as the official capital. Chandra Gupta (Vikramāditya) conquered the Śaka king Rudra Singh, son of Satya Singh and removed the seat of government to Ujjayinī about 395 A.D. (*Transactions of the Royal Asiatic Society*, vol. 1, p. 211, and a Jaina work named *Buddha Vilāsa* quoted in the same volume at p. 413). Ujjayinī was at that time the capital of the Śaka kingdom comprising Surāshṭra, Malwa, Cutch, Sindh and Koīkan. He was a patron of Buddhism and Jainism, though he himself was an orthodox Hindu, being the worshipper of Śiva according to some, of Viṣṇu according to others. His coins show on the obverse a king shooting a lion with the legend "Mahārājādhirāja Śrī," and on the reverse a goddess seated on a lion with the legend "Sri Simha Vikrama" (Dr. Bhandarkar's *Peep into the Early History of India*, p. 390; Mr. V. A. Smith's *Early History of India*, p. 256). Dr. Hoernle, however, is of opinion that Yaśodharman, the general of the Gupta emperors, assumed the name of Vikramāditya in 533 A.D. after he defeated Mihirakula in the battle of Karura. But Mihirakula was a Hun and not a Śaka. It is said that in the reign of Vikramāditya, flourished the following celebrated persons : Kālidāsa, the author of the *Raghuvamśa*, *Śakuntalā*, etc., Amara Siṅha, author of the *Amarakośa*; Varāhamihira, the author of the *Bṛihatjātaka*, who died about 587 A.D. (*Literary Remains of Dr. Bhau Daji*, p. 108); Vararuchi (called also Kātyāyana), the author of the *Vārttika* and the *Prākritaprakāśa*; Ghṛṭakarpara, the author of the *Yamaka Kāvya*; Dhanvantari, the author of the *Vṛiddha-śusruta Saṃhitā*; Kshapanaka, also called Diṇnāgāchārya, a disciple of the Buddhist patriarch Vasubandhu (see Mallinātha's commentary on v. 14, pt. 1 of the *Meghadūta*) and author of the *Nyāyapraveśa*; Saṅku; and Betālabhaṭṭa, the chronicler. They were called the "nine gems" of the court of Vikramāditya (Dr. Bhau Daji's *Sanskrit Poet Kālidāsa* in R. Ghosh's *Literary Remains of Dr. Bhau Daji*; *Jyotirvidbharaṇa*, ch. 22, v. 10). But these poets lived at different periods, and Kālidāsa lived in the last decade of the reign of Kumāra Gupta (about 445 A.D.) and he died a few years after the death of Skanda Gupta (*JRAS.*, 1909, pp. 731-39). For the history of the Sah kings from Chastana to Rudra Sah, see the *Literary Remains of Dr. Bhau Daji*, pp. 111, 112. In the seventh century A.D. at the time of Saṅkarāchārya, Sudhanva was king of Ujjayinī; he persecuted the Buddhists and obliged them to take refuge in the countries beyond the boundaries of India (Mādhavāchārya's *Śankaravijaya*, chaps. 1 and 5). In the midst of the city stands the celebrated temple of the Mahādeva called Mahākāla of the Purāṇas and Kālapriyanātha of the drama; it is one of the twelve great Liṅgas mentioned in the *Śiva Purāṇa*, (pt. 1, chaps. 38, 46). The shrine is claimed by the Jainas as being built by Avantisukumāra's son (*Sthavirāvalī-charita*, XI, v. 177). Its sanctity is referred to by Kālidāsa in his *Meghadūta* (I, vs. 37, 38). The temple of Mahākāla stands in the centre of an extensive courtyard surrounded by walls. But the image is actually situated within a subterranean chamber which is reached by a subterranean passage, and just overhead is another chamber which contains the image of the Mihādeva Pareśnāth. In front of the courtyard is a porch, the pillars of which are evidently of very ancient date. The temple, however, is a modern one. In the courtyard of the temple is a small reservoir called *Koti-tīrtha* (*Sthavirāvalī-charita*, ch. 22). From the name of Mahākāla, Ujjayinī was called Mahākālavana. Besides the temple of Mahākāla, those of Siddhanātha and Maṅgaleśvara are celebrated. The Chowbis-khām-bhā, which is evidently a gateway supported by 24 pillars of black stone beautifully carved, appears to be a very ancient structure. On the northern side of the town are situated the Kāliyadaha or the ancient Brahma Kunḍa of the *Skanda Purāṇa* and the temple of Kāla-Bhairab at Bhairogad. At a short distance from the Daśāśvamedha Ghāṭ is situated the celebrated place called Añkapāda now called Añkapāt, the hermitage of Sandipāni

Muni where Kṛiṣṇa and Balarāma were taught by the Rishi; at Dāmodara Kū they washed their Takhtas or slates. About two miles to the north of the town Bhatrīhari's *guhā* on the bank of the Siprā, which appears to have been a portion of old town. A low doorway made of stone leads through a subterranean passag various chambers supported on ancient pillars of black carved stone containing inscriptions (see Charanādri). At the temple of Haraśuddhi Devī Vikramāditya used to rub his head every day and offer it to the goddess, which was, however, restored by latter (*Betāla-pañcha-viśatī*). The Gogashehid, an isolated hill in the south-east quarter of the city, is said to have contained the celebrated throne of Vikramāditya exhumed Rājā Bhoja of Dharanagara (*Dvṛtiṇśatputtalikā*). A beautiful bird's eye-view of city is obtained from the top of this hill (*JASB.*, 1837, p. 813—*Observations upon past and the present condition of Ujjain or Oujein* by Lt. Edward Conolly; *Skanda Purāṇa* Avantya-khaṇḍa, Avanti-kshetra-Māhāt.). On the south-western side of the city is the observatory of Rājā Jai Singh of Jaipur now in ruins (for its description, see *Asiatic Researches*, vol. V). This observatory is the first meridian of the Hindu astronomers.

**Ujjānaka**—Ujjānaka is evidently a corruption of Udyāna; it is written as Udyānaka in *Padma Purāṇa* (Svarga, ch. 19), see *Udyāna*. According to some authority it also included Kafristan, the country situated on the Indus, now inhabited by the Siyah I or "black-clad" from their wearing goatskin dresses (*JASB.*, 1859, p. 317). It is mentioned in the *Mahābhāratā* (Anuśāsana, ch. 25). Ouchang of Sung-yun is evidence a transcription of Ujjānaka.

**Ujjayanta**—Mount Girnar, close to Junagar in Kathiawar. It is sacred to Nemīnā the twenty-second Tirthaikara of the Jainas (*Mahābhāratā*, Vana, ch. 88; Hemachanc The temple was repaired by Sajjana during the reign of Siddharāj, king of Pattanā Anahillapattana (Tawney's *Prabandhachintāmaṇi*, p. 96). Ujjayanta is mentioned in work as a synonym of Raivata. See *Girinagara*. In the Rudra-daman inscription of Girnar, Ujjayanta is written as Urjayata (*JASB.*, 1838, p. 340).

**Ujjayint**—1. Same as Ujjaini. 2. Urain, in the district of Monghyr, near Kiul, containing many Buddhist remains. Perhaps Urain is a corruption of Uddiyāna (*Devī P.*, 42). 3. Same as Ujanī (*K. Ch.*, p. 132).

**Ujjihāna**—Same as Ujijyāna (*Bṛihat-Saṃhitā*, ch. 14).

**Ukhala-kshetra**—Same as Śūkara-kshetra; in fact Ukhala is a corruption of Śūkara. is also called Ukala-kshetra (Cunningham's *Arch. S. Rep.*, I, p. 266).

**Umāvana**—Same as Śoṇitapura (*Hemakosha*; *Trikāṇḍaśeṣa*; *Jaimini-bhāratā*, ch. 2 Kotalgad or Fort Hastings in Lohul in the district of Kumaun. It was at this place that Umā, the daughter of Himālaya, performed asceticism to get Mahādeva as husband and here she was married (*Brahmāṇḍa P.*, ch. 43).

**Upa-Baṅga**—The central portion of the eastern part of the delta of the Ganges (*Bṛihat S. hitā*, ch. 14; *Buchanan Records* in the *Calcutta Review*, 1894, p. 2). The country to east of the Bhāgirathī including Jessorā (*Dīvījaya-Prakīśa*).

**Upahalaka**—Same as Kuntala (*Hemakosha*).

**Upamallaka**—Malacca.

**Upaplavya**—Same as Virāṭa (*Mbh.*, Udyoga P., ch. 145).

**Urāga**—Same as Urāsā (*Mbh.*, Bhishma, ch. 9 and Sabhā, ch. 26).

**Uragapura**—Uraiur or Trichinopoli; it was the capital of Pāṇḍya in the sixth cent (*Rīgihuvaznī*, VI, vs. 59, 60). Mallinātha, the celebrated commentator, identifies it with Nagapura which is evidently Nagapatam on the river Kānyakubja (Coleroon); perch Mallinātha's Nagapura is simply a synonym of Uragapura. Uragapura is evidently Argaru of the *Periplus* (Mr. Schoff's edition, p. 46) and its Tamil form is Uraiur

According to Dr. Caldwell, however, Uraiyyur, called also Kori, is almost identical with the modern town of Trichinopoly ; it was the capital of the Cholas who reached the zenith of their power in the 11th century and ruled over the whole Tamil country, including the country of the Pâñdyas, south Travancore (*Dravidian Com. Grammar*, pp. 13, 14). In the *Pavanadûta* (v. 8), it is placed on the river Tâmrâpârnî. It is also called there Bhujaganagara (v. 10).

**Uraiyyur**—Same as Uragapura. At present a suburb of Trichinopoly (*Arch. S. Rep.*, 1907-8, p. 232 ; Caldwell's *Drav. Com. Gram.*, p. 13).

**Uranjira**—The Vipâsâ, the modern Bias ; it is perhaps the Saranjes of Arrian.

**Urasâ**—The Hazara country, between the Bidaspes (Jhelam) and the Indus on the west of Kasmir ; it is the Arsa of Ptolemy and Wu-la-shi of Hiuen Tsiang (Dr. Stein's *Râjataranginî*, i, p. 180). Prof. Wilson identifies it with the valley of Gureiss or Gurez, three days' march from Kasmir, but Dr. Stein identifies Gurez with Daratpuri, the capital of Darada (see Darada). Darada and Urasâ are mentioned as separate countries in the *Matsya Purâna* (ch. 120, v. 46). General Cunningham identifies it with the district of Rash just to the west of Mozafarabad which is on the north-east of Kasmir (*JASB.*, XVII, p. 485).

**Uravilva**—Buddha-Gayâ, six miles to the south of Gayâ. It was here that Buddha attained Buddhahood at the age of thirty-six in 522 B.C. in the 16th year of the reign of Bimbisâra, below the celebrated Pipal tree (*Ficus religiosa*) called also the Bodhitree (Mahâ-Bodha tree of the *Agni Purâna*, ch. 115, v. 37), immediately on the west of the great temple. Fergusson supposes that the great temple was built in the sixth century by Amara Deva (the author of the *Amara-kosha*), one of the nine gems in the court of Vikramâditya who reigned in Malwa from 515 to 550 A.D. (*History of Indian and Eastern Architecture*, p. 69). But Dr. Rajendralal Mitra says that the theory about Amara Deva's having built the temple in the sixth century is founded on Mr. Wilmot's inscription (*Asiatic Researches*, vol. 1), which was a myth, and never had any tangible existence. In his opinion the temple was built in the first century B.C. on the site of Aśoka's vihâra, by two Brahmin brothers whom he supposes to be Śaikara and Mudgaragâmin, the founders of the celebrated monastery at Nâlandâ (*Buddha-Gaya*, pp. 238, 242). The Muchilinda tank, now called Buddha-kundâ, is situated to the south of the temple, but Dr. Rajendralal identifies it with Muchirim to the south-west of the temple. The place where Buddha walked up and down after attaining Buddhahood is marked by a plastered parapet now called Jagamohan (anciently called Chaiikrama : see *I-Tsing* by Takakusu, p. 114), situated almost immediately to the north side of the temple. The rail to the south of the temple is one of the most ancient sculptured monuments in India, being built at the time of Aśoka. The temple is now in charge of a Hindu Mohant, who resides in a monastery near the great temple, which was built by a Mohant named Mahâdeva in the early part of the eighteenth century. The circular slab of chlorite carved in a complicated mystic pattern, now lying in the front room of the temple of Bâgiśvarî, originally an image of Vajrapâni, is supposed to be the Vajrâsana (the diamond throne), on which Buddha sat when he entered into meditation below the Bodhi tree. The temple of Târâ Devî, which is really an image of Padmapâni, the son of the Dhyânî Buddha Amitâbha (see *Udayapura*) is situated close to the great temple (Dr. Mitra's *Buddha-Gaya*). Meghavaraya, the Buddhist king of Ceylon, built a monastery to the north of the Bodhi tree at Buddha-Gaya with the permission of Samudra Gupta about the middle of fourth century A.D. (Smith's *Early History of India*, p. 287).

**Urjagunda**—1. The country of the Urjagundas, who lived near the Daradas, was in the upper part of the Kishengangâ valley in Kasmir, and their capital seems to have been at Gurez (Gares of the Atlas) which appears to be a corruption of Urjagunda (*Matsya P.*,

ch 120) 2 Uragunda is a transcription of Urgenai or the Khanat of Khiva (Vambery's *Travels in Central Asia*, p 339)

**Urumunda-Parvata**—Kankāhī-tīlā, an artificial hill in Mathura where Sānāvāsi the preceptor of Upagupta and the third Buddhist patriarch, resided (Growse's *Mathura*, ch. 6) Upagupta also resided on that hill before he came to Pataliputra at the request of Asoka (*Bodhisattvāradāna-Kalpalatā* in Dr R Mitra's *Sanskrit Buddhist Literature of Nepal*, p 67, *Aradāna Kalpalatā*, chs 71, 72, Rockhill's *Buddha*, pp 164, 170) See Mathura

**Ūśaras**—For the nine Usaras (Usara Kshetras) or its corruption Uhhalas, see *Renuka-tīrtha* **Usinara-Giri**—The Sewalki range or the hills at Hardwar, through which the Ganges forces her way into the plains (*Kathā Sarit Sāgara*, I, ch 3, and Padmanabha Goloshal's *Guide to Travellers in India*) See Śivalaya

**Utkala**—Orissa (*Brahma P*, ch 43) Utkala is a corruption of Ut Kalunga which means north (*Ul*) part of Kalunga Chauduar, situated on the opposite side of Katal across the river, was the ancient capital of Orissa under the Magadha kings. The Kesari dynasty from Yayāti Kesari reigned over Orissa from 474 to 1132 A.D., and the Gangā vamsi kings from Choragaugā to Pratiparudra Deva's son reigned from 1132 to 1332. Chaitanya Mahāprabhu visited Jagannath during the reign of Pratiparudra Dova (1503 to 1524). The capitals of the Kesaris were at Jāipur and Bhuvanesvar, and the capitals of the Gaugāvamsi dynasty were at Katal, Chauduar and Barabati. In the fifth century Orissa was converted to Śaivism from Buddhism during the reigns of the Ke-ari kings and from Saivism to Vaishnavism in the twelfth century at the time of the Gangā vamsi dynasty. See Odra. At the time of the *Mahabharata*, Utkala formed a part of Kalunga (Vana Parva, ch 114), the river Vaitarani being its northern boundary, but at the time of Kālidāsa, Utkala appears to have been an independent kingdom (*Raghuvansc*, IV, v 38). According to the *Tard Tantra*, the southern boundary of Utkala was Jagannāth. Utkala and Kalunga were separate kingdoms at the time of the *Brahma Purana* also (see ch 47, v 7).

**Utpalāranya**—Bithoor, fourteen miles from Cawnpore, where the hermitage of Valmiki was situated. It was at this place that Sitā gave birth to Lava and Kuṇa. It was the site of the celebrated city called Pratishthāna, which was ruled by Pañjā Uttanapāda, the father of Dhruva. It contains a ghāṭ called Brahmavartta ghāṭ. Uttanapāda is also said to have been the king of Brahmavartta, the country between the rivers Sarasvati and Drishadvatī. The remains of a fort here, on the bank of the Ganges, are pointed out as the fort of Rājā Uttanapāda. Utpalavana according to the *Mahabharata* (Vana P, ch 87) is situated in Pañchālā.

**Utpalāvata-Kānana**—Same as Utpalāranya (*Mārland P*, chs 69, 70)

**Utpalavati**—The river Vypar in Tinnevelly (*Mahabharata*, Bhishma, ch 9, Griffith's *Ramayana*, note, *Vamana P*, ch 13)

**Utpaleśvara**—The portion of the Mahānadi in the Central Provinces before its junction with the river Pyri or Pari (*Asiatic Researches*, vol XV)

**Utsavasaṅketa**—See Pushkara (*Mahabharata*, Bhishma, ch 9)

**Uttānkā**—See Rāmgangā in Oudh. Same as *Uttaraga*

**Uttaragā**—The river Rāmgangā in Oudh (Lassen's *Ind Alt*, II, p 524, *Ramayana*, bk II, ch 71) It rises in Kumaun and falls into the Ganges opposite to Kanouj

**Uttara Gangā**—1 The river Sindh in Kashmir 2 Gangābal lake which lies at the foot of the Haramuk mountain in Kashmir and which is considered as the source of the river Sindh (Dr Stein's *Rājatarangini*, vol II)

**Uttarakuru**—The northern portion of Garwal and Hūnadesa, where the river Mandakini and the Chitraratha-kānana are situated (*Aitareya Brāhmaṇa*, viii, 14, 4, *Mbh*, Vana, ch 145). It originally included the countries beyond the Himalaya. It is the Ottorakorra

of Ptolemy. Lassen places it to the east of Kashgar (Griffith's *Rāmāyaṇa*, vol. IV, p. 424). Tibet (*Mbh.*, Bhīshma, ch. 7) and Eastern Turkestan were included in Uttara-kuru (*Rāmāyaṇa*, Kishk., ch. 43). It was situated in the Himalaya (*Jātaka*, Cam. ed., V, p. 167). According to Mr. Bunsen the slopes of the Belur Tagh, a mountain range in Central Asia in the high land of the Pamir in which the great rivers of that region have got their source, are the Uttara-Kuru of the Aryan Hindus. The Belur Tagh is also called the Kiunlun; it forms the northern boundary of Western Tibet and is covered with perpetual snow. It is also called Mustagh, Karakorum, Hindu-kush and Tsunlung (Balfour's *Cyclopaedia of India*, (s.v. *Belur Tagh*). Uttara-Kuru was also called Havarsha. The *Brahmāṇḍa P.* (ch. 48) places it far to the north of India, and mentions that it was bounded on the north by the ocean (v. 53). The name perhaps exists in Korea which appertained to the Uttara-Kuru-dvīpa.

**Uttara-Madra**—Media in Persia. Media is a corrupted form of Mada or Māda which is a corruption of Madra, the Uttara-Madra of the Purāṇas. Media comprised the province of Azerbaijan (the Airyanan-vejo of the Avesta). See Ariana.

**Uttara-Mānasa**—1. The Ganga lake near Nandikshetra at the foot of the Haramukh Peak in Kashmir (Dr. Stein's *Rājatarangiṇī*, vol. I, p. 111 note). 2. A sacred place in Gaya (*Vāyu P.*, ch. III, v. 6); see Phalgu.

**Uttarāpatha**—Comprising Kashmir and Kabul. It is mentioned in the Guserawa inscription (*JASB.*, XVII, pp. 492, 498). See, however, Dr. D. R. Bhandarkar's *Ancient History of India*, Lecture II.

**Uttara-Videha**—The southern portion of Nepal where the town of Gandhavatī is situated (*Svayambhu Purāṇa*, chaps. III, IV; *Sugata-Avadāna* in R. Mitra's *Sanskrit Buddhist Literature of Nepal*).

## Y.

**Yādava-Giri**—Mailkote or Melukote, in Mysore, 25 miles to the north of Seringapatam, where Vetaladeva Ballāla-rāi, a Jaina king of Karnāṭa or properly Dvārasamudra in Mysore, who was afterwards called Vishnuvarddhana, erected a temple of Krishṇa known by the name of Chawalrāi in the twelfth century, after he was converted to Vaishnavism by Rāmānuja (A. K. Dutt's *Religious Sects of the Hindoos* and Dr. Burnell's *South Indian Palaeography*, p. 28). Same as Dakṣiṇa-Badarikāśrama.

**Yajña-Barāha**—A celebrated temple of Barāhadēva in Yajñapura or Jājpur in Orissa.

**Yajñapura**—Jājpur in Orissa on the river Baitaraṇī (*Mahābhārata*, Vana, ch. 114). It is said to have been founded by Rājā Yayāti Keśarī in the sixth century. Jājpur is a contraction of Yayātipura. It was the capital of the Keśarī kings till the tenth century, when the seat of government was removed to Kaṭak by Nṛipa Keśarī. The temple of Biraja at Jājpur is one of the fifty-two Piṭhas where a part of Sati's body is said to have fallen. Brahma is said to have celebrated the horse-sacrifice ten times at Daśāśvamedha Ghāṭ on the bank of the Baitaraṇī river, and hence the place obtained the name of Yajñapura. The four most important places of pilgrimage in the province of Orissa are Chakra-kshetra or Bhuvaneśvara, Śaṅkha-kshetra or Puri, Padma-kshetra or Konārak and Gadā-kshetra or Yājapura. Vishṇu, in order to commemorate his victory over Gayāsura, (the story of the demon being an allegorical representation of the extent of Buddhism in India), left his foot-mark (*Pāda*) at Gaya, his discus (*chakra*) at Bhuvaneśvara, his conch-shell (*Sankha*) at Puri and his lotus (*Padma*) at Konārak (Dr. R. Mitra's *Antiquities of Orissa*, vol. II, pp. 145 and 107; but see Stirling's *Orissa*). There are many colossal images at Jājpur, especially of Kālī, Barāhīnī and Indrāṇī cut into alto-relievo out of blocks of indurated Mugni or chlorite slate rock (Stirling's *Orissa*; *JASR.*, 1838, p. 53). See Gayānābhi.

**Yamunā**—The river Yamunā; it is mentioned in the *Rig-Veda* and the *Aitareya Brāhmaṇa* (VIII, 14, 4; *Rig-Veda*, X, 75).

**Yāmuna**—The portion of the Bāndara-puchchha mountain where the Yamunā has got its source (*Rāmāyaṇa*, Kish., ch. 40; *Mbh.*, Anuśās., ch. 68). It is also called Kālinda-giri on account of which the Yamunā is called Kālindi.

**Yamunāprabhava**—See Yamunotri (*Kurma P.*, II, ch. 37).

**Yamunotri**—A spot in the Bāndara-puchchha (monkey's tail) mountain in the Himalaya where the river Yamunā has its source; it is called Yāmuna and also Kālinda-giri in the *Rāmāyaṇa* (Kish., 40). It has reference solely to the sacred spot where the worship of the goddess Yamunā is performed. The Yamunā rises from several hot-springs, and the spot for bathing is at the point where the cold and warm waters mingle and form a pool (see *Kulinda-desa*). The water of the springs is so hot that rice may be boiled in it. Hanumāna, after setting fire to Laṅkā, is said to have extinguished the fire of his tail by plunging it into a lake enclosed by the four highest peaks of this range, which has since been called Bāndara-puchchha mountain (Fraser's *Himala Mountains*, ch. 26).

**Yashtivana**—Jethian, about two miles north of Tapoban near Supa-tirtha in the district of Gayā (Grierson, *Notes on the District of Gayā*, p. 49) and twelve miles from Rājagṛīha. It is also called Jaktibān (Cunningham, *Arch. S. Rep.*, III, p. 140) and Latthivana. Buddha is said to have displayed many miracles here and converted Bimbisāra, king of Magadha, to Buddhism at this place. Bimbisāra ascended the throne at the age of sixteen; at the age of twenty-nine he became a convert to Buddhism and he died at the age of sixty-five.

**Yaudheya**—Same as *Āyudha* of the travellers of the sixteenth century and *Hud* of the Bible (*Book of Esther*), between the Hydaspes and the Indus (*Garuda Purāṇa*, ch. 55; *Bṛihatsaṃhitā*, ch. 14; and Prinsep's *Indian Antiquities*, vol. I, p. 238). According to Cunningham the Yaudheyas lived on both banks of the Sutlej along the Bhawalpur frontier, which is called Johiyabār (*Arch. S. Rep.*, vol. XIV). Yaudheya is mentioned in Samudra Gupta's inscription in the Allahabad Pillar (*JASB.*, 1837, pp. 973-979).

**Yava-Dvīpa**—The island of Java (*Brahmāṇḍa P.*, Pūrvā, ch. 51). It is said to have been colonised by a prince of Guzerat in 603 A.D. The native chronicles attribute the first attempt at colonisation of the island to Aji-saka, a king of Guzerat in 75 A.D.; he was, however, compelled to withdraw owing to pestilence or some other calamity (Havell's *Indian Sculpture and Painting*). It was also called Suvarṇa-dvīpa of Alberuni's *Zabāj be Java* (Alberuni's *India*, vol. 1, p. 210). According to the Chinese, Java was also called Kalinga (Takakusu's *Records of the Buddhist Religion*, General Introduction, p. xlvi, note). The shrine of Borobudur (Barz Buddha), the most magnificent monument of Buddhist art in Asia, was constructed between 750 and 800 A.D. (Havell's *Indian Sculpture and Painting*, p. 113; *JASB.*, 1862, p. 16).

**Yavana-Nagara**—Junagad, in Guzerat. For a description of the place, see *Notes on a Journey to Girnar* in *JASB.*, 1838, p. 871. See Yavanapura. For the origin of the name of Junagad, see *Bomb. Gaz.*, VIII, pp. 487 f.

**Yavana-Pura**—1. Jaunpura, forty miles from Benares, the capital of an independent Muhammadan kingdom (see the Kathoutiya inscription in *JASB.*, 1839, p. 696, v. 7). It contains the celebrated Atalā mosque built by Sultan Ibrahim in 1418 on the site with the materials of an ancient Buddhist monastery; the Lāl-darwazā mosque built by Bibi Raji, the queen of Sultan Mahmud in 1480; the Jumma Masjid built by Sultan Hossain about 1480; the remains of a fort called the fort of Firoz built in 1360; and an old bridge over the Gumti constructed by Monahur Khan, the governor of Jaunpur, during the reign of Akbar. Jaunpur is said to have been founded in the fourteenth century by Sultan

Feroz of Delhi, who named it after his cousin Fakiruddin Jowna. In the fifteenth century Khan Jahan, vizier of Sultan Mahommed Shah of Delhi, during the minority of the latter's son, assumed the title of Sultan Sharki or king of the East, and taking possession of Bihar, fixed his residence at Jaunpur (Hamilton's *East India Gazetteer*). Jaunpore became the centre of learning at the time of Ibrahim Sharki ; and Sher Shah received his education in one of its colleges. 2. Another Yavanapura is mentioned in the *Mahâbhîrata* (Sabhâ P., ch. 30) as being situated on the south of Indraprastha and conquered by Sahadeva. Perhaps it is the same as Yavana-nagara or Junagad.

**Yayâtinagara**—According to Dr. Fleet Yayâtinagara is the ancient name of Kâtaka in Orissa (*Ep. Ind.*, vol. III, pp. 323-359; *JASB.*, 1905, p. 7; *Pavanadûta*, v. 26).

**Yayâtipura**—1. Jajmau, three miles from Cawnpore, where the ruins of a fort are pointed out as the remains of the fort of Râjâ Yayâti (see Šâkambhari). But the fort is said to have been built by Râjâ Jijat Chandravamsi, one of the ancestors of the Chandels. The temple of Siddhinâtha Mahâdeva is at a short distance from the fort. It was an important place in the tenth or eleventh century before Cawnpore became celebrated as a town (Alberuni's *India*, Dr. Sachau's trans., vol. I, p. 200). 2. Jâjpur in Orissa. See **Yajñapura**; same as **Yayâtipura**.

**Yessaval**—Ahmedabad was founded on the site of the ancient city of Yessaval by Ahmed Shah of Guzerat in 1412 (Thornton's *Gazetteer*). Yessaval is a corruption of Âsâwal or ancient Âsapalli (*Antiquities of Kathiawad and Kachh*, by Burgess; *Bomb. Gaz.*, I, pt. I, p. 170). Ahmedabad was also formerly called Karnavati (Fergusson's *Hist. of Indian and Eastern Architecture*, p. 527).

**Yoni-dvâra**—A sacred place in the Brahma-yoni hill at Gaya, from which the name of the hill is derived (*Padma P.*, Svarga, ch. 19).

**Yoni-Tirtha**—Same as Bhîmâsthâna.

**Yugandhara**—A country near Kurukshetra (*Mbh.*, Virât, ch. 1). It appears to have been situated on the west bank of the Yamunâ and south of Kurukshetra (*Ibid.*, Vana, ch. 128).

**Yuktavenî**—See **Muktavenî**.

PART II  
MODERN NAMES

A

**Abu**—Arbuda parvata, a detached mount of the Aravali range, in the Sirohi State of Rajputana. It was the hermitage of Rishi Vasishtha. It is also one of the five hills sacred to the Jainas, containing the temples of Rishabhanāth or Ādināth, the first Tirthankara, and Nemīnāth, the twenty second Tirthankara.

**Achchhāvat**—Achchhoda sarovara in Kāśmir, six miles from Mārttanda or modern Martan or Bhavan, described by Bāṇabhaṭṭa in the *Kādambarī*. The Siddhasrama was situated on the bank of this lake.

**Adam's Bridge**—Setubandha, between India and Ceylon, said to have been constructed by Rāmachandra with the assistance of Sugriva for crossing over to Laukā.

**Adam's Peak**—1 Rohana 2 Sumana kūṭa 3 Samantakūṭa 4 Deva kūṭa 5 Subhakuṭa, in Ceylon.

**Adinzaī**—The Sarpaushadhi vihāra, situated in the Adinzaī valley in Buner near the Fort Chakdarra on the north of the Swat river. It was visited by Huuen Tsiang.

**Afghanistan**—1 Kāmboja 2 Kālofu (Kambu) of Huuen Tsiang 3 Loha of the *Mahābhārata* 4 Rohi 5 Āvagāna 6 Aupaga 7 Apaga

**Agastipurī**—Agastya āśrama, the hermitage of Rishi Agastya, twenty four miles to the south east of Nasik.

**Agra**—Agravana, one of the vanas of Braja mandala.

**Ahār**—Twenty one miles north east of Bulandshahar, on the right bank of the Ganges. Traditionally it is the place where Parikshita of the *Mahābhārata* died of snake bite, and where his son Janamejaya performed the snake sacrifice (Growse's *Bulandshahar*), but according to the *Mahābhārata* (*Svargārohinika*, ch 5), the snake sacrifice was performed at Takshasilā.

**Ahīarl**—1 Gautama āśrama, 2 Ahalyāsthāna, in pargana Jarail, twenty four miles to the south west of Janakpur in Tirhut. It was the hermitage of Rishi Gautama, where Indra ravished his wife Ahalyā.

**Ahmedabad**—1 Āśaval 2 Yessaval 3 Karṇavati 4 Śrinagar 5 Rājanagara 6 Āśapalli, in Guzerat, on the river Sābarmati.

**Ahmednagar**—Bingar, seventy one miles from Poona.

**Aihole**—Āryapura or Āyyavole, the western capital of the Chalukyas in the 7th and 8th centuries A.D., in the Bādāmu Tāluk of the Bijāpur district.

**Airwa**—1 Ālavī of the Buddhists 2 Ālabhi of the Jainas 3 Ālambhika of the *Kalpa-sutra*, twenty seven miles north east of Itawa in the United Provinces, where Buddha passed his sixteenth *Vassa*. But see Nawal.

**Ajaya**—The river Ajamati in Bengal.

**Ajunta**—Achinta about fifty five miles to the north east of Ellora in Central India. In the Achinta monastery resided Ārya Asanga, the founder of the Yogachāra school of the Buddhists. It is celebrated for its caves and vihāras, which belong to the fifth and sixth centuries of the Christian era.

**Akolhā**—Agastya āśrama, situated to the east of Nasik on the Godāvari.

**Akshu**—I 1 Asma of the *Rāmājana* (Uttara, ch 23) 2 Oxiana of the Greeks 3 Putālapura (see my *Rasatala* in the *I H Q* vols I & II), on the river Oxus in Sogdiana on the north II Same as river Vaksh 1 Okos or Ochus of the Greeks 2 Vakshu of *Matsya P* (ch 101, see *Śabdālalpadruma*) 3 Vamkshu of *Bhāgavata* (V, ch 17), a tributary of the Oxus in Sogdiana, from which the river Oxus has derived its name (*JBBRAS*, XXIV, p 520).

**Albania**—Alamba of the *Mbh.*, (Âdi, ch. 29) on the western side of the Caspean Sea, now called Shirwan (see my *Risâtala* in the *I.H.Q.*, vols. I & II).

**Aligarh**—Koel.

**Allahabad**—1. Prayâga. 2. Bharadvâja-âśrama, 'the hermitage of Rishi Bharadvâja'. 3. Bhâsh-kara-kshetra. The celebrated Akshaya-Bâta (the undecaying banian tree) was seen by Hiuen Tsiang in the seventh century.

**Almora**—Binâ in Kumaun.

**Alopî**—The temple of Alopî is situated at Allahabad ; it is one of the 52 Piṭhas. It is the ancient Prajâpativedî of the *Mahâbhârata*, a celebrated place of pilgrimage.

**Alwar**—Matsya-deśa, the kingdom of Râjâ Virâṭa of the *Mahâbhârata*. The Alwar state formerly appertained to the territory of Jaipur. There is still a town called Machheri in this state which is a corruption of Matsya. The capital of Matsya-deśa was Virâṭa, now called Bairât, forty-one miles to the north of Jaipur and one hundred and five miles to the south-west of Delhi. General Cunningham supposes that Alwar is a corruption of Sâlvapura. See Jaipur. But at the time of the *Mahâbhârata*, Alwar was called Saubhanagara or Sâlvanagara, the capital of the country called Mârttikâvata, the kingdom of Râjâ Sâlva who was killed by Krishṇa. See Mârtâ.

**Amarakanṭaka**—Bamśagulma, at the source of the river Nerbuda in the Amarakanṭaka mountain.

**Amarakanṭaka Mountain**—1. The Mekala mountain. 2. The Soma-Parvata. 3. Âmra-kûṭa-Parvata. 4. Surathâdri, in which the river Nerbuda has got its source.

**Amaranâth**—The celebrated temple of Amaranâtha is situated in a natural grotto in the Bhairava-ghâti range of the Himalaya in Kâsmir. The grotto is said to be full of wonderful congelations, where a curious block of ice, stalagmite, which periodically dissolves and reforms, is worshipped as Śiva Amaranâtha.

**Amarâvatî**—1. The Dipaldinne or Diamond sands of the *Daladâvanya*. 2. Pûrvasaila-Saṅghârâma of Hiuen Tsiang. 3. Dhanakatâka. 4. Dhamnakatâka. 5. Dhânyakaṭaka. 6. Dhânyavatipura. 7. Dharmakoṭa. 8. Dhanakakoṭa. 9. Sudhanyakaṭaka has been identified with Dharanîkota, one mile to the east of Amarâvatî in the Kistna district, Madras Presidency. It was the capital of Andhra. The Buddhist saint Bhâvaviveka resided here awaiting the advent of Maitreya Buddha.

**Ambarnâth**—Ambaranâtha tîrtha in the Thâna district, Bombay (*Antiquarian Remains in the Bombay Presidency*, VIII, p. 110).

**Âmer**—Ambara, the ancient capital of Jaipur, which was called Dhundhra. The capital was removed to Jaipur in 1728 A.D. by Siwai Jai Singh.

**Ami**—One of the 51 or 52 Piṭhas, eleven miles to the east of Chhapra in the province of Bihar.

**Amin**—1. Abhimanyu-khera. 2. Chakrabŷûha of the *Mahâbhârata*, where Abhimanyu, son of Arjuna, was killed at the celebrated battle of Kurukshetra. It was included in Kurukshetra.

**Amran Mountains**—Pâshâṇa Parvata on the west of Pishin (Pâshâṇa) valley in southern Afghanistan.

**Amritasar**—Râmadâsapura in the Punjab.

**Anagandî**—Koūkaṇapura, the capital of Koūkaṇa, on the northern bank of the Tuṅgabhadrâ river.

**Anagandî Hill**—See Sphaṭika-śilâ.

**Anantapur**—I. 1. The Pañchâpsara Tîrtha. 2. Pañcha-tîrtha. 3. Phâlguna, in the Madras Presidency, fifty-six miles to the south-east of Bellari ; it was visited by Arjuna and Balarâma. II. 1. Ananta-sayana. 2. Ananta-Padmanâbha, a quarter of Trivandrum in Travancore where the temple of Ananta Padmanâbha is situated. Same as Padmanâbhapurâ.

**Andhela**—The river Andha, the Andomatis of Arrian; same as Chāndan.

**Añkola**—A place of pilgrimage in the Baroach district, Bombay Presidency (*Matsya P.*, ch. 190).

**Anurādhapur**—Anurādhapura, the ancient capital of Ceylon.

**Aornos**—Varunapura (*Rāmāyaṇa*, *Uttara*, ch. 23) in Baktriana (McCredie's *Invasion of India by Alexander the Great*, p. 39).

**Arabia**—1. Banāyu, but the identification is doubtful. 2. Āraba.

**Arabut**—Orobatis of Alexander's historians, on the left bank of the Landai near Naoshera, west of Peukelaotis.

**Arakan**—Karkotakanagara.

**Ārāura**—Sobhāvatinagara, in the Nepalese Terai, the birth-place of Buddha Kāṇakamuni.

**Ārāvali**—1. Arbuda-parvata. 2. Ādarsāvalī, in Rajputana, its branches terminate at the north of Delhi. The Aravali range was included in Pāripātra or Pārijātra.

**Ārcot**—Shadāraṇya.

**Argesan**—The river—1. Mahatnu. 2. Mehatnu of the *Rig-Veda* in Afghanistan, which joins the Gomati or Gomal river.

**Armenia**—Rāmaniyaka-dvipa of the *Mbh.*, (*Ādi*, ch. 26); see my *Rasātala* in the *I.H.Q.*, vols. I & II.

**Arrah**—Ārāmanagara, in the district of Shahabad in Bihar.

**Āruṇā**—One of the seven Kosis; it still retains its old name.

**Āsergar**—1. Āśer. 2. Āśvathamā-giri, 11 miles north of Burhanpur in the Central Provinces, mentioned in the *Priḥvīrāj Rāso*.

**Āshṭāakra Nadi**—The river Samaṅga, a small river which flows by the side of Raila, ten miles from Hardwar.

**Assam**—Kāmarupa; its capital was Prāgjyotishapura.

**Assia Range**—Chatush-piṭha Parvata, in the district of Kaṭak in Orissa. Udayagiri is a spur of this range, five miles from Bhuvaneśvara, containing many Buddhist sculptures of a very ancient date. The Khanda-giri is a part of this range, it is four miles north-west of Bhuvanesvara. The Udayagiri contains a *noor* or palace of Rājā Lalāṭendu Kesi, inhabited by his Rāṇi.

**Assyria**—Śālmala-dvipa or Chaldia.

**Ātral**—The river Ātreyi, in the district of Dinajpur in Bengal.

**Ātrek**—1. The river Hiranya of the *Mahābhārata*. 2. The Hāṭaka of the Purāṇas. 3. The Sarnium of the classical Greeks, in Śākadvipa or Scythia (Turkestan); it falls into the Caspian Sea; it divided Hyrcania, the country of the Daityas and Dānavas from the Trans-Caspian District, the country of the Suparṇas or Garudas.

**Aumi**—It has been identified by Cunningham with the river Anomā (Anamala) in the district of Gorakhpur, which was crossed by Buddha, after he left his father's palace, at a place now called Chāndāli on the eastern bank of the river, whence Chhandaka returned with Buddha's horse Kanṭhaka to Kapilavastu. But Führer identifies the river Anomā with the Kudāwā Nadi in the Basti district in Oudh.

**Aurangabad**—1. Janasthāna of the *Rāmāyaṇa*. 2. Kharki of the Muhammadan historians.

**Aundha**—Dārukāvana, 25 miles north-east of Parbhani in Nizam's territory, containing one of the twelve Jyotiṛliṅgas.

**Aurangabad Hills**—Prasravaṇagiri, situated on the bank of the Godāvarī, graphically described by Bhavabhūti in the *Uttara-Rāmacharita*. In one of the peaks of the hills dwelt Jaṭāyu of the *Rāmāyaṇa*.

**Avani**—Āvantika-kṣetra, a sacred place in the Kolār district in Mysore.

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Azerbaijan—1. Airyanam-vejo of the *Avesta*. 2. Perhaps Ārya of the *Rig-Veda*, (VIII, 51, 9). 3. Madra or Uttara-Madra of the *Purāṇas*. 4. Media. 5. Ariana, of the classical writers in Persia. It is supposed to be the ancient home of the Aryans (*Arya-rīja*).

## B.

Bāblā—The river Dvārikeśvarī, which falls into the Ganges near Bishnupura in Bengal.

Babylon—1. Bāveru of the Buddhist *Jātakas*. 2. Bāmri of the *Rig-Veda*. 3. Bibhāvarī of the *Bhāgavata* (III, ch. 17) situated in Pātāla (see my *Rasātala* in the *I. H. Q.*, vols. I & II).

Bādāmi—Bātāpipura, the ancient capital of Mahārāshṭra, situated near the river Mala-prabhā, a branch of the Kṛishṇā in the Bijapur district, Bombay Presidency. It was the capital of Pulakesi I in the sixth century A.D.

Būḍanagara—1. Chamatkārapura. 2. Nagarā. 3. Ānarttapura, in the Ahmedabad district of Guzerat. Same as Barnagar.

Badku—See Baku.

Badrināth—Badarikāśrama, on the bank of the Bishen-gaṅgā (Alakānandā) in Garwal. It was the hermitage of Vyāsa, the author of the *Mahābhārata*. It contains the celebrated temple of Nara-Nārāyaṇa.

Bagel-Khand—1. Bahela. 2. Karusha, in Central India. Same as Rewa.

Bāgin—The river—1. Bālubāhinī. 2. Bāhinī, a tributary of the Yamunā, in Bundelkhand.

Bāgmatī—1. The river Bāchmatī. 2. The Bhāgmatī. 3. The Bhāgavatī of the Buddhists, in Nepal.

Bāgpat—Bhāgaprastha, thirty miles to the west of Mirat, one of the five villages demanded by Yudhishthira from Duryodhana.

Bāgrason—Bhrigu-āśrama in Balia, in the district of that name, United Provinces.

Bahraich—The district of Bahraich in Oudh was the ancient Uttara-Kośala, the capital of which was Śrāvasti.

Bāihāra-Giri—Baihāra-giri, one of the five hills of Rājgir in Bihar; Vebhāra of the Buddhists.

Baidyanāth—I. 1. Chitābhumi. 2. Pāralipura. 3. Hārddapīṭha. 4. Ketakivana. 5. Hari-takivana, containing the temple of Baidyanātha, one of the twelve great Liṅgas of Mahā-deva. II. Kārttikeyapura, in the district of Kumaun. III. Kiragrāma, in the Punjab.

Baiga—The river—1. Kritamālā. 2. Begavatī. 3. Begā. 4. Baihāyasi, on which Madura (Dakṣiṇā Mathurā) is situated, it rises in the Malaya Mountain.

Bainateya Godāvarī—The Suparnā, an offshoot of the Vasishṭha-Godāvarī, which is the most southerly branch of the Godāvarī.

Baippar—Same as Bypar.

Bairāt—1. Birāṭa. 2. Upaplavyanagara, 41 miles to the north of Jaipur, the capital of Matsyadeśa. It was the capital of Virāṭa Rājā of the *Mahābhārata*.

Baitā—The river Bedaśrutī in Oudh.

Bākā—The river Bakreśvarī, which flows through the district of Burdwan in Bengal, but see Bāblā.

Bakhsh—Same as Akshu.

Bākraur—Gandha-hasti stūpa, on the Phalgu, opposite to Buddha-Gayā. It was visited by Hiuen Tsiang.

Bāku—A town on the west coast of the Caspian Sea, famous for its naphtha springs and mud volcanoes; it is also called Badku, the Sanskrit form of which is Baḍavā, mentioned in the Purāṇas. It appears to have been a place of Hindu pilgrimage and was called Mahā-jvālāmukhī (*Asiatic Researches*, vol. V, p. 41).

Balarāmapur—Rāmgad-Gauḍa, twenty-eight miles north-east of Gondā in Oudh.

**Ballā**—1. Bhṛigu-āśrama. 2. Bagrāsona, the hermitage of Rishi Bhṛigu in the district of Balia in the United Provinces. 3. It was a part of Dharmāranya. At a short distance to the north-east corner of Balia, there is a tank called Dharmāranya-Pokhrā, and to the north and east of it there are traces of an ancient *jāngal* or scrubby forest. At Balia there is a temple dedicated to Bhṛigu Rishi, containing the impressions of his feet.

**Balligāml**—Dakṣiṇa-Kedāra in Mysore, a celebrated place of pilgrimage.

**Balkh**—1. Bhogavati of the Purāṇas, a corruption of Bakhdi of the Avesta. 2. Baktra of the Greeks. 3. Pātalapuri. 4. Bali-ālaya of the *Rāmāyaṇa* (Uttara, ch. 23). 5. Bali-sadma of the *Amarakosha*. 6. Bālhika of the *Bhavishya P.* (Pratisarga Parva, pt. III, ch. 2, v. 11)—all derived from the Turkish word Balikh, which means the residence of a king (Vambery's *History of Balkhara*, p. 11; see my *Rasātala* in the *I. H. Q.*, vols. I & II). 7. Tukhāra. 8. Tushāra.

**Baltistan**—Bolor; same as Little Tibet.

**Balur**—See Bolur.

**Bamlapur**—Same as Ballabhl.

**Bamilapura**—Same as Walā.

**Bamśadhārā**—The river Bamśadhārā, in Ganjam, on which Kaliṅgapatam is situated.

**Bana Rājā's Gad**—1. Śonitapura. 2. Umāvana. 3. Devikoṭa, in Garwal, on the bank of the Kedār-Gaṅgā, about six miles from Ushāmāṭh and at a short distance from Gupta-kāśi, whence Aniruddha, the grandson of Kṛiṣṇa abducted Ushā, daughter of Rājā Vāna. See Kotalgad.

**Banas**—1. The river Parṇāśā which is supposed to be a corruption of Barṇāśā. 2. Bināśini. 3. Sulochanā. 4. Suvahā, in Rajputana.

**Bandair Range**—The Kolāhala mountain of the *Mahābhārata* on the south-west of Bundelkhand (Chedi), near which the river Śuktimalī (modern Kane or Ken) has got its source.

**Bandar-puchchha Range**—The Hemakūṭa range of the Himalaya, in which the rivers Yamuna and Ganges have their sources.

**Bāngālā**—See Bengal.

**Bannu**—Barṇu of Pāṇini and Phalanu of Hiuen Tsiang, in the Punjab. Bannu perhaps is a corruption of Banāyū. The tribe of Banāyavas has been mentioned among the tribes of the north-western frontier of India (*Padma Purāṇa*, Svarga khanda (Ādi), ch. III).

**Bāra bānki**—Jasnaul in Oudh, from Jas, a Rājā of the Bhar tribe, who is said to have founded it in the tenth century.

**Barābar-Hill**—Khālatika or Skhālatika Parvata, in the Jahanabad sub-division of the district of Gayā, containing caves of the time of Aśoka and Daśaratha. The Kāwā-dol hill is a part of this range.

**Baradā**—1. The river Bedavati. 2. The Baradā, a tributary of the river Krishnā, on which the town Banavāsi is situated.

**Baragaon**—Nālandā, seven miles north of Rājgir in the district of Patna. Nāgārjuna, the celebrated author of the *Mādhyamika Śūtras*, resided in the Nālandā monastery in the first or second century of the Christian era, making it the principal seat of Buddhist learning in eastern India.

**Barāha-ehhatra**—Koli of the Buddhist annals, in the district of Basti in Oudh, which contained the residence of Suprabuddha, the father of Māyā Devī, the mother of Buddha. Vishṇu is said to have incarnated here as the boar. It was also called Byāghrapura. See Basti.

**Barāha-Kshetra**—1. Kokāmukha. 2. Barāha-kshetra; in the district of Purnea in Bengal, on the Triveni above Nāthpur, sacred to Varāha, one of the incarnations of Vishṇu. Same as Barāmula.

**Barākar**—The river Rijupālika near Giridih in the district of Hazaribagh, Behar and Orissa Province. Irimbhikagrāma was situated on this river; it was near Paresnath Hill, (Mrs. Sinclair Stevenson's *Heart of Jainism*, p. 38).

**Barāmula**—1. Barāhamula. 2. Barāhakshetra, in Kashmir on the Jhelum, thirty-two miles to the south-west of Srinagar, where Vishṇu is said to have incarnated as the boar.

**Barhi**—1. The Kukustā. 2. Kakouthâ, a rivulet which flows into the Chhoṭa Gaṇḍak, 8 miles below Kasia.

**Bāri-Doab**—Between the Rāvi and the Sutlej. It comprised the ancient country of Parvata.

**Barinda**—Barendra, a part of the district of Malda, in which Pāṇḍuā (Puṇḍravardhana) is situated, it appertained to the ancient kingdom of Puṇḍra.

**Barnâ**—The river—1. Baruiā. 2. Baranâ, in Benares.

**Barnagar**—1. Baḍapura. 2. Ānandapura of Hiuen Tsang, 117 miles to the north-west of Balabhî in Guzerat. Same as Bāḍanagara.

**Barnâwa**—Bāraṇâvata, nineteen miles north-west of Mirat, where an attempt was made by Duryodhana to burn the Pāṇḍavas.

**Baroach**—1. Bhṛigu-kshetra. 2. Bhṛigu-āśrama. 3. Bhṛigu-kachchha. 4. Bharu-kachchha. 5. Barygaza of the Greeks; it was the hermitage of Bhṛigu Rishi.

**Baroda**—1. Chandanavata. 2. Batapadrapura, in Gaekwar territory.

**Barshân**—1. Barsâṇa. 2. Brishabhânapura, in the district of Mathurâ, where Râdhikâ was brought up after her removal from Āṣṭigrâma (now called Râval), her birth-place.

**Bassein**—1. Basyâ of the Kanheri inscriptions. 2. Basika. 3. Baisikya.

**Basti**—Koli, the kingdom of Buddha's maternal grand-father Suprabuddha, forming a portion of the modern district of Basti in Oudh. See Barâha-chhatra.

**Basudhârâ**—The source of the Alakânandâ, about four miles to the north of Badrinâth, near the village Manâl.

**Basukuṇḍa**—Kuṇḍagâma of the Jainas, the Koṭigâma of the Buddhists, a suburb of Vaiśâlî, where Mahâvîra was born.

**Bâthâni-Hill**—1. The Goratha hill of the *Mahâbhârata*. 2. Godhana-giri, ascending which Bhîma, Arjuna and Kriṣṇa saw the beautiful capital of Jarâsandha, five or six miles to the west of old Râjagriha.

**Bati**—Same as Beyt Island.

**Batrak**—1. The river Betravati. 2. The Brîtraghñî. 3. The Bârtraghnî, a branch of the Sâbhramatî (Sâbarmatî), in Guzerat.

**Bavan**—Mârttaṇḍa, about five miles north-east of Islamabad in Kashmir; it is the birth-place of the Sun-god. It contains the celebrated springs called Vimalâ and Kamalâ. It is also called Martan. Bavan is a corruption of Bhavan.

**Bay of Bengal**—Mahodadhi.

**Beas**—1. The river Bipâśa. 2. The Arjikeya. 3. The Urañjirâ. 4. The Hypasis. 5. The Hypanis of the Greeks, in the Punjab.

**Beder**—1. Bidarbhapura. 2. Kuṇḍinanagara, in the Nizam's territory; it was the ancient capital of Bidarbha.

**Belgaum**—1. Sugandhâvarti. 2. Saundatti. 3. Benugrâma, in the Bombay Presidency.

**Bellari**—Balahari, south of the river Tuṅgabhadrâ.

**Beluchistan**—Bâloksha.

**Benares**—1. Bârânaśî. 2. Kâśî. 3. Abimukta. Kâśî was originally the name of the country and Bârânaśî was its capital.

Bengal—1. Banga 2. Gauda, from its capital of the same name near Mâlda. The Pâla Râjâs from Bhupâla alias Go pâla to Sthûrapâla reigned in Bengal from the middle of the eighth to the twelfth century of the Christian era, and the Sena Râjâs from Virasena to Lakshmanîya or Surasena reigned from 991 to 1203 A.D. According to some authorities Adisura ascended the throne of Gaud in 732 A.D. The celebrated Vâchaspâti Misra and Bharadeva Bhaṭṭa were ministers of Harivarmmâdeva in the 11th century A.D. The poet Jayadeva, author of the *Gita Govinda*, and the lexicographer Halâyudha flourished in the court of Lakshmana Sena in the twelfth century.

Bengal—1. Bengapattana 2 Andhranagara (*Daiakumara charita*, ch. VII), the capital of Andhra, situated on the north-west of Elur lake, between the Godâvâri and the Krishnâ Berar—1. Bidarbha of the Purânas 2 Dakshinâ Kosala of the Buddhist period 3.

Bhima. Its capital were Kundinanagara (Beder) and Bhojañapura (Bhojpur near Bhilsa)

Berawal—1. Somanîtha 2 Devapattana 3 Prabhâsa, in Kâthâwar

Berawal-Paṭṭana—Anahila-paṭṭana, in Kâthâwar, founded by Vamsarâj in the eighth century. It is also called Paṭṭana and Anahila

Berusen—Sivâlaya, seven miles from Dowlatabad (Devagada), it contains the temple of Chausimesa or Chârisimesa, one of the twelve great Lingas of Mahâdeva. It is also called Ellora, celebrated for its caves. See Ellora

Bes—The river Vidisi, which joins the river Betwâ at Bhilsâ or Besnagara.

Besid—1. Bisili 2 Bisâlâ-chhitra of the Purânas 3 Barsali of the Buddhist period.

4 Kundagâma 5 Bâmyagâma 6 Kundapura 7 Bâniagrâma 8 Kshatriya kunda of the Jamas, in the district of Muzaffarpur (Sirhut) in the province of Bengal, eighteen miles north of Hajipur on the left bank of the Gângâ. Barsili was the name of the country as well as the capital of the Vrijjis (Vajjis) or Lichchhavis, who flourished at the time of Buddha who resided here for some time.

Besili—Same as Bes.

Besnagar—1. Bedisagiri 2 Chetiya or Chetiya-giri or Chetiyanagara 3 Besanagara

(Vessanagara) of the *Mahâvamsa*, 3 miles to the north of Bhilsa (Bidrâ) in the kingdom of Bhopâl, where Asoka married Devi and by her he had twin sons, Ujjeyî and Mahindî, and afterwards a daughter Saṅghamittâ. See Sânchi

Besull—The river Bedasmriti, in Malwa, a tributary of the river Sindh

Bethia—To the east of Gorakhpur and south of Nepul and to the north west of Motihari. It is perhaps the ancient Bethadipa

Betwâ—The river Betravati in Malwa

Beyt Island—The island of Sankhoddhîra, situated at the south western extremity of the gulf of Cutch. Vishnu is said to have destroyed a demon named Saṅkhîra at this place.

Bezwada—Bijayavâda (Vijayavâda), on the river Krishnâ. It was the capital of the Eastern Chalukyas

Bhadrasî—Same as Nandgaon, the ancient Nandigrâma of the *Râmâyana*

Bhadriyâ—1. Bhaddiya 2 Bhâdiya of the Buddhists 3. Bhadrîkî of the Jainas, eight miles to the south of Bhagalpur in Bihar. It was the birth place of Visîkhî, the celebrated female disciple of Buddha

Bhagalpur—1. The country about Bhagalpur in the province of Bihar was called Anga 2. Karnapura

Bhagu—The river Kapivati of the *Râmâyana*, a tributary of the Râmagangâ in Oudh.

Bhalay ghati—Jahnu Israma, or the hermitage of Jahnu Muni, in Gurwal below the Ganga-gotri, where the Bhâlgirathi unites with the Juhnavi

Bhandak—According to tradition Bhandak lies 18 miles north west of Chanda in the Chanda district, Central Provinces, in the ancient Bhadrâvati. See also Bhaṭala and Bhilsâ.

**Bhaṭala**—Bhadrāvatī, ten miles north of Warora in the Central Provinces, the capital of Rājā Yuvanāśa of the *Jaimini-Bhārata*.

**Bhāṭgāon**—Bhaktapura, the former capital of Nepal.

**Bhāṭ-kuli**—It has been identified with Bhojakatapura, in the Amaraoti district of Berar, containing a temple of Rukmini (*Indian Antiquary*, vol. LII, (1923), p. 263). See **Bhojapur**.

**Bhavan**—See **Bavan**.

**Bherāghāṭ**—Bṛigu-tīrtha, twelve miles west of Jabbalpur.

**Bhilsā**—Bidiśā in Malwa. It was the capital of ancient Daśārṇa. The Bhilsa topes are supposed by Fergusson to belong to a period ranging from 250 B.C. to 79 A.D.

**Bhīmā**—The river 1. Bhīmarathī. 2. Chandrabhāgā, a branch of the Krishnā. It is also called Bhīmarathā.

**Bhīmaśāṅkara**—Dākinī, at the source of the Bhīmā, north-west of Poona.

**Bhinmala**—Śrīmāla of the *Skanda Purāṇa*, fifty miles west of Mount Abu.

**Bhojapur**—1. The name was indiscriminately applied to both the capitals of ancient Bidarbha, namely Kuṇḍinapura and Bhojakatapura (compare the *Harivamśa* and the *Raghuvamśa*). Bhojapura, containing the celebrated topes known by the name of Pipaliya Bijoli Topes, six miles to the south-east of Bhilsā in the kingdom of Bhopāl, was the ancient Bhojakatapura founded by Rukmi, the brother of Rukminī, beyond the Nerbuda, after he was defeated by Krishnā. See **Bhāṭ-kuli**. 2. Near Dumrāon in the district of Shahabad in the province of Bengal. Rājā Dulpat of Bhojapura (near Dumrāon), who was a descendant of the ancient Rājās of Ujjain in Malwa, was defeated and imprisoned by Akbar, and when he was set at liberty on the payment of an enormous sum, he again took up arms and continued to rebel against Jahangir till Bhojapura was sacked, and his successor Rājā Pertap was executed by Shah Jahan, while the Rānī was forced to marry a Muhammadan courtier (Blochmann's *Notes from Mahomedan Historians on Chutia Nagpur, Pachet and Palamau in JASB.*, 1871, p. 11; *Ain-i-Akbari*, vol. I, p. 513). Jayadeo Shah emigrated from Ujjayinī and established himself at Bhojapura; he had three sons, Deo, Dulla and Pertap. Dulla (or Dulpat of Blochmann) was the ancestor of the Rājās of Dumrāon. The *Nava-ratna*, evidently a Mahomedan structure, is the only ancient building at this place.

**Bhojapura Hills**—1. Nichai-giri of Kālidāsa's *Meghadūta*. 2. Nichāksha, which is a low range of hills to the south of Bhilsā, in the kingdom of Bhopāl, extending up to Bhojapura.

**Bhokardhan**—Bhogavardhana, in Aurangabad of the Nizam's dominions, on the western boundary of Berar (*Mārkaṇḍeya Purāṇa*, ch. 57; *Indian Antiquary*, vol. LII (1923), p. 263).

**Bhootan**—1. Bhoṭāṅga. 2. Bhoṭanta.

**Bhopāla**—See **Bhupāla**.

**Bhupāla**—The kingdom of Bhupāla or Bhopāla was the ancient 1. Daśārṇa. 2. Bhojapāla; its ancient capitals were Chaityagiri and Bidiśā. Bhopāla is a contraction of Bhojapāla, a name said to have been derived from Rājā Bhoja of Dhār.

**Bhuvaneśvar**—1. Ekāmrakānana. 2. Harakshetra. 3. Kalinga-nagarī. 4. Gupta-kāśi in Orissa; it was founded by Rājā Yayāti Keśari in the latter part of the fifth century.

**Biānā**—1. Srīpatha. 2. Pathayampurī of the inscriptions, in Rajputana, ninety miles east of Jaipur.

**Bias**—Same as **Beas**.

**Bihar**—I. 1. Magadha. 2. Kikāṭa. Its ancient capital was Girivraja or Rājagrīha (Rājgir) at the time of the *Mahābhārata*, but the seat of government was removed to Pāṭaliputra by Udayāśva, grandson of Ajātaśatru. II. The town of Bihar in the district

of Patna was anciently called 1. Udandapura 2. Odantapura. 3 Dandapura. 4 Udantapura. 5. Prishtha Champā It was sometimes the capital of the Pāla Rājās of Bengal

**Bijayanagar**—1 Padmāvatī 2 Padmapura. 3 Bidyānagara, at the confluence of the Sindh and Pārā in Malwa. It was the birth-place of the poet Bhavabhūti The scene of the *Mālati-Mṛdhabhava* has been placed at Padmāvatī, which, however, is supposed to be Ujjayini (see Ujjin) 4 Hampi on the river Tungabhadrā (see Bijayanagara) 5 Bijayapura of the *Pavanadūta*, which was the capital of the Sena Rājās of Bengal, situated near Godāgāri on the Ganges in the Rajshahi division of Bengal

**Bijayanagara**—I. Bidyānagara on the river Tungabhadrā, thirty six miles north-west of Bellari. The kingdom of Bijayanagara was called Karnāṭa II 1 Padmāvatī 2 Padmapura 3 Bidyānagara, the birth-place of Bhavabhūti, at the confluence of the Sindh and Pārā in Malwa It was included in the ancient kingdom of Bidarbhā

**Bijnor**—It was called Bhavanaghāṭ before its name was changed into Bijnor during the reign of Aurangzob It is forty miles from Sirhind

**Bilāspur**—Thirty-three miles north of Saharanpur. The district of Bilāspur was 1 Kuru jangala of the *Mahābhārata* 2 Srikanṭha of the Buddhist period

**Bindhyāchāl**—I The western part of the Bindhyā range from the source of the Nerbuda to the Gulf of Kambay, including the Aravali range, was the Pāripātra or Pāriyātra of the *Purāṇas*. The eastern portion from the Bay of Bengal to the source of the Nerbuda, including the hills of Gondwana, was the Riksha Parvata, and the range which joins the Pāripātra, the Riksha Parvata, including the portion near Bindhyāchāla in the district of Mirzapur, was called Suktimāna II Bindhyāchāla, five or seven miles to the west of Mirzapur, celebrated for the temple of the goddess Bindubāsīni, appertained to the ancient city of Pampāpura.

**Bindubāsīni**—1 Bindhyāchāla 2 Pampāpura, a celebrated place of pilgrimage in the district of Mirzapur in the United Provinces. See Bindhyāchāl

**Bindu-sara**—A sacred pool, two miles south of Gangotri in the Rudra Himalaya, where Bha girītha is said to have performed asceticism to bring down the goddess Gaṅgā from heaven

**Bipula Girī**—1. Chaityaka-giri 2 Vepulla of the Buddhists, one of the five hills of Rājgir, in the district of Patna

**Bishengangā**—The river Alakānandā in Garwal, on which Badarikāśrama is situated

**Bishnumalli**—The river Kesavatī, in Nepal

**Bishnu-Prayāga**—At the confluence of the Alakānandā and the Dauli (Dudh Ganga) It is one of the five (*Pañcha*) Prayāgas

**Bisva**—The river Bisvā in Oudh, see Dohthi (*Bhāgavata P.*, v 19)

**Bisvāmitrā**—The river Bisvāmitrā of the *Purāṇas* in Guzerat, on which Biroda is situated

**Bīṭha**—Bitabhayapattana, eleven miles south west of Allahabad It was an ancient Bud dhist town This identification is doubtful Its ancient names were 1 Bīchhi 2 Bichhi-grāma

**Bīṭhoor**—1 Vālmīki āśrama 2 Pratishthāna 3 Utpalāranya 4 Utpalāvata kūnana, fourteen miles north-west of Cawnpur, on the river Ganges It was the capital of Rājā Uttānapāda, father of the celebrated Dhruva, and the hermitage of Vālmīki, the author of the *Rāmāyaṇa*

**Bizagapatam**—Bīsakhā paṭṭana, in the province of Madras

**Bizanagrām**—Bijayanagara, in the Bizagāpatam district of Madras, visited by Chaitanya

**Black Pagoda**—Same as Kanarak

Bodh-Gayā—1. Uravilva. 2. Buddha-Gayā, six miles to the south of Gayā, where Buddha attained Buddhahood below the celebrated Pipal tree, called the Bodhi tree, to the west of the temple. The Vajrásana, on which Buddha is said to have sat while he gave himself up to contemplation, is a stone seat situated between the Bodhi tree and the temple. The Buddhakunda to the south of the temple is said to be the ancient Muchilinda tank. The rail to the south of the temple is one of the most ancient sculptured monuments in India.

Bokhara—1. Bhuskhara. 2. Sogdiana; it was conquered by Lalitāditya, king of Kashmir (*Rājataraṅgiṇī*, ch. IV). 3. Pushkara of the *Matsya Purāṇa* (ch. 120, v. 44). 4. Jamket of the Iranians; it is the same as Yama-kotī of the Hindu Astronomy (see my *Rasātala* in the *I.H.Q.*, vols. I, II).

Bolan—Bhalānasah of the *Rig Veda*.

Bolur—Same as Wular lake.

Brahma-giri—1. That part of the Western Ghats in which the river Godāvarī has its source. 2. The Kâverī also rises from a mountain called Brahma-giri in Coorg.

Brahmakunda—The kunda from which the river Brahmaputra issues; it is a place of pilgrimage.

Brahmaputra—1. The river Nalinī. 2. The Lohitya. 3. The Brahmanada. 4. The Andhanada. 5. The Brahmaputra.

Brahmayoni—1. The Brahmayoni hill. 2. The Kolāhala Parvata. 3. The Kolāchala. 4. The Gayaśīrsha. 5. The Udyanta Parvata. 6. Muṇḍapṛishṭha. 7. The Gayasīsa of the Buddhists, in Gayā. See, however, Kaluhā. On the site of Aśoka's stūpa on the top of the hill; the Hindus have now built the temple of Chāṇḍī.

Brindāban—Vrindāvana, in the district of Mathurā, the scene of Krishṇa's early life.

Bringh—Achchhoda-nadī near Achchhavat in Kashmir.

Buda-Rāpti—1. The river Bâhudâ. 2. The Dhabalâ. 3. The Sītāprasthâ. 4. The Arjunî, a feeder of the Rāpti in Oudh. Same as Dumelâ.

Buddhakunda—The Muchilinda tank in Bûddha-Gayā to the south of the temple. On the western bank of this tank Buddha sat for seven days in contemplation after attaining Buddhahood. But see Mucharim.

Budhain—Budhavana, about six miles north of Tapoban in the district of Gayā.

Bulandsahar—1. Baraṇa. 2. Uchchanagara, in the Panjab near Delhi.

Bundelkhand—The whole of Bundelkhand was anciently called 1. Chedi; 2. Jejabhukti; 3. Mahoba from the town of that name or Mahotsavanagara; 4. Dâhala; 5. Maṇḍala.

Burma—1. Suvarṇabhûmi. 2. Brahma-deśa.

Buxar—1. Bēdagarbhapurî. 2. Siddhâśrama, the hermitage or birth-place of Vâmana Deva, one of the incarnations of Vishṇu, near the junction of the Thorâ and the Ganges. 3. Visvâmitra-âśrama, the hermitage of Visvâmitra, where Tâdakâ was killed by Râmachandra. 4. Byâghrasara, from a tank near the temple of Gourîsainkara in the town. 5. Byâghrapura. Buxar is situated in the district of Shahabad. The battle of Buxar was fought at a field near the village called Kathkouli or Kaithooli, about two miles from Buxar, containing the tombs of Mahomed Isa, and Syed Abdul Karim and Syed Golam Kadir, three generals of the Mahomedans, bearing the date Hijri 1177.

Bypar—The river Utpalâvati in Tinnevelly. Same as Baippar.

### C.

Cabul Valley—The country of the lower Cabul valley, lying along the Cabul between the Khoaspes (Kunar) and the Indus, formed what was called the Gandharvadeśa of the *Rāmâyana* and the Gandhâra of the *Mahâbhârata* and the Buddhist scriptures. It comprised the districts of Peshawar and Hoti-Mardan, as the district of Mardan is called, known

as the Eusufzoi country. Its ancient capital was Pushkhalāvatī (modern Hashtanagar, eighteen miles north of Peshawar) and its second capital was Purushapura (modern Peshawar).

### Cachar—Hiramba

**Caggar**—1 The river Pavani 2 Sarasvati, which formerly flowed through the bed of the Caggar in Kurukshetra. It is also called Ghaggar or Gaggar. It was incorrectly identified with the Drishadvatī. See Ghaggar.

**Calcutta**—The name of Calcutta is derived from 1 Kālighāt 2 Kāli pīṭha, one of the Pīṭhas.

### Calicut—Dharmapattana

**Canara**—South Canara was called 1 Tulunga, 2 Tuluva. North Canara was called 1. Banavāsi 2 Krauñchapurā.

**Candahar**—1 The “New Gandhārā,” where the begging pot of Buddha was removed from Kanishka’s dagoba at Peshawar (the true ‘Gandhārā’) and is still said to be preserved by the Mussalmans. 2 Harakhaiti of the Zendavesta 3 Harauvatish of the Behistun inscription 4 Arachosia 5 Saucka.

**Carnatic**—The part of the Carnatic which lies between Ramnad and Seringapatam was called Karnāṭa.

**Caspian Sea**—1. Vāruna hrada of the *Mbh* (*Udyoga*, ch 97), which is a corruption of Veṛhāṇa of the Avesta 2 Kshira sāgara of the Rāmāyaṇa (*Uttara*, ch 23), which is a corruption of the Sea of Shirwan 3 Surū sāgara, which is a corruption of the Sea of Saran (see my *Rasātala* in the *I H Q*, vols I, II.)

**Central Asia**—1. Śāka-dvīpa, the country of the Sakas 2 Taittiri 3 Rasātala 4 Pātāla Same as Tartary

**Central Provinces**—The eastern portion of the Central Provinces was called Mahā-Kosala or Dakshina-Kośala

**Ceylon**—1. Simhala 2 Lankā 3 Ratna dvīpa 4 Tamraparai 5 Serendvipa 6 Pārasamudra 7 Palasumundu of the *Periplus*

**Chakranagar**—Elačchākrā of the Mahābhārata, sixteen miles south west of Itawa in the United Provinces.

**Chakra Tīrtha**—1 In Kurukshetra 2 In Prabhāsa in Gujarat 3 Six miles from Tryambaka, which is near the source of the Godāvarī

**Chalidī**—Sālmala dvīpa of the Purāṇas, bounded by the Ghrīta or the Erythraean Sea (*Vaidika P*)

**Chambal**—The river Charmanavatī in Rājputana

**Chandor**—Chandrādityapura, in the district of Nasik in the Bombay Presidency

**Champānagar**—1 Champāpurī 2 Champā 3 Mālmī 4 Champā Mālmī 5 Kālachampā, near Bhagalpur in the province of Bihar, it was the capital of Auga, the kingdom of Lomapāda of the Rāmāyaṇa and Karna of the Mahābhārata. It is also associated with the story of Behuli and Nakundara.

**Champā nālā**—The Champā Nālā on which Champā was situated

**Champārānī**—1 Champāranya 2 Champakāranya, in the Patna division

**Champautī**—1 Champā-tīrtha 2 Champāvati, the ancient capital of Kumāṇa

**Chanda**—1. Lokāpura 2 Chandrapura, in the Central Provinces

**Chāndanī**—The river 1 Chandrāvatī 2 Andomatus of Arrian 3 Chandanā, in the district of Bhagalpur.

**Chanderī**—1 Chedi 2 Tripuri 3 Chandrāvatī, the capital of Śisupāla of the Mahābhārata in Malwa. But see Teor

**Chāndī Pāhād**—Nila Parvata, a part of the Haridwar hills near Haridwar.

**Chāndmāyā**—Same as Chāndmā

Chāndniā—Champānagara, about twelve miles north of Bogra and five miles north of Mahāsthānanagar, in the district of Bogra in Bengal. It was the residence of Chānd Sadāgar of the *Manasdr-Bhāsān*. But see Champāpurī in Part I of this work.

Chandrabhāgā—1. Koṇārka. 2. Padma-kshetra, in Orissa, 23 miles from Puri, celebrated for its Black Pagoda. It is called also Kanārak.

Chandrabhāgā Lake—The Lohitya-sarovara, the source of the river Chinab.

Chandragiri—1. Near Bellingola in Mysore not far from Seringapatam, sacred to the Jainas. 2. The river Payasvinī in the South Kanara district, Madras Presidency.

Charsuddah—Same as Hashtanagar; ancient Pushkalāvatī.

Chaul—Champāvatī, 25 miles south of Bombay; it is the Semylla of the *Periplus of the Erythræan Sea*.

Chausā—Chyavana-āśrama, in the district of Shahabad in Bihar; it was the hermitage of Rishi Chyavana.

Chautang—The river Dṛishadvatī, which formed the southern boundary of Kurukshetra. It is also called Chitrang and Chitang.

Chayenpur—Chandapura, five miles to the west of Bhabuā, in the district of Shahabad in Bihar. It was the residence of Chanda and Muṇḍa of the Chandī.

Chenab—1. The river Asiknī. 2. The Acesines of the Greeks. 3. The Chandrabhāgā. 4. The Chandrikā. 5. The Marudvṛidhā. 6. The Sītā, in the Panjab.

Chhatisgad—The name means 'thirty-six forts.' 1. Daśārṇa. 2. Desarena Regio of the *Periplus*. 3. Mahā-Kośala. 4. Dakṣiṇa-Kośala. Same as Gondwana.

Chhoṭa-Gaṇḍak—1. The river Ajitavatī. 2. The Hirānyavatī, on the north of Kuśinagara where Buddha died.

Chhoṭa-Nāgpur—1. Muṇḍa (*Vāyu Purāṇa*). 2. Jhārakhaṇḍa (*Chaitanya-charitāmṛita*). 3. Kokrah of the Mahomedan historians. The Muṇḍās of the present day reside particularly in the district of Ranchi in the Chhoṭa (Chuṭiā) Nāgpur division.

Chidambara—1. Chittambalam. 2. Svetāmbara, in South Arcot. It is 150 miles south of Madras and seven miles from the coast.

Chikakol—1. Śrikaikālī. 2. Śrīkakola, in the Northern Circars.

Chilanla—Chyavana-āśrama, on the Ganges in the Rai Bareli district.

China—1. Mahāchīna. 2. Chīna.

Chinab—See Chenab.

Chirānd—Six or seven miles to the east of Chapra, in the district of Sāran on the Saraju. It has been identified by Dr. Hoey with the ancient Vaiśālī. The ruins of an ancient "fort" exist at this place on the bank of the Saraju, which is said to have been the fort of King Mayuradhvaja, and tradition says that Chirānd was his capital and that he tried to cut down his son by means of a saw in order to satisfy the craving of Kṛishṇa for human flesh, who came to him in the disguise of an old Brahmin (see the story in the *Jaimini-Bhārata*). There can be no doubt that the place was deemed very sacred by the Hindus, as is testified by the remains of a mosque which was built on the ruins of the fort by Sultan Abdul Moazzīz Hossain Shah in 909 A.D., corresponding to 1503 A.D. (909 + 622 - 28 = 1503). The hermitage of Chyavana and a small tank called Jiāch-Kuṇḍu (said to be the Brahma-Kuṇḍu of the *Chirānd-Māhāmya*) are also pointed out. The name of Chirānd itself, that is, *Chīr* (*Chhid*) means a portion cut off and *Ānd* which is evidently a corruption of Ānanda, and the tradition about the sawing of Mayuradhvaja's son, seem, however, to point that it was at this place that the tower of Kūṭāgāra was built by the Lichchhavis of Vaiśālī over half the body of Ānanda, the disciple and cousin of Buddha, after his death. Figures of Buddha and of the Buddhistic period have been found at this place. Chapra is still called Chiran(d)-Chhāprā on account of the celebrity of Chirānd. The other half of Ānanda's body was

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## DAMUDA

enshrined by Ajatasatru, king of Magadha, at Pāṭaliputra in a relic stūpa which, according to Dr Waddell, was near Bhikṣupādārī at Bankipur (Dr Waddell's *Excavations in Pāṭaliputra*, p 58)

**Chitai Mandarpur**—Sāndilya āśrama, the hermitage of Rishi Sāndilya in the district of Faizabad in Oudh

**Chittang**—See Chautang

**Chitral**—Bolar

**Chitrang**—See Chautang

**Chitrarathī**—The river Chitrarathī, a tributary of the Northern Pennar

**Chittagong**—1 Chatālā 2 Phullagrāma

**Chittar**—The river Tāmrāparni in Tirunelvelly is formed by the united stream of the Tāmbaravari and the Chittar

**Chittitolā**—The river 1 Chitropalā 2 Chitrapalā, a branch of the Mahanadi

**Chukā**—1 The river Mālinī 2 The Erineses of Megasthenes, in Oudh The hermitage of Kanva was situated on the bank of the river, thirty miles to the south of Hardwar It falls into the Sarayu fifty miles above Ayodhyā

**Chukki**—The river Satadour of the Rig Veda which joins the Bias after that stream enters the plain, it is not the Satlej

**Chull Mahesvara**—Same as 1 Mahes 2 Mahesvara

**Chunar**—1 Charanādrī 2 Chindelgada in the district of Mirzapur (U.P.) The fort of Chunar was built by the Pala Rājās of Bengal The portion of the fort called Bhattri harī's palace is said to have been originally the hermitage of Bhattrihari, the disciple of Vasurāta and author of the *Vairāgyya Satala*

**Circars**—Included in the ancient Kālunga The southern portion of the Northern Circars was called Mohana desa

**Colombatore**—1 Kongu desa 2 Kongu desa

**Coleroon**—The river Karnikā, a branch of the Kāverī

**Colgong**—Durvāśā āśrama, the hermitage of Rishi Durvāśā was situated on a hill at the distance of two miles from Colgong in the district of Bhagalpur in Bengal Kahalgāon (Colgong) is said to be a corruption of Kalahagrāma, as the Rishi Durvāśā was addicted to *lalaha* (quarrel)

**Comilla**—Kamalunga 2 Komala in Tipāra

**Comorin**—1 Kumāri 3 Kumārikā 3 Kanyā Kumārikā 1 Kanyā tirtha

**Conjeeveram**—1 Kañchipura 2 Kañchi, in the province of Madras, it was the capital of 1 Chola 2 Drāvidā 3 Tonda mandala 4 Tundira mandala which extended from Madras to Seriṇgapatam and Cape Comorin Sanharachārya died at this place

**Coorg**—1 Kolagiri 2 Kodagu 3 Kroda desa 4 Matsya desa 5 Kolvaguri 6 Koraguri, a country in the Malabar coast

**Coromandel**—1 Chola 2 Drāvidā 3 Malakuta, between the rivers Kāverī and Krishnā, its capital was Kāñchipura Coromandel is the corruption of Cholamandala

**Cutch**—1 Audumvara 2 Kachchha 3 Marukachchha 4 Asvakachchha 5 Udambara, its ancient capital was Kotesvara or Kachchhesvara

## D

**Dabhoi**—Darbhavati in Guzerat

**Dalkisor**—1 The river Dvārakesvari 2 The Dvārakesi, a branch of the Rupnārtyana near Bishnupur in Bengal

**Dalmāu**—Dālbhya āśrama on the Ganges in the Rai Bareli district, it was the hermitage of Rishi Dālbhya

**Damudā**—1 The river Dāmodara 2 Dharmodaya, in Bengal

**Dandabhangâ**—A small river near Puri in Orissa called 1. Bhârgavî. 2. Bhâgî.

**Dantura**—The river Baitaranî, on the north of Bassein, brought down to the earth by Paraśurâma.

**Dardistan**—Darada, a country between Chitral and the Indus ; it was a part of Udyâna.

**Darjiling**—Durjayalinga ; a temple of Mahâdeva called Durjayalinga is situated at this place.

**Daśân**—The river Daśâr̄ṇa, which rises in Bhopâl and falls into the Betwa.

**Daśor**—Dasapura in Malwa. Same as Mandasor.

**Dauli**—The Dugh-Gaṅgâ, a branch of the Alakânandâ.

**Deccan**—1. Dâkshinâtya, that part of India which lies to the south of the Vindhya range, the portion between the Himalaya and the Vindhya being called Âryâvartta. It was the Dakhinabades of the Greeks and Dakshinâ-patha of Bhavabhuti and the Purânas.

**Deeg**—1. The river Devikâ, a tributary of the Râvi on its right bank in the Panjab. 2. Dîrghapura, in the territory of Bharatpur.

**Delhi**—Old Delhi was 1. Indraprastha. 2. Khândavaprastha. 3. Brihasthala. 4. Dehalî, the capital of Yudhishthira, it is still called Indrapat. The *Purâṇâkilla*, or the old fort, is still pointed out as the fort of the Pândavas. It includes a portion of the pargana Tilpat (ancient Tilaprashta), one of the five villages demanded by Yudhishthira from Duryodhana. By Delhi is meant not only Shajahanabad—the modern Delhi of Shah Jahan, and Toglakabad—the Delhi of Ghiasuddeen Toglak Shah, but also the old Hindu city of Delhi—the Delhi of the Tomars and the Chohans, which was called Yogenîpura according to Chând Bardâi. The old Hindu city is situated at a distance of five miles from Indraprashta or Indrapat. It is said to have been founded by Râjâ Dilu, and it was the capital of the Tomar king Anaîga Pâl and his descendants and also of the Chohan king Biśâla Deva and his great grandson Prithvirâja. It contains the celebrated Iron Pillar set up by Râjâ Dhava in the fourth century of the Christian era (*JASB.*, vol. VII, p. 629) to commemorate his victory over the Bâhlikas of the Panjab, but according to Dr. Bhau Daji (*Revised Inscription on the Delhi Iron Pillar at Kootub Minar*), the inscription does not contain the name of Dhava at all, but it shows that the pillar was constructed by one Chandra Râjâ, at the end of the 5th or beginning of the 6th century A.D., and he further says that the translation of the inscription in *JASB.*, vol. VII, pp. 629–31 is incorrect. The inscription has now been correctly read and translated by Mr. Vincent A. Smith. The pillar was erected by Kumara Gupta I, son of Chandra Gupta II (Vikramâditya) in 415 A.D. (*JRAS.*, 1897, p. 8). The pillar is now situated in the quadrangle of Prithvirâja's *Yajñâśâlâ*, called Bhootkhânâ by the Mahomedans. It also contains the ruins of a fort called Lâlkot built by Anaîga Pâl II in 1060 A.D. ; the temple of Yogamâyâ worshipped by the Hindu emperors ; the Kutub Minar, the highest tower in the world, built by Kutub-ud-deen, the first Mahomedan emperor of Delhi, in 1193 ; the beautifully decorated tomb of Altamash ; and the Alai Darwazâ or the gate of Alla-ud-din, built in 1310 A.D. Delhi appears to have been deserted after the fourth century, but peopled again by Anaîga Pâl II after the conquest of Kânouj by the Rathors. Prithvirâj, the last Hindu king of Delhi, was defeated and taken prisoner and put to death by Mahomed Ghori in 1193, and the Hindu city of Delhi became the capital of the Pathan kings, Kutub-uddin and his successors. Kutubuddin Eibuk and Altamash lived at Prithvirâja's fort (Lâlkot) from 1191 to 1236. Ghiasuddin Bulban built another fort and town containing the "Ruby" or "Red" Palace at Ghiaspore near Humayun's Tomb and the Deenpânnâ Fort. Keikobad, his grandson, built a palace at Kelkheri or Gunlukheri. Alla-uddin built the town and fort of Seccree, containing the Kutub Minar (*JASB.*, 1847, p. 971). There are two of Aśoka's pillars in Delhi containing his edicts, one of them is situated at Ferozabad or Kotilâ of Firoz Shah, where it was removed by him from a place near Srughna called Khizerabad, and the other is placed near the Memorial Tower of the Mutiny, where it was removed from Mirat by the same emperor.

**Deobund**—Dvītīvana, in the Saharanpur district, United Provinces, two miles and a half to the west of the East Kāshī where Yudhishthīr resided with his brothers during his exile.

**Deoghar**—Sūnī to Baidyanāth.

**Devī**—The river Devīka, a name of the Sarasvatī in Oudh.

**Devalvāra**—In the Central Provinces, traditionally it was Kundinapura, the ancient capital of Bidarbhī. Bedar is also said to be the ancient Bidarbhapura or Kundinapura.

**Deva-Prayag**—At the confluence of the Bhagirathi and the Alakānanda, it is one of the five (*Pañcha*) Prayagas.

**Devi-Pāṭan**—Forty six miles north-east of Gonda in Oudh. It is one of the Pīthas where Sati's right arm is said to have fallen.

**Dhār**—Dhārānagara in Malwa, the capital of Rājī Bhoja.

**Dharanikoṭa**—See Amaravati.

**Dhārīwat**—In the district of Gumi, sub division Jahanabad where the Gunamati monastery was situated on the Kunwār hill, visited by Huu-n Tsang.

**Dharmapur**—Dharmipur, north-east of Damaun and north of Nasik.

**Dharmāranya**—I 1 Dharmapṛishṭha 2 Dharmāranya of the Buddhist records, visited by numerous pilgrims four miles from Buddha Gaya II Portions of the districts of Ghazipur, Bala and Jaunpur were known by the name of Dharmāranya (see Balia).

**Dhaubar Lake**—Nandikunda the source of the river Sabarmati twenty miles north of Doonarpur, in Guzerat.

**Dhāuli**—The Dhāuli hill near Bhuvanesvar in Orissa which contains an inscription of Asoka.

**Dhūkull**—Barāṭapattīma, the capital of Govardhana in the district of Kumaun.

**Dhopāp**—Dhutapīpa on the Gumi, eighteen miles south-east of Sultanpur in Oudh, where Rāmachandra is said to have been absolved of his sin for killing Rāvana, who was a Brhmaṇa, by bathing in the river there. Rāmachandra is also said to have expiated his sin of slaying Rāvana at Hattī Harau (*Hatty harana*) near Kalyāṇmath, twenty-eight miles south-east of Hardoi in Oudh where he bathed on his return from Lanka. The Kashijahārūṣī Ghāṭ at Monghyr is also counted as one of the ghāṭs where Rāmachandra expiated his sin.

**Dhosī**—Chyabana dērama, six miles south of Narol, in the territory of Jaipur, where the eyes of the Rishi Chyabana were pierced by Sukanyā, a princess of Anupadesa, whom he afterwards married.

**Dhumela**—1 The river Dhabalī 2 The Bihudi 3 The Arjuni 4 The Sitaprastha 5 Sutabāhū, a feeder of the river Riplī in Oudh. Sūnī as Buda Rāpti.

**Diamond Sands**—Amaravati, about eighteen miles to the west of Bejwāda, on the Krishnā. It is celebrated for its Stupa known as Purvasailī Sangharāmī.

**Dibhal**—Darbhavati, twenty six miles south-west of Bulandsahar

**Dildarnagar**—Akhandā, twelve miles south of Ghazipur

**Dinalpur**—It appertained to the ancient Pundrā desa.

**Dindigala**—1 Timugila of the *Mahābhārata* 2 Tanganī and Tiga of Ptolemy, in the district of Madura, Madras Presidency.

**Diu**—Devabandara in Guzerat

**Divar**—The island of Dipavati on the north of the Gor island, containing the temple of Septalotisvara Mahādeva.

**Doab (Gangetic)**—1 Antravuda 2 Sasasthalī, between the Ganges and the Jamuna.

**Dothi**—The confluence of the streams Marha and Biswa, in the district of Fyzabad in Oudh, where Daṇḍaratha, king of Ayodhya killed the blind Rishi's son by mistake. Near Oudh, where Daṇḍaratha, king of Ayodhya killed the blind Rishi Sivvana. It was the hermitage of the blind Rishi Sivvana.

Doonagiri—The Dronâchala mountain of the *Purâñas*, in Kumâun.

Dowlatabad—1. Devagiri. 2. Dharagara. 3. Tagara of the Greeks, in the Nizam's territory. It was founded by Bhillama in the twelfth century. Vopadeva, the celebrated grammarian, and Hemâdri flourished in the court of Râmachandra, who was defeated by Alla-uddin, king of Delhi.

Dubâur—Durvâsâ-âśrama ; the hermitage of Durvâsâ Rishi was situated on a hill, seven miles south-east of Rajauli, in the sub-division of Nowâdâ, district Gayâ.

Dvarkâ—1. Dvârikâ. 2. Dvârâvatî. 3. Kuśasthalî. 4. Daśâr̄ha, in Guzerat. It was the capital of Kriśna ; he founded it after his flight from Mathurâ when attacked by Jarâ-sandha, king of Magadha, hence he is worshipped there as Ranchhora-nâtha.

## E.

Eastern Ghats—Mahendra-parvata.

Edar—Badari of the Buddhists, in Guzerat.

Ekaliṅga—Hârita-âśrama, the hermitage of Rishi Hârita, the author of one of the Samhitâs. It is situated in a defile about six miles north of Udaipur in Rajputana.

Elephanta—The island of Gharâpurî or Purî, in the province of Bombay.

Ellora—1. Ilbalapura. 2. Elapura. 3. Maṇimatipurî. 4. Vellûra. 5. Śivâlaya. 6. Sai-vala. 7. Revâpura. 8. Deva-parvata. 9. Durjjayâ. It was the abode of Ilbala, a demon, whose brother Vâtâpi was killed by Agastya. It is situated near Dowlatabad in Central India. It is also called Berulen (see Berulen). Ellora contains the temple of Chuśînesa (Ghriṣhneśvara), one of the twelve jyotir-liṅgas of Śiva.

Elur—Same as Ellora.

Euphrates—The river 1. Vivṛiti of the *Garuḍa P.* 2. Nivṛiti of the other Purâñas. Sâl-mala-dvîpa or Chal-dia.

Eusofzai—Ali-madra of the *Brahmânda P.* It was included in ancient Gândhâra and Udyâna ; it is bounded on the north by Chitral and Yasin, on the east by the Indus, on the west by the Swat river and Bajawar, and on the south by the Kabul river.

Everest—1. Mount Gaurî-śaikara. 2. Gaurî-śikhara, in Nepal.

## F.

Fatehabad—Samugar, on the Jamuna, nine miles east of Agra, where Aurangzeb defeated Dara.

Ferozabad—1. Chandwar. 2. Chandrapura, near Agra, where in 1193 Shahabuddin Ghori defeated Jayachandra, king of Kanouj.

## G.

Gadak—Kuṭaka, an ancient town in Dharwar district, Bombay.

Gaḍ-maṇḍala—It was included in Dakṣiṇa-Kośala.

Gaḍ-Mukteśvar—Gaṇa-Mukteśvara, on the Ganges in the district of Mirat ; it was originally a quarter of the ancient Hastinâpura.

Gagâson—Garga-âśrama, on the Ganges, in the district of Rai Bareli, opposite to Asni.

Gahmar—Geha-Murâ, in the district of Ghazipur (E. I. Railway) ; it was the abode of Murâ, a demon, who was killed by Kriśna.

Gâlava-âśrama—The hermitage of Rishi Gâlava was situated at a distance of three miles from Jaipur in Rajputana.

Gambhirâ—A branch of the river Sîprâ in Malwa, mentioned by Kâlidâsa in his *Meghadûta*.

Gândak—1. The river Gândaki. 2. The Sâlagrâmi. 3. The Nârâyaṇî. 4. The Sîlâ. 5. The Trisula-Gaṅgâ. 6. The Gallikâ.

**Gāngābal**—The lake Uttara-Gāngā, situated at the foot of the Haramukh mountain in Kāśmīr, supposed to be the source of the river Sindh, which is also called Uttara-Gāngā by the Kāśmiris.

**Gāngā Lake**—Uttara-Mānasa, a place of pilgrimage at the foot of the Haramukh Peak near Nandikshetra in Kāśmīr.

**Gāngā-Sāgara**—1. The Sāgara-Saṅgama. 2. Kapilāśrama, at the mouth of the Ganges where Kapila destroyed the sons of Sagara by his curse

**Ganges**—1. The river Gāngā 2 The Bhāgirathī. 3. The Jālinavī 4 The Trisrotā.

**Gangeśvari-Ghāṭ**—Śānta-tīrtha in Nepal, at the confluence of the rivers Maradārikā and Būmatī. Pārvati is said to have performed penance at this place.

**Gangotri**—1. Gaṅgodheda 2. Gaṅgotri (Gaṅgāvatari), the source of the river Ganges in the Rudra Himalaya in Garwal.

**Ganjam**—Ganjam appertained to the ancient Kaliṅga, the capitals of which were Manipura (Māṇjikapattana), Ganjam and Rājamahendri at different periods.

**Gares**—See Gurez

**Garo Hills**—Tomara on the south-west of Assam.

**Garwal Mountains**—See Rudra-Himalaya

**Gaud**—1. Gauda. 2. Lakshmanāvati 3. Nirṛti 4. Lakhnauti 5. Bijayapura. 6. Pundravardhana 7. Barendra, the ancient capital of Bengal, the ruins of which lie near Mālādū at a distance of ten miles. The Rāmakehi fair, which was formerly held at Rāmakehi, a village near Gaud, is held every year at the latter town since the time of Chaitanya. Gaud was situated at the junction of the Ganges and Mahānandā. The Khajekī Masjid, the Daras Mosque and the Dakhāl Dārvāzā (city gate) were built by Sultan Hossen Shah. The Natun Mosque and Chamkootī are built of coloured bricks.

**Gauhāṭī**—1. Prāgyotishapura. 2. Kāmarūpa 3. Kāmākshyā, the capital of Kāmarūpa, in Assam. It is one of the Piṭhas.

**Gaurī-Kundā**—At the confluence of the Kedār-Gāngā and the Bhāgirathī, at a short distance from Gaṅgotri.

**Gayā**—1. Gayaśirsha. 2. The southern portion of the modern town of Gayā was the ancient Gayā. The present temple of Vishnupada was built by Ahalyābāī, Mahārāṇī of Indor (1766 to 1795), on the site of an old Buddhist temple; the impression of Vishnu's foot which is worshipped at present was an engraving of Buddha's foot formerly worshipped by the Buddhists. The Brahmavatī hill on the southern side of the town was the Gaya-sīsa or Gayaśirsha mountain of the Buddhists. On the site of Aśoka's stūpa on the top of the mountain, the Hindus have built a temple of Chandī or Sāvitri. All the temples in Gayā, containing impressions of feet, where the oblation ceremony is performed nowadays, as at Rāmsilā hill and other places, were ancient Buddhist temples appropriated by the Hindus after the decay of Buddhism in India. The Sūrya-kunda near the Vishnupada temple was an ancient Buddhist tank. Brahma-sara of the Mahābhāratā is one mile to the south-west from the Vishnupada-temple (Gayā-māhdīmya). Gayā proper is called Brahma-Gayā; six miles south of it is Bodh-Gayā or Buddha-Gayā, Rudra-Gayā is in Kolhāpura, and Lenar in Berar is called Vishṇu-Gayā. An inscription near the Akshaya-Baṭa (the undecaying Banyan tree) in Gayā shows its existence as a Tīrtha in the tenth century A.D. (Dr. Bloch's *Arch. Rep.*, 1902, in *Calc. Gaz.*, September 17, 1902, p. 1301).

**Gendia**—Gokarna, a town in North Canara, thirty miles to the south of Goa.

**Ghaggar**—The river Pāvanī in Kurukshtera, which, properly speaking, is the united stream of the Sarasvatī and the Ghaggar.

**Ghagrā**—1. The river Sarayū. 2. The Ghargharā. 3. The Dewā, in Oudh; the town of Ayodhyā is situated on this river.

## GHARA

The united stream of the Bias and the Sutlej is called Gharâ, but the natives call Gharâ—(JASB., 1837, p. 179).

it Nai—The districts of Ghazipur, Jaunpur and Balia in the United Provinces appertain to Ghazipur to the ancient Dharmâranya (see **Baliâ**). It is a Mahomedan town. It contains the tomb of Lord Cornwallis and the ruins of a handsome palace of Nawab Kasim Ali Khan, in which was a deep trench which was used to be filled with water when the Nawab and his friends were feasting there. (*Chunder's Travels of rose wood*).

*a Hin*—Same as **Giriye**.

**Giriye**—1. Raivata. 2. Raivataka. 3. Ujjayanta. 4. Girinagara. 5. Udayanta,—the Girnar—ar hill in Guzerat. It was the hermitage of Rishi Dattâtrey. Sûta was killed Junaglara at this place. It is also one of the five hills sacred to the Jains, containing by Bamples of Neminâth and Pârsvanâth.

the te—The Indraśilâ hill, on the southern border of the district of Patna, ten miles to the south of Bihar (town), comprising the ancient Buddhist village called 1. Giriye. 2. Ambala Jarâsandha-kâ-Baithak, which is a Dagoba or tope (stûpa), erected, according to is cal. Tsiang, in honour of a Hamsa (goose). It is Fa Hian's "Hill of the Isolated Rock." Hiueippakavana, in the presidency of Bombay.

**Goa**—*Gi*—The river. 1. Dakshina-Gaṅgâ. 2. The Gautamî. 3. The Gomati. 4. The Godâvalvari. 5. The Gautamî-Gaṅgâ. 6. The Nandâ. 7. The Godâ. It has its source Godâ Brahmagiri mountain near the village called Tryambaka. The portion of the river in the lies between the confluence of the Pranahitâ and the Ocean was Mahâsâla of which adma Purâna and Maisolos of the Greeks.

the I-Gautama-âsrama at Revelganj, seven miles to the west of Chhâprâ (see **Ahiârî**). Godnâ—place however appears to have derived its name from the circumstance that Gautama (Bud of Godâna. Râjâ Janaka is said to have made a gift of cows at this place in order to expiate his sin for killing a Brâhmin.

to ex—The river Sulakshini which falls into the Ganges.

**Gogâ**—Same as **Ghâgrâ**.

**Gogrâ**—I. Same as **Gendia**. II. 1. Śleshmâtaka. 2. Uttara Gokarna, two miles to Gokarn north-east of Pasupatinâtha in Nepal in the Bagmatî.

the n(Purâna)—1. Gokula. 2 Braja. 3. Mahâvana, six miles south-west of Mathurâ Gokul is the Yamunâ, where Kriṣṇa was reared up by Nanda during his infancy. Same as acrovanâ. The name of Braja was extended to Brindâban and the neighbouring villages, Mahâvana. The name of Kriṣṇa's early life. Gokul or new Gokula which was founded by Ballabhâ—the sya is the water-side suburb of Mahâvana which has been identified by Growse with chârboras of the Greeks.

**Klisida**—Kala-kunda, about seven miles from Hyderabad in the Nizam's territory. The Golkoor of government was removed from Golkonda to Hyderabad in 1589.

**seatkhi**—Fifteen miles north of Gaingotri.

**Gomul**—1. Gonardda. 2. Gonanda. 3. Gaudâ in Oudh, it was a sub-division of Uttara Gondâala, the capital of which was Srâvasti. The whole of Uttara-Kośala was called Kośala. Gonda is considered by some to be the corruption of Gonardda, the birth-place Kapatañjali, author of the *Mahâbhâdshya*.

**of Pana**—1. Dakshina-Kośala (see Berar). 2. Mahâ-kośala; it includes Wairagarh in Gondwadistrict of Chanda, about eighty miles from Nagpur. It is the Gad-Katangah of the Mahomedan historians, governed by the celebrated heroine Durgâvatî.

the

## GONDWANA HILLS

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## HAMPI

**Gondwana Hills**—The hills of Gondwana were included in the ancient Riksha parvata  
**Govardhan**—1. Mount Govardhana, eighteen miles from Brindâban in the district of Mathurâ It is said to have been lifted by Krishna on his little finger 2 Govardhanapura or the *Mârkandeya Purâga*, a village near Nasik

**Great Desert**—1 Marusthalî 2 Marusthalâ 3 Maiu 4 Marubhûmu 5 Mârava, east of Sindh

**Gujrât**—The district of Gujrât in the Panjab appertained to the ancient kingdom of Paurava

**Gumbatol**—Masura-vihâra in Buner, about twenty miles to the south west of Manglora, the ancient capital of Udyâna

**Gumti**—1. The river Gomati 2 Vâishîthi in Oudh

**Guptâra**—1 Gopratâra 2 Guptahari, on the bank of the Sûru at Fyzabad in Oudh, where Râmachandra is said to have died,

**Gurez**—Daratpuri, the capital of Darada, on the north of Kasmu It may be identified with Urjagundi

**Gurpa-Hill**—1. Gurupâda hill 2 Sobhnâth Peak of the Maher hill in Gayâ, where Mahâkâsjapa died See Kurkîhar.

**Gurudâspur**—The district of Gurudâspur was the ancient 1 Audumvara 2 Udamvara 3 Dahmeri, in the Panjab same as Nurpur.

**Gutiva**—Kshemavati, the birth place of Buddha Karakuchanda in the Nepalese Terai

**Guzerat**—1. Gurjara 2 Saurâshtra 3 Surâshtra 4 Anarita 5 Lâta. 6 Lâda or Lâla 7. Nâtaka 8 Larike of Ptolemy The south eastern portion of Guzerat about the mouths of the Nerburâ was called Abhîna, the Abena of the Greeks In the seventh century, when Hiuen Tsiang visited India, the southern parts of Rajputana and Malwa were known by the name of Gurjara the modern peninsula of Guzerat being then known by the name of Saurâshtra The Sah Kings of Saurâshtra from Nahapâna to Swâmi Rudra Sah reigned from 78 to 292 A.D According to Ferguson the Sîka era dates from the coronation of Nahapâna, who was a foreigner (Ferguson's *History of Indian and Eastern Architecture*, p 150) But the convention of the fourth Buddhist synod by Kamishka, who was a Kushan (included in the general name of Sakâ), was a more remarkable incident of the time than the coronation of king Nahapâna, as it concerned the religion of the whole of India But Dr. Bhau Daji says "I was strongly inclined to look upon Goutamiputra as the founder of the Sâlivâhana era, but the claims of Nahapâna appear to be much more probable" (*Literary Remains of Dr. Bhau Daji*, p 85) Dr. Bhagavânâlî Indrajî is of opinion that the Saka era commencing 78 A.D was inaugurated by Nahapâna to commemorate his victory over a Sâtakarni king, named in honour of his Saka overlord (*The Western Kshatrapas in JRAS*, 1890, p. 642)

**Gwallor**—1 Gopâdri. 2 Gopîchala 3 Gosringa parvata

## H

**Hagari**—The river Bedavati, a tributary of Tungabhadrâ, in the districts of Bellari and Mysore

**Hajipur**—The sub division of Hajipur in the district of Muzaffarpur in the province of Bengal, was called 1 Bisâlî 2 Bisâlî chhatra. Râmachandra and Lañshmana are said to have halted at Hajipur on their way to Mithilâ at the site of the present temple, which contains the image of Râmachandra, on the western side of the town

**Hala Mountain**—The southern part of the Hala mountain along the lower valley of the Indus was called Somagiri

**Halebid**—1 Dvâravati 2 Dorasanudra 3 Dvâra-samudra, in the Hassan district of Mysore It was the capital of Chera under the Hoysala Ballâlas in the tenth century

**Hampi**—1. Pampâ 2. Bidyânagara in the district of Bellari.

Haramuk—The mount Haramukta or Haramukuṭa in Kasmir, twenty miles to the north of Srinagar.

Hardwâr—1. Gaṅgâdvâra. 2. Haradvâra. 3. Kanakhala. 4. Mâyâpurî. 5. Mayûra. 6. Haridvâra. Though Kanakhala and Mâyâpurî are at present two different towns and distinct from Hardwar, yet at different periods Hardwar was principally known by these two names (see *Skanda Purâna* and *Meghadûta* of Kâlidâsa). Kanakhala, is two miles to the south-east of Hardwâr. It was the scene of the celebrated Dakshayajña of the *Purâñas*. Mâyâpurî is between Hardwâr and Kanakhala, it was one of the seven sacred towns of India. The temple of Mâyâ Devî is situated in Mâyâpur.

Hardwar Hills—Uśinara-giri, through which the Ganges enters the plains. Same as Sewalik Range (*Imperial Gazetteer*, s.v. *Haridwar*).

Harihar—Hariharanâthapura on the river Tuīgabhadrâ, a celebrated place of pilgrimage mentioned in the *Padma Purâna*.

Hari-Parvat—Śârikâ, three miles from Srinagar in Kasmir, where the temple of Śârikâ Devî, one of the 52 Pîthas, is situated. It was the hermitage of Rishi Kâsyapa, from whom the name of Kâsyapapura or Kâsmîr was derived.

Hashtânagar—1. Pushkalâvatî. 2. Pushkarâvatî. 3. Peukelaotes of the Greeks, the old capital of Gândhâra or Gandharva-deśa, founded by Pushkara, son of Bharata and nephew of Râmachandra. It is situated seventeen miles north-west from Peshawar on the river Landai, formed by the united streams of the Swat and the Panjkora.

Hassan-Abdul—1. Takshaśilâ. 2. Taxila of the Greeks, eight miles north-west of Shah-dheri in the Panjab, between Attock and Rawalpindi. The *Kathâ-sarit-sâgara* places it on the bank of the Jhelum. It was founded by Taksha, son of Bharata and nephew of Râmachandra. It has also been identified with the ancient Harya.

Hastinâpur—1. Hastinâpura, the capital of the Kurus and of Duryodhana of the *Mahâbhârata*, twenty-two miles north-east of Mirat. Nichakshu, the grandson of Janamejaya, removed his capital to Kauśâmbî after the diluvion of Hastinâpura by the Ganges. It was also called 2. Gajasâhvayanagara. 3. Nâgapura.

Hâthab—Hastakavapra near Bhaonagar in Guzerat, which is the Astacampra of the *Periplus* and Astakapra of Ptolemy.

Hâthiphore Tunnel—The Riksha-vila of the *Râmâyana* in the Sargujâ State of Chutia-Nâgpur. But it appears to have been situated in south Mysore.

Hatsu—The river Hastisoma, a tributary of the Mahânadî.

Hattia-Haran—Hatyâ-haraṇa, twenty-eight miles south-east of Hardoi in Oudh (sec Dhopâp).

Hautmatî—The river Hastimatî, a tributary of the Sâbarmati (Sâbhramatî) in Guzerat.

Hazara—1. Abhisârî of the *Mahâbhârata*. 2. Abhisârâ. 3. Abisares of the Greeks, but this identification is not correct. The ancient Uraga or Urasa has been identified by Dr. Stein with the country of Hazara.

Hazaribagh—The eastern portion of the district of Hazaribagh in the province of Bengal appertained to the ancient country of Malladeśa.

Helmand—The river Harkhaiti of the *Avesta* and the Saraswatî of the *Atharva Veda*, one of the three Saraswatis in Eastern Afghanistan which was called Arachosia.

Herdaun—Same as Hindaun.

Himalaya—1. Himâdri. 2. Himâchala. 3. Himâlaya. 4. Himavâna.

Hindaun—Hiranyapuri, in the Jaipur state, seventy-one miles to the south-west of Agra, where Vishnu is said to have incarnated as Nrisimha Deva and killed Hiranyakasipu, the Father of Prahlâda. It is also called Herdoun. But see Multân and Hyrcania.

Hindu-Kush—1. Pâripâtra. 2. Niṣadha-parvata. 3. Meru. 4. Sumeru. 5. Kaukasus. 6. Pamir. 7. Paraponesus mountain of the Greeks in Śâkadvîpa.

**Hinglāj**—*Hingulā*, situated at the extremity of the *Hingulā* range on the coast of the *Mehran* in Beluchistan. It is one of the *Pīṭhas*.

**Hrishikēśa**—A celebrated place of pilgrimage at a short distance from Hardwār.

**Hullabid**—Same as *Halebid*.

**Hundeś**—Same as *Undeś*.

**Hyderabad**—1. Bhaganagara, in the Nizam's territory, named after Bhāgmatī, the favourite mistress of Kutub Mahomed Kuli who founded it in 1589 and removed his seat of government to this place from Golkonda, about seven miles distant. 2. Hyderabad in Sindh has been identified by Cunningham with Patala.

**Hyrcania**—*Hiranyapura*, the capital of the Daityas (*Mbh.*, Vana, ch. 172, *Udyoga*, ch. 97), on the south-east of the Caspian Sea near Asterabad. See *Hindaun*.

### I.

**Ingapur**—1. *Goparāshṭra*. 2. *Govarāshṭra* 3. Kauba of Ptolemy, as sub-division of the district of Nasik, Bombay Presidency.

**Ikaunā**—*Aptanetravana*, in the district of Bahraich in Oudh; it was visited by Hiuen Tsiang.

**India**—1. Bhāratavarsha. 2. Jambudvipa. 3. Sudarśanadvipa. India (Intu of Hiuen Tsiang) is a corruption of Indu or Sindhu or Sapta Sindhu (*Hasta Hindu* of the *Vendidad*).

**Indor**—Indrapura, in the district of Bulandshahar, United Provinces. Perhaps it is the *Indraprasthapura* of the *Saṅkaravijaya*.

**Indus**—1. The river Sindhu. 2. The Sushomā 3. The Uttara-Gaṅgā. 4. The Nilāb, in the Panjab.

**Irawadi**—1. The river Irāvati. 2. The Subhadrā, in Burma.

**Islamabad**—Ananta-nāga, the ancient capital of Kāśmīr, on the Jhelum. The Mahomedans changed the name into Islamabad in the fifteenth century.

### J.

**Jabbalpur**—Jāvālipura.

**Jaipur**—See *Jeypur*.

**Jais**—Ujālikanagara, twenty miles east of Rai Bareli

**Jājmāu**—Yayātipura, three miles from Cawnpur, where the ruins of a fort are pointed out as the remains of the fort of Rājā Yayāti (see *Sambhāra* lake).

**Jājpur**—The country which stretches for ten miles around Jājpur in Orissa was called 1. Birajā-kshetra. 2. Pārvatī-kshetra. 3. Gayānābhī. 4. Yajñapura. 5. Yayātipura.

**Jakhtīban**—Same as *Jethlan*.

**Jalalābād**—1. Nagarāhāra. 2. Nigarhāra. 3. Nirāhāra. 4. Nagara. 5. Nysa of the Greeks. 6. Dionysopolis of Ptolemy. Nagarāhāra, at the confluence of the Surkhar or Surkhrud and Kabul rivers, was 4 or 5 miles to the west of Jalalabad. It is also called Amarāvati in one of the *Jātakas*. A village called Nagaraka still exists about two miles to the west of Jalalabad (see *Nanghenhar*). The town of Jalalabad was built by Shamsuddin Khaffi in 1570 by the order of Akbar (*JASB.*, 1842, p. 125).

**Jalalpur**—1. Girivrajapura. 2. Rājagṛha. 3. Girjak, the capital of Kekaya of the *Rāmāyaṇa*, on the Jhelum, in the Panjab.

**Jalandhar**—1. Jālandhara. 2. Trigartta, in the Panjab.

**Jalandhar-Doab**—Between the Bias and the Sutlej in the Panjab. It comprised the ancient countries of Kekaya, and Vāhika or Vālhika.

**Jallalpur**—Bukephala of the Greeks, in the Panjab.

**Jam-nīrī**—The river Nirvindhya. Same as Newuj.

**Jamunâ**—1. The river Yamunâ. 2. The Kâlindî from the country called Kalinda-deśa, in which it has its source.

**Jamunotri**—1. Yamunâ-prâbhava. 2. Yamunotri (Yamunâ-avatâri), the source of the river Jamuna (Yamunâ) in the Bândarpuchchha range of the Himalaya, situated in the ancient country called Kalinda-deśa.

**Jarâsandha-kâ-Baitâk**—Hamsa-stûpa (see Giryek).

**Jaṭâphatkâ**—The Jaṭâ mountain, in which the Godâvarî has got its source.

**Jaunpur**—Yavanapura, near Benares. The Mahomedan kingdom of Jaunpur was established in the 14th century A.D.

**Java**—Yava-dvîpa.

**Jawâlâmukhi**—1. Baḍavâ of the *Mahâbhârata*. 2. Jwâlâmukhî, one of the 52 Pîthas.

**Jaxartes**—1. The river Sîtâ. 2. The Sîlâ. 3. The Rasâ. 4. The Râjhâ of the *Avesta*. 5. Araxes of Herodotus; Ja is another name of the Jaxartes (Vambery's *History of Bokhara*, p. 8). The word Jaxartes is a combination of Jaj and Araxes (of Scythia) in order to distinguish the latter from the Araxes of Armenia or the Arab, and the Araxes of Persia or the Bund Amir.

**Jeṭhian**—1. Yashtivana. 2. Laṭṭhivana, about two miles north of Tapovana in the district of Gayâ.

**Jeypur**—The territory of Jaipur, including Âlwar, was the ancient Matsya-deśa of the *Mahâbhârata*. Its capital was Birâṭa (modern Bairât) where the Pâṇdavas resided *incognito* for one year; it is a small village to the west of Âlwar and forty-one miles north of Jaipur and one hundred and five miles south-west of Delhi.

**Jhalrapattan**—Chandrâvatî, in Malwa, on the river Chandrabhâgâ.

**Jhelum**—1. The river Bitastâ. 2. The Behat. 3. The Hydaspes. 4. The Bidaspes of the Greeks. 5. The Bitamsâ of the Buddhists, in the Panjab. It leaves the valley of Kashmir at Barâhamûla and falls into the Chinab near Jhung. 6. Jhelum has been identified with the Hlâdinî of the *Râmâyana* (Barooah's *Dictionary*, vol. III, preface, p. 37).

**Jhusi**—Pratishthânâpura, on the north bank of the Ganges, three miles east of Allahabad; it was the capital of Purûrávâ. It is still called Pratishthâpura.

**Jogoni-Bhariya Mound**—Jetavana-vihâra, one mile to the south of Sahet-mahet on the Râptî in Oudh, where Buddha resided for several years.

**Joharganj**—Dhanapura, twenty-four miles from Ghazipur.

**Johilâ**—The river 1. Jyotirathâ. 2. Jyotishâ, a tributary of the river Sone.

**Joonir**—Jîrñanagara, in the province of Bombay. The Chaitya cave of Joonir is supposed by Fergusson to belong to the first or second century of the Christian era.

**Joshimath**—Jyotirmaṭha, in Kumâun.

**Junâgar**—1. Javanaganagara (Yavanaganagara). 2. Asildurga. 3. Karṇakubja, in Guzerat.

**Jwâlâmukhî**—A celebrated place of pilgrimage, 25 miles from Kangra, being one of the 52 Pîthas where Satî's tongue is said to have fallen (see Jawalâmukhi).

**Jyntea**—1. Pravijaya. 2. Prâgvijaya. 3. Jayantî, in Assam.

## K.

**Kâbul**—1. Kubhâ of the *Vedas*. 2. Ortospana of the Greeks. 3. Urddhasthâna (Cunningham).

**Kâbul River**—1. The river Kubhâ of the *Vedas*. 2. The river Kuhu of the *Purâñas*.

**Kâbul Valley**—See Cabul Valley.

**Kafristan**—Ujjânaka; a country situated on the river Indus, immediately to the west of Kashmir.

**Kahalgâon**—Same as Colgong.

Kailās—1 Kailasa 2 Hema kuṭa 3 Ashtapada The mountain is situated on the north of lake Mānasarovar beyond Gangri or Dīrgham It is also called Mount Tise Kaimur Hill—The range was called 1 Kimmritya 2 Kairamāh, between the rivers Sone and Tonse

Kaira—Same as Kheda, Khetaka on the river Betravati (modern Vatrak), in Gujarat

Kaithal—Kapishthala, in the Karnal district, Panjab, it is the Kambsthala of Megasthenes

Kajeri—1 Kubjagnha 2 Kajugruha 3 Kajungbara, ninety two miles from Champā in the district of Bhagalpur in Bihar It is perhaps Kajra in the district of Monghyr, three miles to the south of which there are many Buddhist remains

Kaladi—In Kerala, the birth place of Sankaracharya according to the *Sankara vijaya*

Kalhuā—The Mūkula mountain of the Burmese annals of Buddhism, where Buddha passed his sixth year of Buddhahood The Kaluha hill is situated in the district of Hazaribagh, twenty six miles to the south of Buddha Gṛyā and sixteen miles to the north of Chātrā In the *Vyaghri Jātaka* it is said that Buddha in a former birth resided on the Mount Kulachalā as a hermit, he gave his own body to be devoured by a hungry tigress in order to save her new born cubs (Dr R Mitra & *Sanskrit Buddhist Literature of Nepal*, p 149) It is the Kolihala or Kolichala Parvata of the *Vayu Purāna* which has perhaps been erroneously identified with the Brahmayoni hill of Gayā

Kahāni—Kalyānapura, thirty six miles west of Bidar in the Nizam's territory It was the capital of Kuntaladesa, the kingdom of the Chalukya kings (western branch) from Jaya Singh Vijayāditya to Tribhuvana Malla from the fifth to the twelfth century It was the birth place of Vījuśāṇeśvara, the author of the *Mitilsharā*

Kālī-Nādī—1 The river Ikshumati 2 The Kālī Gaugā 3 The Chalshushmati 4 The Mandākini, in Garwal and Rohilkhand Kanouj stands on this river

Kālinī—Same as Kālinādi

Kālinjar—1 Kālijara 2 Pūrnadarva, in Bundelkhand It was the capital of Chedi under the Gupta kings It contains the temple of Nilakantha Mahādeva

Kālī-Sindh—1 The Dakshina Sindhu of the *Mahabharata* 2 Sindhu of the *Meghadūta* (pt I, v 30) 3 The Sindhpurnā, a tributary of the Chambal Its identification with the Nirvindhyā (*JBTS*, vol V, pt III, p 46) does not appear to be correct

Kalsi—Srughna, in the Jaunsar district, on the east of Sirmur

Kaluā—Same as Kalhuā Makula Parvata of the Buddhists and Kolāhala Parvata or Kolachala of the *Vāyu Purāna*

Kalyāna—Same as Kahāni

Kāmah—See Kunar

Kambay—1 Stambha tirtha 2 Stambhapura, in Gujarat

Kampil—Kimpilya, twenty eight miles north east of Fathgarh in the district of Farrukhabad, United Provinces of Agra and Oudh It was the capital of South Pañchāla, the king of which was Drupada, the father of Draupadi of the *Mahabharata* It was the birth place of the celebrated astronomer Varahamihira (*Brihat Jātaka*)

Kampta—Karmmanta, the capital of Samataṭa, near Comilla, in the district of Tipārā, Bengal

Kamptānāthgiri—Chitrakūṭa, in Bundelkhand, on the river Pisuni, about four miles from the Chitrakot station of the G I P Railway Ramachandra resided here for some time, while on his way to the Dandakāranya

Kampur—Kaushikapura, ten miles to the south of Srinagar in Kashmir, founded by Kaushika, king of Kāsmir

Kānā-Nādī—The Ratnakara nadi, on which Khānākul Kristanagar, a town in the district of Hugli in Bengal, is situated, containing the temple of Mahādeva Ghanṭeśvara

Kanara—See Canara

**Kanarak**—1. Arkakshetra. 2. Padmakshetra. 3. Konâditya. 4. Konârka, nineteen miles north-west of Puri in Orissa. It contains a temple of the Sun, built by Lânguliya Narasimha who reigned from 1237 to 1282 A.D.

**Kandahar**—See **Candahar**.

**Kandy**—1. Srîvardddhanapura. 2. Senakhaṇḍasela, in Ceylon.

**Kane**—The river 1. Śyenî. 2. The Karnâvatî. 3. The Śuktimatî. 4. The Kiyâna (Lassen), in Bundelkhand. Same as **Ken**.

**Kangrâ**—1. Nagarokoṭa. 2. Bhîmanagara. 3. Trigartta. 4. Susarma-pura, on the Râvi-Bâṅgaṅgâ river. It was the old capital of Kulûṭa.

**Kaṅkâli-Tîlâ**—Urumuṇḍaparvata, in Mathura, which was evidently an artificial hill or mound where Upagupta and his preceptor resided.

**Kaṅkhal**—See **Hardwar**.

**Kaṅkoṭa**—Kanakavatî, sixteen miles west of Kosam, on the southern bank of the river Jamuna near its junction with the river Paiśunî. It is also called Kanak-kot.

**Kanouj**—1. Kânyakubja. 2. Gâdhipura. 3. Kusumapura. 3. Kuśasthala. 5. Mahodaya, on the river Kâlî, a branch of the Ganges, in the Farukhabad district, United Provinces.

**Kâorhari**—The river Kumârî in Bihar.

**Kapilâ**—The portion of the river Nerbuda near its source in the Amarakaṇṭaka mountain is called the Kapilâ.

**Kapiladhârâ**—1. Kapila-âśrama, twenty-four miles to the south-west of Nâsik ; it was the hermitage of Kapila Rishi. 2. The first fall of the Nerbuda from the Amarakaṇṭaka mountain.

**Kârâbâgh**—1. Kârupatha. 2. Kârâpatha, on the Indus, mentioned in the *Râmâyana* and the *Raghuvamśa* as being the place where Lakshmana's son Aṅgada was placed as king by his uncle Râmachandra, when he made a disposition of his kingdom before his death. Tavernier writes it as *Carabat*.

**Karachi**—1. Karakalla. 2. Krokala of Megasthenes in Sindh.

**Karâda**—Karahâṭaka of the *Mahâbhârata*, in the district of Satara in the province of Bombay.

**Karakal**—Kâraskara, in South Kanara.

**Karakorum Mountain**—1. Mâlyavâna-giri. 2. Kriṣṇa-giri, between the Kiunlun and Hindukush mountains.

**Karanbel**—Same as **Teor**.

**Karatoyâ**—The river Karatoyâ, which flows through the districts of Rungpur and Dinajpur. It formed the boundary between the kingdoms of Bengal and Kâmarûpa at the time of the *Mahâbhârata*. Same as **Kuratî**.

**Karmanâśâ**—The river Karmanâśâ is situated on the western limits of the district of Shahabad in Bengal, and forms the boundary between the province of Bengal and the United Provinces. Its water is considered to have been polluted by the Hindus, being associated with the sins of Triśaiiku of the *Râmâyana*.

**Karnâli**—Bhadrakarnâpura, a place of pilgrimage on the right bank of the Nerbuda near Chandod.

**Karṇa-Prayâga**—At the confluence of the Alakânandâ and Pindar rivers. It is one of the five (*Pañcha*) Prayâgas.

**Kâron**—1. Kâma-âśrama. 2. Madana-tapovana, eight miles to the north of Korantedi, in the district of Baliâ in the United Provinces. Mahâdeva is said to have destroyed Madana, the god of love, at this place.

**Karra**—Karkoṭaka-nagara, 41 miles north-west of Allahabad. It is one of the 52 Pîthas.

**Kârtikasvâmi**—Same as **Kumâra-svâmi**.

**Karur**—Same as **Korur** (II).

**Kârvân**—1. Kârâvana. 2. Nakuleśvara. 3. Lakuliśa, 4. Nakuliśa. 5. Kâyâvarohaṇa, 15 miles south of Baroda, containing the principal shrine of the Pâśupata sect of Śaivaism, founded by Nakuliśa between the 2nd and 5th centuries A.D.

Kāśai—The river 1. Kāśīvatī. 2. Kapisā, in Bengal.

Kashgar—Kharoshṭra.

Kāshkār—Same as Kāmāh and Kunar (*Elphinstone's History of India*, p. 232).

Kāśla—1. Kuśinagara. 2. Kuśinārā. 3. Kuśāvatī, thirty-five miles to the east of Gorakhpur, on the old channel of the Hiranyavatī or Chhoṭa Gaṇḍak. It was at Kuśinagara that Buddha died.

Kāsmīr—1. Kāśmīra. 2. Kāśyapapura; the hermitage of Rishi Kāśyapa was on the Hari mountain, three miles from Srinagar (*Bhavishya P.*, Pratisarga, pt. I, ch. 6, v. 6).

Kasur—Kuśāvatī, thirty-two miles to the south-east of Lahore, said to have been founded by Kuśa, son of Rāmachandra.

Kaṭak—1. Bārāṇaśi-Kaṭaka. 2. Yayātinagara. 2. Binītapura, in Orissa, at the confluence of the Mahānadi and Kāṭjuri, founded by Nṛipa Keśari, who reigned from 941 to 952 A.D.

Katāksha—Sīnghapura, sixteen miles from Pindi Dadau Khan, on the north side of the Salt Range in the Panjab. It is also called Katās and Ketās. According to Hiuen Tsiang, the country of Sīnghapura bordered on the Indus on the western side. It was conquered by Arjuna.

Kaṭās—See Kaṭāksha.

Kāthiawār—I. Saurāshṭra. 2. Surāshṭra. 3. Sulathika or Surāshṭrika of the Dhauli inscription. 4. Syrastrine of Ptolemy. The southern portion of Kathiawar was called Prabhāsa, containing the celebrated temple of Sounnāth, at a short distance from which was situated the spot where Krishna passed away from this mortal world.

Kāṭmaṇḍu—I. Kāshṭhamandapa. 2. Kāntipuri. 3. Mañjupattana. 4. Mañjupāṭan, the capital of Nepal.

Kāṭwā—I. Kantaka-nagara. 2. Kantaka-dvipa. 3. Kaṭadvipa, in the district of Burdwan in Bengal.

Kāverī—I. 1. The river Arddhagāṅgā. 2. Sahyādriyā. 3. Kāverī. 4. Chela-Gāṅgā.

II. A branch of the Nerbuda near Māndhātā was called Kāverī.

Kāwā-Dol—An isolated hill near Gayā, on which the Silabhadra monastery was situated; it was visited by Hiuen Tsiang. It is a part of the Barābar Hill (Khalaṭika Parvata), containing the Nāgārjunī caves.

Kedārānāth—Kedāra, situated at the source of the Kālī-Gāṅgā. The celebrated temple of Kedārānātha is situated in the Rudra Himalaya in Garwal below the peak of Mahāpantha on the west of Badrināth. The worship of Mahādeva Kedārānātha is said to have been established by Arjuna, one of the five Pāṇḍavas. The river Kālī-Gāṅgā rises at this place and joins the Alakanandā at Rudra-Prayāga.

Keljhar—Chakranagara, seventeen miles north-east of Wardha in the Central Provinces. Perhaps it is the Chakrānkanagara of the *Padma Purāṇa*, Pāṭāla khaṇḍa, ch. XVIII.

Ken—Same as Kane.

Keśarlyā—Isalia of the Buddhists, in the district of Champārān in the province of Bihār, where Buddha passed the eighteenth and nineteenth *Vassas* of his Buddhahood.

Keṭas—See Kaṭāksha.

Khairā-Dih—Jamadagni-Ārama, thirty-six miles north-west of Balia; it is said to have been the residence of Jamadagni and the birth-place of his son Paraśurāma. See Zamania.

Khajrāha—Khajjurapura, the capital of the Chandels, in Bundelkhand.

Khāndes—Khāndes, Southern Malwa and parts of Aurangabad forming the ancient country of 1. Haihaya. 2. Anupadeśa, the kingdom of the myriad-handed Kārttyaviryārjuna, who was killed by Paraśurāma. Its capital was Māhiṣmatī (modern Maheswar or Mahes) on the river Nerbuda, forty miles to the south of Indore. It appertained also to the ancient kingdom of Bidarbhā.

**Kheda**—Khetaka of the *Padma Purāṇa*, between Ahmedabad and Cambay in Gujarat.

It is the Kiecha of Hiuen Tsiang, which Cunningham has correctly restored to Khetaka or Kheda, now called Kaira. Khetaka was situated on a small river called Betravatī (now called Vātrak) near its junction with the Sāharmatī (Sābarmatī). Julien renders Kiecha by Khacha or Kachchha. Same as Kaira.

**Khiragrāma**—Twenty miles to the north of Burdwan. It is one of the fifty-two Pīthas.

**Khiva**—The Khauat of Khiva is the 1. Urjagunda of the *Matsya P.* (ch. 120), called Urgendj; 2. Country of the Surabhis or Kharasmii or Kharism (Vambery's *Travels in Central Asia*, p. 339).

**Khorasan**—Khurasan, celebrated for horses.

**Khotan**—Kustana, in Eastern or Chinese Turkestan.

**Kiskindhyā**—A small hamlet on the north bank of the river Tuṅgabhadrū, not far from Anagandi. It was the ancient Kishkindhyā of the *Rāmāyaṇa*, where Rāmachandra killed Bāli, the king of monkeys.

**Kiyul**—I. Rohinnālā. It has been identified by General Cunningham with Lo-in-ni-lo of Hiuen Tsiang; it is situated immediately to the south of Lakhi-serai on the E. I. Railway. It contains a large image of Padmapāṇi and several Buddhist figures (Cunningham's *Arch. S. Rep.*, vol. III). Lo-in-ni-lo included Jayanagar on the north containing the fort, and Rajaona or Rajjhana on the south containing many remains of the Buddhist period. See however, Rehuānālā. II. The river Rishikulyā in Bihar.

**Koch-Bihār**—It appertained to the ancient Puṇḍra-deśa, especially to the eastern portion called Nivṛitti. For the history of Koch-Bihār, see *JASB.*, 1838, p. 1.

**Koh**—The river Kuṭikoshṭikā of the *Rāmāyaṇa*, a small affluent of the Rāma-Gaṅgā in Oudh.

**Koh-Mari**—Goṣṭīṅga Parvata in Eastern Turkestan, containing a Buddhist monastery and a cave, it was a celebrated place of pilgrimage at the time of Hiuen Tsiang.

**Koil**—Kokilā, a river which flows through the district of Shahabad in Bihar.

**Kolar**—Kolāhalapura or Kolālapura, on the east of Mysore where Kārttyavīryārjuna is said to have been killed by Paraśurāma.

**Kolhāpur**—1. Karavīrapura. 2. Kolāpura. 3. Kolhāpura. 4. Padmāvatī. 5. Agastya-Ārama, the hermitage of Rishi Agastya, but perhaps this is a mistake and the mistake originated by confounding Kolhāpur with Ākolha to the east of Nāsik, which is the reputed

Kosam—1. Kausambi. 2. Kosambinagara. 3. Batsyapattana, about 30 miles to the west of Allahabad; it was the capital of 1. Batsya-deśa. 2. Bañśa, the kingdom of Rājā Udayana. Harsha Deva places his scene of the *Ratnākālī* at this place.

Kośilā—The river 1. Kuṭikā. 2. Kuṭilā of the *Rāmdyāpa*, the eastern tributary of the Rāmgangā in Oudh.

Kotalgar—1. Umāvana. 2. Bihāpura. 3. Sonitapura of the *Harivāṇī* at Lohul in Kumaun, where Ushā was abducted by Aniruddha, the grandson of Krishṇa. See Bāṇa Rājā's Gad.

Koṭa-Tīrtha—In Kālañjara.

Koṭeśvar—1. Koṭisvara. 2. Kachchheśvara, the capital of Kachchha (Kutch), on the river Kori, a branch of the Indus.

Koṭi-Tīrtha—1. In Mathurā. 2. A sacred tank in Gokarṇa.

Koṭṭayam—1. Neleynda of the *Periplus*. 2. Milkynda of Ptolemy. 3. Nalakānana. 4. Nalakālikā, in Travancore, a celebrated port of ancient India.

Kotwal—Kāntipuri, twenty miles north of Gwalior.

Krishnā—1. The river 2. The Krishnā. Krishnāveni. 3. The Krishnāvenwā. 4. The Benwā. 5. The Beni. 6. The Binā. 7. The Tynna of the Greeks.

Kuātī—The river 1. Kumāri. 2. Sukumāri, in the Gwalior State, it joins the river Sindh near its junction with the Jamuna.

Kubattur—1. Kuntalakapura. 2. Kautalakapura. 3. Kuntalapura. 4. Surabhipaṭṭana, 5. Sopatma of the *Periplus*, in Sorab in the Shimoga district of Mysore. It was the capital of King Chandrahāsa of the *Jaimini-Bhārata*.

Kubjāmra—1. Kubjāmraka. 2. Raibhya-Āśrama, at a short distance to the north of Hardwār.

Kuenlun Mountain—1. Nila Parvata. 2. Krishṇa Parvata, in Tibet.

Kulu—1. Kuluja. 2. Koluka. 3. Kulinda-deśa. 4. Kuninda. 5. Kalinda-deśa, in the upper valley of the Bias. Its capital was Nagarakoṭa.

Kumāra Svāmi—1. Subrahmanyā. 2. Kārtikasvāmi. 3. Svāmi-tīrtha. 4. Bhatti-piṭhāna, about a mile from Tiruttani, a station of the Madras and Southern Marhatta Railway on the river Kumāradhārā; it was visited by Saṅkarāchāryā.

Kumāun—1. Kurmāchala. 2. Kurnavana. 3. Kumārvana. 4. A part of Brahmapura.

Kumbhaconum—1. Kumbhakarṇa. 2. Kumbhaghonum, in the province of Madras. It was the ancient capital of Chola.

Kunar—The Choaspes of the Greeks, which joins the Kabul river at some distance below Jalalabad. It is also called Kāmali and Kāshkār.

Kundapura—1. Kundinapura. 2. Kunḍinanagara. 3. Bidarbhānagara. 4. Bhimapura, forty miles east of Amarāvati in Central India. Same as Kondāvir. But see Beder.

Kurati—The river Karatoyā in North Bengal. Same as Karatoyā.

Kurkīhar—Kukkuṭapādagiri, in the district of Gayā, where the Buddhist saint Mahā-kāśyapa died. Kukkuṭapādagiri has also been identified with Gurpa hill (Gurupada-giri), about 100 miles from Buddha-Gayā! See Sobhnāth Hill.

Kurum—Same as Koram.

Kushān—Kapiśā, ten miles west of Opian on the declivity of the Hindu-kush.

Kuśī—The river Kauśiki in Bengal. Its confluence with the Ganges was known as the Kauśiki Tīrtha or Kauśiki-Saṅgama.

## L.

Lādak—It has been identified with Hātaka where Mānas-sarovara is situated (Barooah's Dictionary, vol. III, Preface, p. 50).

Lāhari-Bandar—The ruins of Devala, the "Metamorphosed city" as it has been called, are situated at a very short distance to the north of Lāhari-bandar or Lāri-bandar in Sindh, in fact, Lāhari-bandar was built with the ruins of Devala (Cunningham).

Lahor—Śālātura, the birth-place of Pāṇini, the celebrated grammarian. The village is situated at a distance of about sixteen miles to the north-east of Attok.

Lahore—1. Lavapura. 2. Lavakoṭa. 3. Lavavara. 4. Lohawar, in the Panjab. It was founded by Lava, son of Rāmachandra of the *Rāmāyana*.

Lakhnor—Lakragar, an old fort situated in the Rajmahal hills in Bengal.

Lamghan—1. Lampākâ. 2. Muraṇdâ. 3. Lampâka, on the northern bank of the Kabul river.

Landai—The river Giri, in the Peshawar district, on which Pushkalâvatî was situated.

Lânguliya—The river Lângulinî, on which Chicacole stands.

Lenar—1. Bishṇu-Gayâ, a celebrated place of pilgrimage in Berar, not far from Mekhar.  
2. Lonâra.

Lhasa—The capital of Tibet, containing the celebrated Temple of Buddha the “Holy of Holies” built by Srongtsan Gampo, king of Tibet, in 652 A.D. This monarch became a convert to Buddhism and introduced that religion into Tibet, being influenced by his two Buddhist wives, one a princess of China and the other a princess of Nepal. The image in the temple is the image of Buddha as a youthful prince of sixteen in his house at Kapilavastu. The Dalai Lama resides in the palace at Potala hill in the town. The first Dalai Lama was Lobzang, he was of the yellow-cap order and was raised to power by the Tartar prince Gushi Khan in the middle of the seventeenth century A.C. (Dr. Waddell’s *Lhasa and its Mysteries*).

Lilâjan—1. The Nilâjana. 2. The Nilañchana. 3. The Nairañjana. 4. The Nirañjarâ.  
5. The Nischirâ, the upper part of the Phalgu, which flows through the district of Gayâ.

Little Gaṇḍak—Same as Chhoṭa-Gaṇḍaka.

Little Thibet—Bolor. Little Thibet is also called Baltistan and Chitral. Its capital was Skardu.

Lodh-Moona—1. Lodhra-kânana. 2. Garga-âśrama, in Kumâun.

Lohughât—Lohârgala in Kumâun, on the river Loha.

Lomasgir Hill—Lomaśa-âśrama, the hermitage of Lomaśa Rishi; it is four miles north-east of Rajauli in the sub-division of Nowadah in the district of Gayâ.

Lonâr—See Lenar.

Looni—Same as Lun-nadî.

Lucknow—Situated on the river Gumi. It is said to have been founded by Lakshmana, the brother of Rāmachandra of the *Rāmāyana*, on an elevated spot now known as Lakshmanîlâ or Lakshmanapura, where a mosque was afterwards built by Safdar Jang, Subadar of Oudh. It is now within the Machchhibhawan fort, overlooking the Asfi (stone) Bridge. Asaf-ud-dowlah made Lucknow his capital, the capital of his two predecessors being at Fyzabad. The Great Emambarah with the Raumi Gate and the Masjid were built by Asaf-ud-dowlah; the old Residency, Dilkhosha and the Lal Bâradâri were built by Saadat Ali Khan; the Moti Mahal and Shah Najaf were built by Nasir-uddin Hyder; the Chutter Manzil was built by Nasir-uddin Hyder; the Hossenabad buildings were constructed by Mahomed Ali Shah, the Chhoṭa Emambarah by Amjad Ali Shah, and the Kaisarbagh by Wajid Ali Shah. Mannua or Manpore, about 24 miles north of Lucknow, has a very high and extensive mound called the fort of Mândhâtâ. Nagrâon, in the district of Lucknow, is said to have been the city of Râjâ Nala, a descendant of Rāmachandra (see *Vâyu Purâna*, II, ch. 26) whose episode is given in the *Mahâbhârata* (P. C. Mukerji’s *Pictorial Lucknow*).

Lun-Nadî—The river Lavaṇâ, which falls into the Sindh at Chandpur Sonari in Malwa. It is also called Nun-nadî.

## M.

Madawar—1. Matipura. 2. Pralamba of the *Rāmāyana*, it is eight miles north of Bijnor in Western Rohilkhand.

Madhyârjuna—Six miles east of Kumbhaconum, in the district of Tanjore, Madras Presidency.

**Madura**—1. Mathurā. 2. Dakshinā-Mathurā. 3. Minākshi, in the province of Madras. It was the capital of Pāṇḍya. The districts of Madura and Tinnevelly formed the ancient Pāṇḍya or Pāṇḍu. It is one of the 52 Piṭhas where Sati's eyes are said to have fallen.

**Mahābalipur**—Bāṇapura, on the Coromandel coast. The “raths” of Mahābalipur are the true representations of ancient Buddhist vihāras or monasteries.

**Mahābāna**—1. Gokula. 2. Braja. 3. Klisoboras of the Greeks, a town about six miles from Mathurā across the Jamuna, where Kṛishna was reared up during his infancy. It was sacked by Mahmud of Ghazni as the “fort of Raja Kylchand.” See Gokul (Purāṇa)

**Mahānadi**—1. The river Chitropalā. 2. The Chitrotpalā. 3. The Mahānadi, in Orissa. The portion of the river before its junction with the Pyri or Pairi is called Utpaleśvara and the portion below its junction with the Pyri is called Chitropalā or Chitrotpalā.

**Mahānandā**—The river Nandā, in Bengal, to the east of the river Kusi

**Mahārāshṭra**—Same as Mārhāṭṭa country.

**Mahāsthāna-Gada**—1. Mahāsthāna. 2. Sila-dhāpa. 3. Jamadagni-āśrama, 4. Paraśurāma āśrama. 5. Ugra, in the district of Bagura in Bengal, celebrated for the temple of Mahādeva called Ugramādhava.

**Mahendra-Mālī Hills**—The Mahendra Hills of Ganjam and Southern India, where Paraśurāma retired after he was defeated by Rāma. The hills include the Eastern Ghats.

**Maheś**—Same as Maheśvar.

**Maheśvar**—1. Māhismati. 2. Māhissati. 3. Agnipura, on the right bank of the Nerbuda, forty miles to the south of Indore; it is also called Chuli Maheśvar. It was the capital of Haihaya or Anupadesa or Mahishamandala, the kingdom of the myriad-handed Kārttyavīryārjuna of the Purāṇas. But see Māndhāṭā.

**Mahi**—1. The river Mahati. 2. The Māhī. 3. Mabitā, in Malwa II. Mayuri, a town in the Malabar coast.

**Māhi**—The river Māhi of the *Milinda-Paṭha*, it is a tributary of the Gandak.

**Mahoba**—Mahotsava-nagara, in Bundelkhand.

**Mālikoṭe**—1. Dakshinā-Badarikāśrama. 2. Yādava-giri, twenty-five miles to the north of Seringapatam in Mysore, containing one of the four principal *Maṭhas* (monasteries) of Rāmānuja and a temple of Kṛishṇa known as Chawalrai 3 Tirunārāyanapura (S. K. Aiyangar's *Ancient India*, p. 208). Same as Melukoṭe.

**Mallabar**—1. Mallāra-deśa. 2. Part of Aparāntaka; Malabar and Kośikana formed the ancient Aparāntaka. 3. Malabar, Travancore and Canara formed the ancient Kerala, called also Ugra and Chera. 4. Keṭalaputra of Asoka's Inscriptions. 5. Keralaputra. 6. Muralā.

**Malabar Coast**—1. Kerala. 2. Ugra (see *Malabar*). 3. Muralā. 4. Damila of the Jatāka. 5. Limyrika (i.e., Damir-i-kē) of Ptolemy. 6 Keṭalaputra., 7. Keralaputra 'See *Malabar*.

**Malabar Ghats**—Malaya-giri. 2. Chandana-giri, the southern portion of the Western Ghats,

south of the river Kāverī.

**Malabar Hill**—Bālukośvara hill in Bombay, containing the temple of Mahādeva Bālukośvara.

**Malkhead**—Mānyakshetra, on the river Kṛishṇā.

**Mallaca**—Upamallaka.  
**Malvan**—Melizigeris of Ptolemy, a town situated in the island of Medha in the Ratnagiri district of the Bombay Presidency.

**Malwa**. 1. Mālaya. 2. Avanti. 3. Dāśeraka. Its capitals were Ujjayini and Dhārānagara. Eastern Malwa, including the kingdom of Bhopal, was called Daśārṇa and Dakshinagiri, its capital was Bidiśā or Bhilsa. Northern Malwa was called Seka and Apara-Sela at the time of the *Mahābhārata*.

**Manāl**—A village near Badrināth in Garwal. It was the hermitage of Rishi Vyāsa, the author of the *Mahābhārata*.

Mânas-Sarovar—The lake Mânasa-sarovara. 2. Mânasa. 3. Baibhrâja-sarovara. It is situated at the foot of that part of the Kailâsa range which is called Baidyuta-parvata.

Mânbum—The western portion of the district of Mânbum in the province of Bengal appertained to the ancient country of Malla-deśa.

Mandâgni—Same as Mandâkinî.

Mandâkinî—1. Same as the river Kâli-nadî in Garwal. 2. The river Mandâkinî which flows into the river Paisunî (ancient Payoshnî) by the side of Chitrakûta in Bundelkhand. It was created by Anusuyâ, wife of Rishi Atri and daughter of Daksha, to avert the effect of a drought of ten years.

Mandala—1. Mahesmatî-mandala. 2. Mahesmatî. 3. Maheśamandalâ. 4. Mahisha. 5. Mahishaka. 6. Mahishamandalâ. 7. Haihaya. 8. Anupadeśa, a country in Central India, of which Mâhishmatî was the capital.

Mandâra-Giri—A hill in the Banka sub-division of Bhagalpur in Bihar, two or three miles from Bamî. The gods are said to have churned the ocean with this hill as churn-staff.

Mandasor—1. Daśapura. 2. Daśanagara, on the Chambal in Malwa, about ninety five miles south-east of Udayapur.

Mândhâtâ—1. Mâhishmatî. 2. Omkâranâtha. 3. Baidurya-Parvata. 4. Omkâra. 5. Omkârakshetra. 6. Amareśvara, an island in the Nerbuda, five miles to the east of Maheś. The temple of Omkâranâtha, one of the twelve great Liṅgas of Mahâdeva, is situated at this place.

Maṇḍu—Maṇḍapapura, in Malwa.

Maṅgala-Giri—Pânâ-Nrisimha, seven miles south of Bezwada, in the Kistna District, Madras Presidency, on the top of the hill is a temple of Nrisimha, visited by Chaitanya.

Maṅglâ-Gaurî—One of the fifty-two Pîṭhas in Gaya.

Maṅgila Paithân—Same as Paithân.

Manglora—1. Maṅgala. 2. Maṅgali. 3. Maṅgalapura, on the Swat river. It was the capital of Udyâna.

Mânikalya—Mânikapura, in the Punjab, celebrated for its Buddhist topes, where Buddha in a former birth gave his body to feed a starving tiger.

Maṇikaran—1. Maṇikarnâ, 2. Maṇikarnikâ, on the Pârvatî, in the Kulu valley.

Maṇikarnikâ—1. Brahmanâla, 2. Maṇikarnikâ, in Benares.

Mâṇikiala—Same as Mâṇikalya.

Mâṇikapattan—Maṇipura of the *Mahâbhârata*, a seaport at the mouth of the lake Chilka.

Maṇipura was once the capital of Kaliṅga. The situation of the capital of Kaliṅga as described in the *Mahâbhârata* and the *Raghuvamîśa* as well as the name accord with those of Mâṇikapattan.

Mañjerâ—The river Bañjulâ, a tributary of the Godâvari, which is also mentioned as Mañjulâ.

Mârhâṭâ Country—1. Mahârâshtra. 2. Aśmaka. 3. Aśvaka. 4. Asakka. 5. Mulaka. 6. Alaka. 7. Maulika. 8. Devarâshtra. 9. Mallarâshtra. 10. Bidarbha (*Anargha-Râghava*, vii, 96, Barooah's *Dictionary*, vol. III, Pref., pp. 138, 139), the boundaries of which in the seventh century were: Malwa on the north, Kośala and Andhra on the east, Koṅkaṇa on the south, and the sea on the west. Its ancient capitals were Pratishthâna, Kalyâṇi and Devagiri.

Mârkandâ—The Aruṇâ, a branch of the Sarasvatî, in Kurukshetra. Its junction with the Sarasvatî, three miles to the north-east of Pehoa, is called the Aruna-saṅgama. But this identification is doubtful (see Oghavatî in Pt. I). It is perhaps the Oghavatî of the *Mahâbhârata*.

Mar-Koh—The mount Meros of Alexander's historians, near Jalalabad in the Punjab.

Mârta—1. Mârttikâvata, 2. Saubhanagara, 3. Sâlvapura, the capital of Mârttikâvata or Sâlva on the north-west of the Aravali range in Marwar, not far from Ajmer. It is also called Merta or Maitra. But see Alwar.

Martan—Samo as Matan.

Mārwar—1. Mordua-deśa. 2. Maru-deśa. 3. Marudhanva. 4. Marusthalī. 5. Marusthalā. 6. Mārava. 7. Gurjara of the seventh century, in Rajputana.

Masār—Mahāsāra, an ancient village six miles to the west of Arrah in the district of Shahabad in Bihār, at a very short distance from the Karisat station of the E. I. Railway. It was visited by Hiuen Tsiang. It now contains only two temples.

Maski—Suvarṇa-giri, situated to the west of Siddapur in Mysore; it was one of the four towns where Asoka placed a viceroy.

Matan—Mārttaṇḍa, five miles to the north-east of Islamabad, in Kasmir. It is also called Bavan (see Bavan).

Mathurā—1. Madhupuri. 2. Surasena. 3. Sauripura. 4. Sauryapura. 5. Mathurā. 6. Madhurā. 7. Madhuvana. It was founded by Śatruघna, and was the birth-place of Krishṇa. Eighty miles all around Mathurā was called the Braja-Maṇḍala. Mathurā was the capital of the Bhojas.

Maurawan—Six miles to the east of Unāo in Oudh. It is said to have been the capital of Mayuradvaja of the *Mahābhārata*.

Māyāpur—1. Māyāpuri. 2. Mayura (see Hardwar).

Maymene—Manimayi of the Rāmāyaṇa (Uttara, ch. 23); see my *Pāṇḍala* in the I. H. Q., vols. I, II. It is in Turkestan, 22 miles from Andkhuy, and to ... south-west of Balkh.

Mazaga—1. Māsakāvati of Pāṇini. 2. Massaga of Alexander's historians. 3. Mashanagar of Bābar, twenty-four miles from Bajore, on the river Swat in the Eusofzoi country.

Media—1. Ariana. 2. Pahnava. 3. Pahlava. 4. Pallava. 5. Mada. 6. Madra or Uttara-Madra of the Purāṇas (see Azerbijan), now included in the Persian kingdom.

Megnā—1. The river Meghanāda. 2. Meghavāhana, in East Bengal.

Melukoṭe—Same as Mālkoṭe.

Merv—Maru of the *Bṛihat-samhitā*, the capital of Mṛiga of the Purāṇas, a country of Śāka-dvīpa or Margiana.

Mesopotamia—1. Mitanni of the Tel-el-Amara inscription. 2. Mitravana of the *Bhavishya P.* 3. Sālmala-dvīpa of the Purāṇas.

Mewar—1. Śibi of the Buddhists; its capital was Jetuttara now called Nagari, eleven miles north of Chitorc. 2. Medapāṭa.

Midnapur—The southern portion of Bengal, including the districts of Midnapur, Hughli, etc. It was the ancient Sumha or Rādha.

Mikula—1. Mekala hills. 2. Soma-parvata, in which the rivers Nerbuda and Son have got their source.

Minagar—In Sindh, Pishenpopulo of Hiuen Tsiang, which is Bichavapura according to Julien, but which Reinaud restores to Basmapura (Bcal). Saminagara (Tod).

Mirāṭ—1. Mayarāshṭra, 2. Mayarāṭ, the residence of Maya Dānava, father of Mandodari wife of Rāvaṇa.

Misrikh—Miśraka tirtha in the district of Sitāpur in Oudh.

Mithilā—1. Bideha. 2. Tirabhuktī. 3. Trihuta. 4. Janakapura, the capital of Rājā Janaka the father of Sītā.

Mogrāpāḍā—Suvarṇagrāma, the ancient capital of Eastern Bengal, in the Narainganj sub-division of the district of Dacca. It was famous for its fine muslims.

Mohanā—The river Mahi, a tributary of the Phalgu in the district of Gaya.

Moharpur—1. Dharmāranya, 2. Moherakapura, fourteen miles to the north of Bindhyāchāl (town) in the district of Mirzapur. Three miles north of Moharpur is the place where

Indra performed austerities after he was cursed by Rishi Gautama husband of Ahalyā.

Mohwar—The river Madhumati in Malwa, which rises near Ranod and falls into the Sindh about eight miles above Sonari. The river has been mentioned in Bhavabhuti's *Mālatī-*

*Muddhava*.

Mong—Nikai or Nikœa of the Greeks, on the Hydaspes in the Gujarat district, where the celebrated battle was fought between Alexander the Great and Porus (Puru).

Monghir—1. Mudgalagiri, from Mudgalaputra, a disciple of Buddha. 2. Mudga-giri (a contraction of Mudgala-giri). 3. Modâgiri. 4. Madguraka. 5. Hiranyaparvata of Hiuen Tsiang.

Morâ Hill—Prâgbodhi hill, near Buddha-Gayâ, across the river Phalgu.

Mucharim—The Muchilinda tank, in Buddha-Gayâ.

Mukhaliṅgam—Kaliṅganagarî, twenty miles from Parla-Kimedi, in the Ganjam district; it contains many Buddhist and Hindu remains.

Muktinâth—A celebrated place of pilgrimage situated in Tibet or north of Nepal on the Saptâ Gandaki range of the Himalaya, south of Śâlagrâma, not far from the source of the Gandak. The place is associated with the legend of Tulsi and Nârâyâya, and a temple of the latter exists at this place, hence the Gandak is called the Nârâyâyanî.

Mulâ-muthâ—The river Muralâ, a tributary of the Bhîmâ in southern India.

Multân—1. Mulasthânapura. 2. Mauli-snâna. 3. Prahlâdapuri. 4. Śâmbapura. 5. Mitravana. 6. Kâsyapapura. 7. Hiranyapura. 8. Malladeśa. 9. Mâlava, Panjab, where Nârâyâya incarnated as Nrisin̄ha and killed the Asura Hiranyakaśipu, the father of Prahlâda. It was the capital of Malla-deśa or the country of the Mallis of Alexander's historians, which was given to Lakshmana's son Chandraketu by his uncle Râmachandra, when the latter made a disposition of his kingdom before his death. See Hindaun. Multan and Jahrawar were comprised in the ancient country of Sauvîra.

Mundore—Same as Madawar.

Mungipattana—Same as Paṭṭan.

Murg—Same as Mong.

Murghab—Gabasti of the *Vishnu Purâna*, a river in Śâkadvipa. Murghab means "the river of Mîrga" or Margiana in Turkestan.

Mûstagh—See Karakorum Mountain.

Muyiri-Koṭṭa—1. Mouziris or Muziris of the Greeks. 2. Murachipattana. 3. Muñjagrâma, in the Malabar coast, opposite to Cranganore.

Muzaffarnagar—Khâṇḍava-vana of the *Mahâbhârata*, at a short distance to the north of Mirat; it is one of the stations of the North-Western Railway. Arjuna appeased the hunger of Agni, the god of fire, at this place.

Mysore—1. Mahishaka. 2. Mahishamandala.

## N.

Nadiū—See Nuddea.

Nâgarî—1. Madhyamikâ, near Chitore, in Rajputana, which was attacked by Menander. He was defeated by Vasumitra, grandson of Pushyamitra and son of Agnimitra of the Sunga dynasty. 2. Jetuttara, the capital of the kingdom of Śivi.

Naini Tâl—See Nyni Tâl.

Nandâkini—The river Nandâ of the Purâñas, which falls into the Alakânandâ in Garwal.

Nanda-Prayâga—At the confluence of the Alakânandâ and Mandâkinî, a small river. It is one of the five (*Pâñcha*) Prayâgas.

Nandkol—The lake Nandisara, which is a part of Nandikshetra, twenty-three miles north of Srinagar near Mount Haramuk in Kashmir, sacred to Śiva and Nandi.

Nanghenhar—1. Nagarâhâra. 2. Nysa of Alexander's historians. 3. Nagara or Dionysopolis of Ptolemy. 4. Nigarâhâra. 5. Nirâhâra, four or five miles to the west of Jalâlâbâd (see Jalâlâbâd).

Narwar—1. Nishadha, 2. Nalapura, forty miles south-west of Gwalior. It was the capital of Raja Nala of the story of Nala-Damayantî of the Purâñas.

Nâsik—1. Pañchavati-vana. 2. Sugandhâ. 3. Nâsikya, on the Godâvarî where Sîtâ was abducted by Râvana, king of Lankâ. The district of Nasik was anciently called Govardhana.

Nāthadvāra—Siār, on the Banas, twenty-two miles north-east of Udaypur in Mewar. It contains the celebrated original image of Keśava Deva removed by Rānā Rāj Singh from Mathurā in anticipation of Aurangzeb's raid.

Nausari—Navarāshṭra in the Baroach district, Bombay.

Nawal—Navadevakula, thirty-three miles north-west of Una near Bangarmau in Oudh, and 19 miles south-east of Kanouj, visited by Hiuen Tsiang. It was the Alavi of the Buddhists and Jainas; but see Airwa.

Nayā-Tirupati—Nava-Tripadi, twenty miles to the east of Tinnivelli, visited by Chaitanya.

Nepal—1. Nepāla. 2. Himavanta. 3. Kimpurushavarsha.

Nerbuda—1. The river Narmadā. 2. The Muralā. 3. The Pūrva-Gaṅgā. 4. The Revā. 5. The Murapdalā. It rises in the Amarakanṭaka mountain.

Newuj—The river Nirvindhyā, a tributary of the Chambal.

Nigambod-Ghāṭ—Nigamodbodha-tīrtha of the *Padma Purāṇa*, in old Delhi (Indraprashtha).

Nigilā—In the Nepalese Terai, north of Gorakhpur and thirty-eight miles north-west of the Uska station of the Bengal and North-Western Railway. It has been identified by Dr. Fuhrer with Kapilavastu, the birthplace of Buddha. The ruins of Kapilavastu lie eight miles north-west of Paderia, which has been identified with the Lumbini garden where Buddha was born. But see Tilaurā.

Nilakaṇṭha—A celebrated place of pilgrimage, containing the temple of Nilakaṇṭha Mahā-deva, at the foot of the Seopuri mountain, to the north of Kāṭmaṇḍu in Nepal.

Nileswaram—Neleynda in the Malabar Coast.

Nilgiri—I. The Nila Parvata or Nilāchala in the district of Puri in Orissa. II. 1. Darddura. 2. Durddura. 3. Darddara Parvata, in the Madras Presidency.

Nimkhārvana—Naimishāranya, twenty-four miles from the Sandila station of the Oudh and Rohilkhand Railway, and twenty miles from Sitapur, on the left bank of the Gumti. It was the abode of sixty-thousand Rishis; many of the Purāṇas were written at this place.

Nimsar—Same as Nimkhārvana.

Nirā—The river Nibārā, a tributary of the Bhimā.

Nizam's State—1. Andhra. 2. Tailāṅga. 3. Tri-Kaliṅga, between the Godāvari and the Krishnā.

Northern Circars—1. Kaliṅga. 2. Beṅgi-deśa. The southern portion of the Northern Circars between the Chikakol river and the Godāvari was called Mohana-deśa at the time of the *Mahābhārata*; the northern portion was then a part of Kalinga.

Nuddeā—Navadvīpa in Bengal, the birth-place of Chaitanya. It was the last Hindu capital of Bengal, conquered by Bakhtiar Khilji in 1203. To the north-east of the present Navadvīpa at the distance of about a mile are the ruins of Ballāla Sena's palace, and there is also a tank of Ballāla Sena called Ballāla-dīghi.

Nundgāon—Nandigrāma of the *Rāmāyaṇa* in Oudh, where Bharata resided during the exile of Rāmachandra. It is about ten miles to the south of Fyzabad, near Bharatkunda.

Nurpur—1. Audumbara. 2. Odumbara, in the Panjab; its capital is Pathankot which was anciently called Pratishṭhāna. The district of Nurpur is now called *Gurudāspur*.

Nyī Tāl—The lake Tri-Rishi of the *Skanda Purāṇa*, in the United Provinces.

Nysatta—Nysa of the Greeks, on the northern bank of the Kabul river, about two leagues below Hashtanagar. See, however, Nanghenhar.

## O.

Ohind—Udakhanḍa, on the right bank of the Indus, in the Peshawar division of the Punjab, fifteen miles to the north-east of Attock.

Omkārnāth—1. Amareśvara. 2. Omkārānātha. 3. Omkāra. 4. Omkāra-kshetra, near Mandalesvara, which is five miles to the east of Mahes (the ancient Māhishmati), on the bank of the Nerbudda. It is one of the twelve great Liṅgas of Mahādeva. Same as Māndhātā.

**Opian**—1. Hupian. 2. Alexandria, a town founded by Alexander. 3. Alasadda of the *Mahā-vansha*, twenty-seven miles to the north of Kabul. It was the capital of Paraśusthala and the birth-place of Menander (*Milinda-Pañho*). Perhaps it is the ancient Kshatriya-upaniveśa, Opian being a contraction of Upanivesa.

**Or**—Same as Uri, a tributary of the Nerbuda.

**Orissa**—1. Udra. 2. Odra. 3. Utkala.

**Oudh**—I. 1. Ayodhyâ, the kingdom of Râma. 2. Kośala, it was divided into Uttara and Dakṣhiṇa Kośala. 3. Sâketa. 4. Setikâ. 5. Sagada of Ptolemy. 6. Bisâkhâ. II. The town of Ayodhyâ.

**Oujein**—Same as Ujin.

**Oxus**—1. The river Vakshu. 2. Suchakshu. 3. Chakshu. 4. Ikshu. 5. Aśmanvatî, which flows through Śâkadvîpa. 6. Bhagavat-gaṅgâ. 7. Pâtâla-gaṅgâ. 8. Vâmksha of *Bhâgavata* (V. ch. 17).

## P.

**Pabhosâ**—Prabhâsa, thirty-two miles south-west of Allahabad and three miles to the north west of Kauśambi, visited by Hiuen Tsiang.

**Paddair**—The river Palâśinî near Kaliṅgapatam in Ganjam.

**Paderia**—A village in the Nepalese Terai, two miles north of Bhagavânpur. It has been identified with the Lumbini garden, where Buddha was born (see *Nigliva*). But the Lumbini-vana has been identified by P. C. Mukherji with Rummendei (see *Rummen-dei*).

**Padmâ**—The river Padmâvatî, a branch of the Ganges, in East Bengal.

**Padmanâbhapur**—Same as Anantapur (II).

**Padraona**—Pâvâ, on the Gandak, the last place visited by Buddha before he reached Kuśinagara, where he attained *Nirvâna*.

**Paghmân Range**—Pavamâna mountain of the Nishadha Range, a part of the Hindu Kush.

**Pâhâdpura**—1. Kola-Parvatapura. 2. Kolapura. 3. The Paloura of Ptolemy, in the district of Nadiâ in Bengal.

**Pain**—Same as Pain-Gaṅgâ.

**Painâm**—Suvarnagrâma, the ancient capital of Eastern Bengal, on the river Dhalesvarî, in the district of Dacca. Same as Sonârgâon.

**Pain-Gaṅgâ**—1. The river Payoshnî mentioned in *Bhâgavata P.* (V, ch. xix, v. 17), a branch of the Wardha in the Central Provinces. 2. The Bidarbhâ-nâdi. Same as Pain.

**Paira**—The river Pûrnâ, a branch of the Godâvarî.

**Paisuni**—1. The river Payasvinî. 2. The Chitrakuṭâ, a tributary of the Jumna, which flows near Chitrakuṭâ in Bundelkhand.

**Paiṭhân**—1. Pratishthânapura. 2. Potana. 3. Potali. 4. Paudanya, on the Godâvarî. It was the capital of Śâlivâhana, king of Mahârâshtra, the Aśmaka of the Purâṇas and Assaka of the Buddhists. It is also called Pattana and Mangi-Pattana or Mangila-Pattana (see Pattan.)

**Pâkpattan**—Ayodhana, in the Punjab.

**Palembang**—Śrîbhoja, in Sumatra, a seat of Buddhist learning in the seventh century much frequented by the Chinese pilgrims.

**Palithana**—In Guzerat, situated at the foot of a mountain called Śatruñjaya, to the south-west of Bhâonagar. It is one of the five hills sacred to the Jainas and contains a temple of Ādinâtha.

**Palni-Hills**—Rishabha-parvata, in the district of Madura, Madras.

**Pâmbai**—The river Pushpâyati in Travancore.

**Pamghân**—See Paghmân range.

**Pamîr**—Pâripâtra of the Nishadha Parvata.

**Pampā**—A branch of the *Uttarabhadra*. Mount Rishyamulha is situated on the eastern bank of this river, where Ramachandra met Hanumāna and Sugriva for the first time. There is also a lake called Pimpā-sarovari near Kishkindhyā (see *Kishkindhyā*).

**Pimpur**—Padmapura, on the right bank of the Behat (Jhelum), eight miles to the south east of Srinagar in Kashmir. It is celebrated for its cultivation of *Aumkuma* or saffron (*crocus sativus*), which was largely used as a cosmetic by the ladies of ancient India.

**Panchina**—1 The Pashchimana 2 The Sippini, which flows through the districts of Gaya and Patna.

**Pāṇḍharpur**—Simeon's Pāṇḍerpur

**Pāṇḍerpur**—1 Pāṇḍjuj iri 2 Pāṇḍukhetra 3 Punjanika-kshetra 4 Tapaswrama 5 Tapasy 6 Tabasoi of Ptolemy 7 Pāṇḍurikā, on the river Bhīmā in the district of Sholapur in the province of Bombay. It contains the celebrated temple of Bītālnath or Bītābā Deva, an image of Kṛṣṇa. Kṛṣṇa is said to have visited this place with Rukmini to see Pundarikā who was celebrated for her filial affection.

**Panditānā**—Purāṇādhishthāna, the ancient capital of Krishnār, four miles to the south east of Srinagar.

**Pāṇḍuś**—1 Pāṇḍavavallana 2 Pāṇḍji 3 Piundri the ancient capital of Bengal, six miles north of Mālda. II 1 Pradyumna-vigari 2 Macapura in the district of Hughli in Bengal.

**Pāṇḍpat**—Pāṇḍupāñchikā.

**Pāṇḍjab**—1 Saptā-sandhu 2 Aratta 3 Ta'lači 4 (Huen Tsiang) 5 Pañchanada, the country of the five rivers Satadru (Su loj) Bipāč (Bias), Irāvati (Rāvi), Chandrabhāg (Cie lab) and Bitastā (Jhelum).

**Pāṇḍu**—The river Pāṇḍapadi, a tributary of the Oxus, in Īśila dvīpa.

**Pāṇḍikora**—I The river Gauri of the *Mahabharata* and the *Puranas*. 2 Gouraois of the Greeks, which united with the river Swat to form the Landoi, an affluent of the Kabul river. II. Pañchi-karpaṭa, a district on the southern slope of the Hindu Kush.

**Pāṇḍhīr**—Julian supposes that Pāṇḍhīr and Iago valleys in the north border of Kohistār comprised the ancient district of Kapurī.

**Pāpanāśī**—The river Payavanti in Travancore, visited by Chaitanya.

**Pāppaur**—Pāvapura or Pāvī, three miles east of Sowan in the district of Chupra, where at the house of the goldsmith Chugla, Buddha was served with *Sukara maddava* (hog's flesh) which aggravated the illness which terminated his life.

**Pārasnāth-Hill**—1 Samet dhara 2 Samidagiri 3 Malla parvata 4 Mount Maleus of the Greeks 5 Samādhī giri, in the district of Hazaribagh in Bengal. It is one of the five hills sacred to the Jāmas.

**Pārasurāmapura**—Twelve miles south east of Pātī, in the district of Pratāpgad in Oudh. It is one of the fifty two Pithas.

**Parba**—The river Pārvati, in the Jalandhar Doab, which falls into the Bias. Manikaran, a celebrated place of pilgrimage, is situated on this river.

**Parball**—The river 1 Pārī 2 Parā, an affluent of the Chambal which rises in Bhopal.

**Parthia**—Pāradā, ancient Persia.

**Pasha**—Bisikha, in the district of Gonda in Oudh, it was the capital of Sāketa or Oudh in the Buddhist period.

**Pāśupatināth**—A celebrated temple of Mahādeva in Nepal, associated with the story of the Fowler and the god.

**Pātharghāṭa**—1 Śāl-sangama 2 Bikramasīlā-vihāra 3 Baṭeśvarnātha 4 Baṭeśa, four miles to the north of Kalalgāon, in the district of Bhagalpur.

**Pāṭīlā**—Prasthala, in the Punjab.

**Patna**—1 Pāṭaliputra 2 Kusumapura 3 Pushpapura, the capital of Magadha, where Udayī or Udayāśva, the grandson of Ajātasatru (contemporary of Buddha) removed the seat of government from Rājagrīha.



Raila—1. Rāhugrāma. 2. Ashṭābakra-Āśrama, the hermitage of Rishi Ashṭābakra, four miles from Hardwar.

Rājagrī—Rājagrīha of the *Rāmāyaṇa*, on the north bank of the Bias. It was the capital of the Āśavatis of Kekaya. It is also called Rājgir. See Jalalapur.

Rājamahendri—1. Dantapura (Cunningham and McCrindle). 2. Rājapura, of the *Mahābhārata*. 3. Bidyānagara, on the Godāvari, the capital of Kaliūga. It was the capital of the Chalukya kings (eastern branch) from Kubja Vishnu Vardhana to Vira Deva Kulottunga (7th to 12th century).

Rājaurī—1. Rājapuri. 2. Abhisārī. 3. Abhisārī, south of Kasmir and south-east of Punach.

Rājgīt—1. Girivrajapura of the *Mahābhārata*. 2. Rājagrīha of the Buddhist annals. 3. Kuśāgrīpura, in the district of Patna, was the capital of Magadha till the seat of government was removed to Pāṭaliputra (Patna). It was the abode of Jarāsandha, king of Magadha. Buddha lived at Rājgīt in the Venuvana garden presented to him by Rājā Bimbisāra. The first Buddhist synod was held under the presidency of Mahā-Kāśyapa shortly after Buddha's death, in a hall built by Ajātaśatru in front of the Saptapariṇi cave by the side of the Vaibhāra mountain. The Śiśunāga dynasty from Śiśunāga to the nine Nandas reigned in Magadha from 685 to 321 B.C. (the names of the Nandas are mentioned in the *Mahārāṣa*, ch. V; the first Nanda was Mahāpadma-Nanda who reigned for 88 years and the other eight Nandas for 12 years, the last Nanda being Dhana-Nanda or Yogānanda whose history is given in the *Bṛihat-Kathā*). The seat of government was removed to Pāṭaliputra by Udayāśva who reigned from 519 to 503 B.C. (*Vidyū Purāṇa*). Śiśunāga is said to have removed his capital to Baisālī. Kālāsoka, the eleventh king of this dynasty, in whose reign the second Buddhist synod was held in 413 B.C. at the Balukārāmavihāra in Vaisālī under the presidency of Revata, reigned from 453 to 425 B.C. (Fergusson and Upham's *Mahārāṣa*, ch. IV). The cause of convening the synod is mentioned in the *Vinaya Piṭaka*, *Chullavagga*, pt. XII, ch. 1). Same as Rājagīrī.

Rajim—Devapura of the *Padma Purāṇa*, on the Mahānadi in Central India; it is a contraction of Rājivalochana, which was the name of Rāmachandra who visited the place to save his brother Satrughna from death.

Rājmahal-Hills—1. Antara-giri. 2. Kālakavana of Patañjali, in the Santal Pargana in the province of Bihar.

Rājpūtanā—1. Maru, 2. Marusthali. 3. Marudhanva. East Rajputana was called Kukura.

Rājshāhī—It appertained to the ancient kingdom of Pundra, and formed a part of the ancient sub-division of Barendra.

Rakshī—The river Drishadvati in Kurukshetra, which flows by the south-east of Thaneswar (Cunningham). But this identification does not appear to be correct. The Drishadvati has been correctly identified with the Chitang which runs parallel to the Sarāsvati on the south.

Rāmāhrad—A tank in Thaneswar, sacred to Parāśākha.

Rāmeśvara—The first island of the chain of islets forming the Adam's Bridge. It contains the celebrated temple of Rāmeśvara, one of the 12 Great Liṅgas of Mahādeva.

Rāmeśvara-Saṅgama—The confluence of the river Banas with the Chambal in Rajputana.

Rām-Gaṅgā—1. The river Suvāmī. 2. Uttaragā. 3. Uttānikā of the *Rāmāyaṇa*, in Oudh. It joins the Kālinadi opposite to Kanouj. It is a tributary of the Saraju.

Rāmnagar—I. 1. Ahichchhatrapura. 2. Ahikshetra. 3. Ādikoṭa. 4. Ahichhatra. 5. Adhi-

ehchhatra. 6. Chhattravati. 7. Pratyagraha, the capital of North Pañchāla in Rohilkhand, twenty miles west of Bareli. There is still a place called Ahichchhatrapura near Rāmnagar.

II. Vyāsakāsi, opposite to Benares across the Ganges.

Rāmpāla—1. Ballālapurī. 2. Bikramapura, the capital of Ballāla Sena, king of Bengal, about two miles from Munshiganj, at Vikrampur in the district of Dacca.

Rāmpur-Deoriyā—Rāmagrāma of the Buddhist annals, in the district of Basti, in Oudh. It contained a stūpa over a relic of Buddha's body, now diluviated by the river.

Rāmtege—Same as Rāmtek.

Rāmtek—1. Rāmagiri of the *Meghadūta*. 2. Śambuka-āśrama. 3. Śaibala-giri, the hermitage of the Śudra Śambuka of the *Rāmāyaṇa*, north of Nagpur, in Central India.

Rāngāmāti—1. Karna-Suvarṇa. 2. Kānsonā, on the right bank of the Bhāgirathī, four miles below Berhampur, in the district of Murshidabad in Bengal. It was the capital of Ādisura, king of Bengal.

Rangit—The Raṅkshu, a tributary of the Tistā.

Rangoon—Puskaravatīnagara, the birth-place of Trapusa and Bhalluka, who gave honey and other articles of food to Buddha and who built the Shaidagon Pagoda on the hairs given to them by Buddha, after their return to Rangoon.

Rānigāt—1. Baraṇa. 2. Aornos of the Greeks, in the Panjab, about sixteen miles north-west of Ohind.

Rāpti—1. The river Airāvatī. 2. Irāvatī. 3. Achiravatī. 4. Ajiravatī. 5. Nāganadī. 6. Śarāvatī. 7. Sadānirā. 8. Rathasthā, in Oudh, on the southern bank of which Śrāvasti, the ancient capital of North Kośala, is situated.

Ratanpur—1. Ratnapura. 2. Maṇipura, the capital of Dakṣiṇa-Kośala or Gondwana, 15 miles north of Bilaspur, in the Central Provinces ; it was the capital of king Mayuradhvaja of the *Jaimini-Bhārata*.

Ratnagiri—1. Rishigiri. 2. Isigili. 3. Pāndāo mountain of the Buddhists, one of the five hills of Rājgir in the district of Patna.

Rauṇākshi—The river 1. Sarasvatī. 2. Prabhāsa Sarasvatī, near Somnath in Guzerat, it rises in Mount Abu.

Rāval—Ashtigrāma, in the district of Mathura, the birth-place of Rādhikā, where she passed the first year of her infancy and then removed to Barshāṇa by her parents.

Rāvi—1. The river Irāvatī. 2. The Airāvatī. 3. The Purushnī. 4. The Parushnī. 5. The Haimavatī. 5. The Hydractes of the Greeks, in the Panjab.

Rawalpindi—It was comprised in Basati in the Panjab.

Rāwanhrad—1. The lake Rāvana-hrada. 2. Anavatapta lake. 3. Anotatta lake of the Buddhists. 4. Lohita-sarovara of the *Purāṇas*.

Rechna-Doab—Between the Chinab and the Ravi in the Punjab. It comprised Madra-deśa, called also Bālhika, the capital of which was Śākala.

Rehuānālā—1. Loinnilo of Hiuen Tsiang. 2. Rohinnālā of Vivien St. Martin, five miles to the north-east of Kiyul in the district of Monghir. See Kiyul.

Revelganj—Gautama-āśrama, near Chapra in Bihar. The hermitage of Gautama was situated at a place called Godnā, but the *Rāmāyaṇa* places the hermitage of the Rishi at a short distance from Janakpur in Tirhut. See Godnā.

Rewā—1. Kārusha. 2. Karusha. 3. Adhirāja. 4. Bahela, the kingdom of Dantavakra. Same as Baghelkhand.

Rintāmbur—Rantipura, on the Chambal, in Rajputana. It was the residence of Ranti Deva alluded to by Kālidāsa in his *Meghadūta*. His sacrifice of cows brought into existence the river Charmaṇvatī on which the town is situated.

Rintimpur—Same as Rintāmbur.

Rishikeś—See Ḫrishikeśa.

Rishikula—1. The river Rishikulyā. 2. The Haimavatī, on which Gunjam is situated. It rises in the Mahendra hills.

Rishikuṇḍa—The hermitage of Rishi Rishyaśrīṅga and Bibhāṇḍaka Muni, four miles from the Bariarpur station near Bhagalpur. The hermitage of the Rishi is also pointed out near Kiyul (see Singhol hill).

Rishyamukha—It was on this mountain that Sugriva dwelt after he fled from Kishkindhyā. It is eight miles from the Anagandi hills on the Tuṅgabhadrā.

**Roalsar**—Rośīvara, a famous lake and place of pilgrimage in the territory of Mandi, in the Panjab. It is about sixty-four miles to the north-west of Jvalāmukhi; it is said to contain seven miraculously moving hills, and hence it has become a place of pilgrimage.

**Rohilkhand**—Pañchāla. It was divided into North and South Pañchāla. The capital of North Pañchāla was Ahichchhatra (Rāmnagar), and that of South Pañchāla was Kampilya (Kampil). Drupada of the *Mahābhārata* was king of South Pañchāla. The Eastern portion of Rohilkhand was called Gopālakaksha (*Barooah's Dictionary*, vol. III, Preface, p. 83).

**Rohtak**—Rohitaka, forty-two miles north-east of Delhi.

**Rohtas**—Rohita, in the district of Shahabad in Bihar, thirty miles south of Sasiram. It is said to have been founded by Rohitāśva, son of Hariśchandra of the *Rāmdyāna* and *Mārkaṇḍeya Purāṇa*.

**Rohtas Hills**—1. Mauli. 2. Kimpriya. 3. Gopāchala, in the sub-division of Sasiram in the district of Shahabad. Same as Kalmur Hills.

**Rudra-Himālaya**—The part of the Rudra-Himālaya range in Garwal, which is to the north-east of Badrināth, is called 1. Gandhamādana. 2. Hemakūta. 3. Hema-parvata. 4. Mandāra. The portion of the Rudra-Himāloya where the Ganges has its source is called 1. Meru. 2. Sumeru. See *Gangotri*.

**Rudra-Prayaga**—At the confluence of the Alakanandā and Kālli-Gaṅgā (Mandakini). It is one of the five (*Pañcha*) *Prayag*s.

**Rummin-Del**—Lumbini-vana, where Buddha was born, two miles to the north of Bhagavan-pur in the Nepalese Terai.

**Rungpur**—It appertained to the ancient country of Kāmarūpa and afterwards to Pundra-deśa.

**Ruan**—The *Irana* of Cutch.

### S.

**Sābarmati**—1. The river Sābarmati. 2. The Kṛitavati. 3. The Chandanā. 4. The Girikarnikā. 5. The Kāsyapi-Gaṅgā, in Gujarat.

**Sāgar**—The district of Sagar and the western portion of Bundelkhand formed the ancient Pulinda-deśa.

**Saharanpur**—The district of Saharanpur appertained to the ancient Kulinda-deśa.

**Sahet-Mahet**—1. Śrāvasti. 2. Sarāvati. 3. Sabathapura. 4. Dharmapattana. 5. Chandrikā-puri. 6. Chandrapuri. 7. Chandripura. It is situated on the river Rāpti, in the district of Gonda, in Oudh, fifty-eight miles north of Ayodhyā and forty-two miles north of Gonda. It was the capital of North-Kośala. Buddha lived here for twenty-five years in a vihāra called Jetavana-vihāra.

**Sal**—The river 1. Saripikā. 2. Syandikā of the *Rāmdyāna*, a branch of the Gumti in Oudh.

**Salla-Gir**—To the north-east of the old town of Rājgir and to the south-east of the new town of Rājgir. It was the Gṛidhrakuṭa of the Buddhist annals, the Vulture Peak of Fa Hien and Hiuen Tsiang.

**Śakrī**—The river Sarkarāvarttā of the *Bhāgavata P.* in Bihar.

**Śālagrāma**—Near the source of the river Gandak, in the Septa-Gandaki range of the Himālaya, in the southern boundary of Central Tibet. It was the hermitage of Bharata and Pulaha. From the name of this place the Gandak is called Śālagrāmi.

**Salem**—It was a part of Koīga-deśa or Koīgu-deśa.

**Salsette**—The island of 1. Perimuda. 2. Perimula of the Greeks. 3. Shashthi, near Bombay. It derived its sanctity from a tooth of Buddha, which was enshrined there at the beginning of the fourth century.

**Samarkand**—Mārkandāja, a town in Śākadvīpa.

**Śambhāra**—1. Śākambhari. 2. Sapādalaksha, in Eastern Rajputana.

Sâñchi—1. Sânti. 2. Kâkanâda. 3. Chetiya-giri. 4. Vessanagara, about six miles to the south-west of Bhilsa. See Besnagar.

Saṅgameśvara—Paraśurâmakshetra, on the river Sâstrî, in the Ratnagiri district of the Bombay Presidency.

Sañjan—1. Sañjayantî-nagarî of the *Mahâbhârata*. 2. Sañjaya. 3. Sahañjana. 4. Sindan of the Arabs, in the Thana district, Bombay Presidency.

Śaṅkara-tîrtha—In Nepal, immediately below the town of Patan, at the confluence of the Bâchmatî and the Mañimati rivers.

Saṅkha—The Saṅkhinî, a tributary of the Brâhmaṇî in the Chutia-Nagpur division.

Saṅkisa—1. Saṅkâsyâ. 2. Kapitha. 3. Sakaspura of the Buddhists, on the river Ikshumatî (now called Kâli-nadî), twenty-three miles west of Fathgarh, in the district of Farrakhabad.

Sankisa-Basantapur—Same as Saṅkisa.

Sarai-Aghat—Agastya-âśrama, the hermitage of Agastya, forty-three miles south-west of Itah, in the Itah district.

Sarasvatî—1. The river Sarasvatî, which rises in the hills in Sirmur and emerges into the plains at Âd-badri or Âdi-tîrtha. It lost itself in the sand at a place called Chamasod-bheda, which is esteemed sacred by the Hindus. 2. The three Sarasvatîs of the *Atharvaveda* are the Helmand in Eastern Afghanistan, the Indus in the Punjab and the Sarasvatî in Kurukshetra. 3. The river Sarasvatî (Rauṇâkshî) which flows through Gujarat. 4. The river Sarasvatî which flows through Râjgir in Magadha (Patna district).

Sarasvatî-Prapâta—The Khaṭṭâṅga-prapâta of the *Purânas*, in Kanara, near Hunabar, not far from Mangalore. It is a celebrated water-fall.

Sardi—Sâradâ-tîrtha, on the right bank of the Kissen-Gaṅgâ, in the northern district of Kramarâjya in Kasmir. It is one of the 52 Pîthas where Satî's head is said to have fallen.

Sarik-kul—Kabandha, the Kie-pan-to of Hiuen Tsiang, with its capital Tash-kurghan in the Tagdumbash Pamir.

Sarik-kul-Lake—1. The lake Nâgahrada. 2. Śitoda-sarovara, the lake of the Great Pamir. It is also called Sari-kul.

Sârnâth—1. Sâraṅganâtha. 2. Mîrigadâva. 3. Rishi-pattana. 4. Isipatana of the Buddhists, six miles from Benares, where Buddha preached his first sermon after the attainment of Buddha-hood at Buddha-Gaya.

Śarvana—About twenty miles to the south-east of Una in Oudh, where Daśaratha, king of Ayodhyâ, killed Śarvana, the son of a blind Rishi.

Sâsirâm—Sahasrâma, in the district of Shahabad in Bihar.

Satârâ—Saptârsha in the Bombay Presidency.

Sâtgâon—Saptagrâma, an ancient town of Bengal near Magra, in the district of Hugli; the Gângâ of the inscriptions, Gânge of Ptolemy and "Port of Ganges" of the *Periplus of the Erythræan Sea*, the capital of the Gangerides in Sumha or Râdha, on the Ganges.

Satpura Range—1. Bindhyâpâda-parvata. 2. Baidûrya-parvata.

Śatruñjaya—The Pundariya hill, in Gujarat; it is one of the five hills sacred to the Jainas.

Saugh—Srughna, near Kalsi, in the Jaunsar district, forty miles from Thaneswar and twenty miles to the north of Saharanpur.

Saundatti—Sugandhavartî, in the district of Belgaum in the Bombay Presidency; it was the capital of the Ratâ chieftains.

Sea (Arabian)—Paśchimodadhi.

Sehwân—1. Sindhimana of the Greeks. 2. Sindomana. 3. Sivisthâna of the Arabs, in Sindh, on the right bank of the Indus. It contains a ruined fortress of Bhatrîhari, who is said to have reigned here after he abandoned Ujin on the death of his wife, Piṅgalâ.

Semah—1. Semulapura. 2. Sambalaka of Ptolemy. 3. Soumelpur of Tavernier, near Sam-balpur, on the river Koil, in the district of Palamau in Chhota Nagpur division, celebrated for its diamond mines.

## SERINGAPATAM

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SITA-BANGIRA CAVE

Seringapatam—Śrīraṅgapattana, on the Kaveri, in Mysore.

Seringham—1. Śrīraṅgam. 2. Śrīraṅgakshetra, in the province of Madras.

Seven Pagodas—1. Bīnapura. 2. Mahābalipura, on the Coromandel Coast.

Sewahlīk Range—1. Maināka-giri. 2. Uśīnara-giri. 3. Sapādalaksha. 4. Sivalaya. Same as Hardwar hills.

Shahabad—A portion of the district of Shahabad in Bihar was called Malada.

Shahbzgarhi—Barusha, the Pu-lo-sha of Hiuen Tsiang, in the Yusafzai country, forty miles north-east of Peshawar. It contains one of the rock edicts of Aśoka.

Shah-Dheri—1. Takshaśila. 2. Taxila of the Greeks, one mile north of Kālā-kā-serai, between Attock and Rawalpindi. The *Kathā-sarit-sidgara* places it on the Jhelum. Takshaśila was founded by Taksha, son of Bharata and nephew of Rāmachandra. It was the capital of Gāndhāra.

Shah-Koṭ—1. Aornos of the Greeks. 2. Baraṇa, on the Mount Mahāvana, situated on the western bank of the Indus. But see Rānigāt.

Sīlkoṭ—1. Sīlala. 2. Sigala of the Buddhists. 3. Euthydemia of the Greeks, the capital of Madra-deśa, in the Lahore division of the Punjab, Cunningham has identified Sākala with Sanglavāla-Tība, and Mr. Vincent A. Smith with Chuniot or Shah-kot, both in the Jhang district of the Punjab.

Siam—1. Dvāravati. 2. Champā.

Siddhaur—Siddhapura, sixteen miles west of Bara-Bābki, in Oudh.

Sīdhpur—Same as Sītpur.

Sīlādipa—1. Mahāsthana of the *Ballīla-charita*. 2. Siladhāpa of the Buddhists, in the district of Bogra in Bengal, *dhāpa* means a Buddhist stūpa.

Simbhunāth—Svayambhunātha, a celebrated place of pilgrimage in Nepal, at a distance of about a mile and a half to the west of Kālmandu.

Sindh—1. Sindhu-deśa. Upper Sindhu has been identified with Mushika,—the Musikanus of the Greeks. 2. The river Sandhyā. 3. The Sindhu. 4. The Pūrvā Sindhu, in Malwa, a tributary of the Jamuna.

Sindh-Sīgar Deab—Between the Indus and the Jhelum. It comprised the ancient countries of Āyudha and perhaps Sauvira.

Sīnghārī-Māṭh—Same as Sīhagārī.

Sīnghol Hill—The hermitage of Rishyaśringa was situated in this hill at a place called Rishyaśrīga, which is two miles to the south of Urain, in the district of Monghyr. But see Rishī-kundā.

Singraur—Śrīngaverapura, on the Ganges, twenty-two miles north-west of Allahabad. It was the residence of Guhaka Nishāda of the Rāmāyaṇa, who was a friend of Daśaratha and Rāmachandra.

Sipeler—A seaport near the mouth of the Krishnā,—Sippara of Ptolemy. It has been identified by Dr. R. L. Mitra with Surpāraka. Cunningham identifies Surpāraka with Surat, but the *Chaitanya-charitāmṛita* places Surpāraka to the south of Kolhapur. But see Supāra.

Sīprā—1. The Avanti-nadi. 2. The Sīprā, in Malwa; Ujin stands on this river.

Sīr-Darlyā—The river Sītā. Same as Jaxartes.

Sīrhind—1. Kurujīngala of the *Mahābhārata*. 2. Sirindhra of the *Purāṇas*. 3. Śrikanṭha-deśa of the Buddhist period. 4. Śatadru of Hiuen Tsiang. 5. Sairindhra of the *Bṛihatsaṃhitā*. 6. Brahmāvartta, in the Punjab.

Sīrsa—Sairishakn, in the Punjab.

Sīstan—1. Śakasthāna. 2. Drangiana. 3. Sijestan, the land first occupied and settled by the Śakas.

Sīta-Bāngīrā Cave—Riksha-vila of the Rāmāyaṇa at Ramgar in the Sirguja state of the Chhotā Nagpur division.

**Sitpur**—1. Siddhapura. 2. Karddama-âśrama, the birth-place of Kapila. 3. Bindusâra, in Gujarat, sixty-four miles from Ahmedabad. Same as **Sidhpur**.

**Siwalik Range**—See **Sewalik Range**.

**Sobhnâth Hill**—It has been identified by Dr. Stein with 1. Kukkuṭapâda-giri. 2. Gurupâda Hill, a part of the Maher Hill, in the district of Gaya.

**Somnâth**—1. Prabhâsa. 2. Soma-tîrtha. 3. Somanâtha. 4. Someśvaranâtha. 5. Devapattana. 6. Chandra-Prabhâsa of the Jainas, on the south of Kathiawad in Gujarat. It is situated at the confluence of the three rivers Hariñâ, Kapilâ and Saraswatî. On the south of the Saraswatî (near Somnâth) is situated that celebrated Pipal tree (*ficus religiosa*), below which was the scene of Kṛishṇa's death.

**Sonârgâon**—Suvarṇagrâma, in Bikrampur, in the district of Dacca, situated on the opposite side of Munshiganj on the river Dhaleśvarî. Same as **Painâm**.

**Sone**—1. The river Hiranyavâhu. 2. Erannoboas of the Greeks. 3. Śonâ. 4. Mâgadhî. 5. Sumâgadhi. It was the western boundary of Magadha.

**Sonepat**—Śonaprastha. It was included in Kurukshetra.

**Sonpur**—1. Gajendra-moksha Tîrtha. 2. Hariharakshetra (Hariharachhatra), on the junction of the Gaṇḍak and the Mâhî, where the celebrated fight between the alligator and the elephant took place. A fair is held here every year in honour of Hariharanâtha Mahâdeva established by Vishṇu and in honour of Râmachandra who halted here on his way to Mithilâ. It was a part of Viśálâ-chhatra.

**Soonda**—Sudhâpura, in Northern Canara.

**Sopâra**—Surpâraka, in the district of Thana, north of Bombay, a celebrated place of pilgrimage. It is the Soupara of the Greek geographers and Ophir of the Bible. One of the edicts of Aśoka was published at this place. Same as **Supâra**.

**Sorab**—Surabhî, on the north-west of Mysore.

**Śoron**—1. Śûkara-kshetra. 2. Ukalâkshetra. 3. Ukhala-kshetra, twenty-seven miles north-east of Itah, in the United Provinces, where Hiranyâksha was slain by Vishṇu in his incarnation of Varâha (boar). It contains a temple of Varâha-Lakshmî. It was at this place that Tulsî Dâs, the celebrated Hindi poet, was reared up during his childhood by the Sanyâsî Nrîsimha Dâs, when deserted by his parents at Râjapurî in the district of Banda, where he was born in Samvat 1589.

**Southern Koṅkana**—1. Goparâshṭra. 2. Govarâshṭra. 3. Kuva.

**Sphaṭika Śilâ**—1. Mâlyavana-giri. 2. Prasravana-giri of the *Râmâyana*, on the bank of the river Tuṅgabhadrâ near Kishkindhyâ, where Râmachandra resided for four months after forming alliance with Sugrîva. It is also called the Anagandi-hill.

**Śrâvâna-Belgola**—1. Padmagiri. 2. Śrâvâna-Bellagola in Mysore, sacred to the Jainas.

**Śrinagar**—1. Sûryanagara. 2. Pravarapura, in Kasmir, built by Pravara Sena in the sixth century.

**Śrîngapura**—1. Śrîngagiri. 2. Rishyaśrînga-giri, in Mysore, on the bank of the Tuṅgabhadrâ, where Śaṅkarâchârya established a sect called Bhârati. Same as **Singhâri-mâth**.

**Śripâda**—Same as Adam's Peak.

**Sujanakot**—Sañchankot, Sha-chi of Fa Hian. It was the capital of Sâketa or Oudh, thirty-four miles north-west of Unâo.

**Suleman-Range**—Añjana-giri, in the Punjab.

**Sulfanganj**—On the west of Bhagalpur (E. I. Railway). Janhu-âśrama. It was the hermitage of Jahnû Muni, after whom the Ganges (Gaṅgâ) is called Jâhnavî.

**Sultanpur**—I. Tâmasavana monastery, in the Punjab (Cunningham), where the fourth Buddhist synod was held in 78 A.D. by Kanishka, king of Kâsmir, under the presidency of Vasumitra. Beal places Tâmasavana at the confluence of the Sutlej and the Bias. II. 1. Kuśabhavanapura. 2. Kuśapura. 3. Kuśâvatî, in Oudh, on the river Gumti. The town is said to have been founded by Kuśa, son of Râmachandra, who removed his capital to this place for some time. It was visited by Hiuen Tsiang in the seventh century.

**Supāra**—Surpāraka, in the district of Thana, 37 miles north of Bombay and 6 miles north of Bassein. See **Sopāra**.

**Surat**—1. Sūryapura. 2. Surishṭra.

**Sutlej**—1. The river Śatadru. 2. The Śitadru. 3. The Hesadrus of the Greeks. 4. The Sutudru. 5. The Haimayati, in the Punjab.

**Suvarṇamukhi**—The Suvarṇamukhari, a river in the North Arcot district, Madras presidency.

**Suvarṇarekhā**—1. The river Suvarṇa-riksha. 2. The Kapiśī. 3. The Suvarṇarekhā. 4. The Suktimatī, in Orissa.

**Swat River**—1. The river Subhavastu. 2. The Suvāstu. 3. The Svetā. 4. The Svati. 5. The Suastos of the Greeks. Pushkalāvatī stood on this river near its junction with the Kabul river.

**Swat Valley**—1. Udyāna. 2. Uddayana. 3. Ujjānaka. 4. Sivi, south of the Hindu-kush and the Dard country, from Chitral to the Indus. It appertained to the ancient country of Gāndhāra or Gandharva-deśa.

## T.

**Tāharpur**—Tāharpur or Tāerpur, in the district of Bulandshahar, about eleven miles to the north of Anupshahar, on the bank of the Ganges, is traditionally the place where Janamejaya of the *Mahābhārata* performed the *Sarpa-Yajña* or the snake-sacrifice.

**Tallaṅga**—Same as Nizam's State.

**Takht-i-Bhal**—Bhimā-sthāna of the *Mahābhārata* and *Padma Purāna*, about thirty miles north-west of Ohind in the Panjab, twenty-eight miles to the north-east of Peshawar and eight miles to the north-west of Mardan, containing the Yoni-tīrtha and the celebrated temple of Bhimā Devi described by Hiuen Tsiang, the temple was situated on an isolated mountain.

**Takht-i-Suleiman**—1. Mount Saṅkarachārya. 2. Gopādri, near Srinagar in Kasmir, where Aśoka's son Kundāla or Jaloka founded a monastery now called Jyeshṭha Rudra, and where the celebrated reformer Saṅkarachārya established Śiva worship.

**Talkāḍ**—1. Talakāḍa. 2. Śirovana, 3. Talavanapura. 4. Tālikāṭa, the capital of ancient Chela or Chera, forty miles to the east of Sciringapatam in Mysore, now buried in the sands of the Kāverī.

**Tāmbaravarī**—The river Tāmraparṇī in Tinnevelly, which has been formed by the united stream of the Tāmbaravarī and the Chittar. It was celebrated for the pearl-fishery at its mouth even at the time of the *Vidyū Purāna*. Āmalitalā, a celebrated place of pilgrimage, where the birth-place of Saṭhakopa as also the Gajendra-moksha-tīrtha both visited by Chaitanya are situated, is on the bank of this river. It has its source in the mountain called Agasti-kūṭa.

**Tamluk**—1. Tāmralipta. 2. Tāmralipti. 3. Dāmalipta. 4. Tāmalipta. 5. Tāmalipti. 5. Tamālikā. 7. Tamālinī. 8. Tamolipta. 9. Vishnugṛiha, on the river Rupanārāyaṇa in the province of Bengal. It was the capital of ancient Sumha.

**Tāmor**—The Tāmrā, one of the seven Kosis, in the district of Purnea in Bihar. Its junction with the Aruṇa is a place of pilgrimage.

**Tandwa**—Nine miles to the west of Śrāvasti (Sahet-mahet); it has been identified by Cunningham (*Arch. S. Rep.*, vol. XI) with the birth-place of Kāśyapa Buddha.

**Tanjore**—Chola.

**Tāpi**—1. The river Tāpti. 2. The Tapani. 3. The Tāpti. 4. The Mūlatāpi.

**Tarnetar**—Same as Than.

**Tartary**—1. Rasātala. 2. Pāṭīla of the Purāṇas, the country of the Huns. 3. Taittiri. 4. Sākadvipa.

**Taitta**—In Sindh. It has been identified by Tod with Devala; Cunningham identifies it with Minnagar.

Telingana—The country between the Godâvarî and the Kṛishṇâ : 1. Andhra. 2. Trikaliṅga.

Telpâ—Two miles to the east of Chupra in the district of Saran. It has been identified by Dr. Hoey with Châpâla which according to the Buddhist annals was built for the mother of the thousand sons.

Tenasserim—1. Tanuśrî. 2. Tenasseri, the southern division of the province of Lower Burma.

Teor—1. Traipura of the *Mahâbhârata*. 2. Tripurî. 3. Chedinagara. 4. Bânapura. 5. Śoṇitapura, according to some *Purâṇas*, on the river Nerbuda, where Tripurâsura was killed by Mahâdeva. It is seven miles to the west of Jabbalpur. It was the capital of Chedi. See Chanderi.

Teruparur—Suddhapurî, in the Trichinopoly district, containing the temple of Subrahmaṇya.

Thân—Trinetreśvara of the *Skanda Purâṇa*, a sacred place of pilgrimage in the Jhâlâwar sub-division of Kâthiawar (Gujarat), where the temple of Mahâdeva Trinetreśvara, now called Tarnetar, is situated.

Thâna—Śrî-sthânakâ, in the province of Bombay.

Thâneśvar—1. Sthâneśvara. 2. Sthânu-tîrtha. 3. Sthâniśvara. 4. Samantapañchaka. 5. Kurukshetra. 6. Part of the Brahmaṛshi-deśa, which comprised Kurukshetra, Matsya, Pañchâla and Śurasena. 7. Brahmâvartta. The ancient Kurukshetra included Thâneswar, Pânipat, Sonepat and Āmin.

Thatun—Sudharmanagara, in Pegu, on the Sitang river north of Martaban. According to Fergusson it was the Suvarṇa-bhûmi of the *Mahâvâṃsa* and the Golden Chersonese of the classical geographers. Beal, however, identifies Suvarṇabhûmi with Burma.

Tibet—1. Himavanta. 2. Bhoṭa. 3. Bhoṭâṅga. 4. Bhoṭânta. 5. Tibbat. 6. Uttara-kuru. 7. Harivarsha.

Tigris—The river Bitrîshnâ in Śâlmala-dvîpa.

Tilaurâ—It has been identified by P. C. Mukherji with Kapilavastu, the birth-place of Buddha. It is two miles north of Tauliva in the Nepalese Terai and three miles and a half to the south-west of Nigliva, on the Bâṅgâṅgâ.

Tillyâ—The river Tritiyâ in Gayâ.

Tilpat—Tilaprashta, six miles to the south-east of Toghlakabad and ten miles to the south-east of the Kutab Minar, included in parganah Faridabad.

Tinnevelly—The district of Tinnevelly and Madura formed the ancient Pâṇḍya or Pâṇḍu.

Tonse—I. The river Tamasā, in Oudh, between the Saraju and the Gumti, it flows through Azamgar and falls into the Ganges. The bank of this river is associated with the early life of Vālmiki, the author of the *Rāmāyaṇa*. II. The river I., Tamasā. 2. Parṇāśa, in Bundelkhand. Travancore—1. Mushiika. 2. Mallāra. 3. Malaya-khaṇḍam. 4. Purāli. 5. Paralia of the Greeks. 6. Paraloka. 7. Malayālam. It formed a part of the ancient Chera or Chela. Travancore, part of Malabar, and Coimbatore formed the ancient country of Chera.

Tribikramapura—1. Śīlī. 2. Siyāli. 3. Srikali, in the district of Tanjore, Madras Presidency, twelve miles south of Chidambaram.

Trichinopoly—1. Urugapura. 2. Uraiyyur. 3. Argarou of the Greeks. 4. Nichulapura. 5. Trishnapalli. 6. Trisirapalli, in the province of Madras. It was the capital of Pāṇḍya and afterwards of Chola.

Trimbak—A celebrated place of pilgrimage called Tryambaka near the source of the Godāvari, where the sacred tank called Kuśīvartha is situated. It contains the temple of the Mahādeva Tryamvakesvara, one of the twelve great *Lingas* of Mahādeva.

Trinomall—Same as Tiruvannāmalai.

Tripati—Same as Tirupati.

Tripooray—Tropina of the Greeks, the ancient capital of the kings of Cochin.

Trivandrum—Ananta-Padmanābha, in Travancore, so called from the shrine of Padmanābha. It was visited by Chaitanya.

Triveni—I. Muktaveni. 2. Dakshīṇa-Prayīga, north of Hugli in Bengal, where the three rivers Gaṅgā, Yamunā and Sarasvatī separate and flow in different directions after having flowed unitedly from Allahabad, which is therefore called Yuktaveni. II. The junction of the three rivers Jamuna, Chambal and Sindh, between Etawah and Kalpi. III. The junction of the three Kosis, Tāmor, Arun and Sun near Nāthpur in Purnea. IV. The junction of the Gaṅdak, Devikā and Brahmaputri, where the fight between the crocodile and the elephant took place. V. The confluence of three rivers Sarasvatī, Hiranya and Kapilā near Somanātha-pattana in Gujarat.

Tuljapur—I. Tuljābhāvāni. 2. Bhāvānīnagara. 3. Tula-Bhāvānīnagara. 4. Tuljāpura, twenty-eight miles from Sholapur, in the Nizam's territory. It is one of the fifty-two Pithas. It was visited by Saṅkarāchārya. Durgā is said to have killed Mahiṣāsura at this place.

Tuṅgabhadrā—I. The river Tuṅgabhadrā. 2. The Tuṅgavenī, a branch of the Krishnā, on which Kishkindhyā is situated.

Turkestan—Turkestan was included in I. Śākadvīpa. 2. Rasātala. 3. Pātala. See Central Asia. Eastern Turkestan was Turushka. It was included in the Ketumālā-vṛsha.

Tuticorin—I. Kalki. 2. Kolkhoi or Sosikauri of Ptolemy. 3. Kael of Marco Polo, at the mouth of the river Tāmraparṇi in Tinnevelly. It was formerly the capital of Pāṇḍya.

## U.

Uchch—Alexandria, a town built by Alexander the Great near the confluence of the five rivers of the Punjab.

Udayā-Giri—A spur of the Chatushpīṭha range in Orissa, five miles from Bhuvaneśvara. See Assia range.

Udayapur—I. In Hill Tippera; it is one of the fifty-two Pithas. II. The Pañchāpsarā lake of the *Rāmāyaṇa* is supposed to have been situated in the district of Udayapur, a tributary state in the Chhotā-Nagpur division, but see Anantapur.

Udīpa—Udīpa, on the river Pāpanāśī, in South Cahara, about three miles from the sea-coast, where a *Māṭh* (monastery) and a shrine of Krishnā were established in the thirteenth century by Madhavāchārya, the founder of the Brahma or Tattvavādī sect of the Vaishṇavas.

Ujin—Same as Oujein. 1. Ujjainî. 2. Avanti. 3. Biśâlâ. 4. Ujjayinî. 5. Mahâkâlavana. 6. Kuśasthali. 7. Padmâvatî, the capital of Avanti or Malwa. It is situated on the river Sîprâ. Vikramâditya or Chandra Gupta II made it his capital after he defeated the Śakas.

Und—Same as Ohind.

Undes—1. Hunadeśa. 2. Hâtaka, where the lake Mânasa-sarovara is situated.

Urain—1. Ujjayinî. 2. Ujjehâna. 3. Uddiyâna, in the district of Monghyr near Kiyul, containing many Buddhist ruins.

Urî—The river Erandî, the junction of which with the Nerbuda in the Baroda State forms a sacred place of pilgrimage.

Uskur—Hushikapura, two miles to the south-east of Barâmûla, in Kasmir, on the left bank of the Jhelum.

Uttara Râ̄gha—Suhmottara, on the north of the Ajaya including a portion of the district of Murshidabad in Bengal.

### W.

Wain-Gangâ—1. The river Benwâ. 2. The Benâ. 3. The Benyâ, which rises in the Bindhyâpâda range and falls into the Godâvarî.

Wairâgadö—Bairâgara in Chanda district, Central Provinces, celebrated for its diamond mines.

Walâ—1. Balabhî. 2. Ollâ. 3. Lâta. Same as Gujarat. It is also called Wallay and Bamilapurâl.

Wallay—Same as Walâ.

Wardhâ—The river Baradâ, a tributary of the Godâvarî.

Warrangal—1. Anumakundâpura. 2. Anumakundapataṭṭana. 3. Korunkola of Ptolemy. 4. Benâkataṭka... 5. Akṣhalinagara. 6. Orukkallu, the ancient capital of Telingana or Andhra, in Central India.

Western Ghats—The northern portion of the Western Ghats was called Sahyâdri, the southern portion beyond the Kâverî was called Malaya Parvata.

Wular Lake—1. Lake Mahâpadmasaras. 2. Aravalo of the Buddhists, in Kâsmir.

### Y.

Yarkand River—The river Bhadrâ, on which the town of Yarkand is situated. It is also called Zarafshan.

Yeli-mala—Sapta-śaila (Eli of Marco Polo), sixteen miles north of Cannanore in the Malabar Coast.

### Z.

Zamania—Jamadagni-âśrama, the hermitage of Rishi Jamadagni, in the district of Ghazipur in the United Provinces of Allahabad and Oudh. The hermitage of the Rishi is also said to have been situated at Khaira-dih, thirty-six miles north-west of Balia in the United Provinces, and also near Mâhishmatî (modern Maheśvar or Maheś), on the bank of the Nerbuda. The hermitage of the Rishi is also said to have been situated at Mahâsthânanagar in the district of Bogra in Bengal.

Zarafshan—1. Hâtaki-nadî of the Bhâgavata (V, ch. 24). 2. Hiranyatî-nadî of the Mahâbhâratâ (Bhishma, ch. 8). 3. Hiranya-nadî of the Mahâbhârata (Fausböll's Indian Mythology, s.v. Garûda) in Transoxiana at a short distance to the north of Bokhara and Samarkand (see my *Rasatala* in the I.H.Q., vols. I, II.)

Zukur—Jushikapura, in Kâsmir.

